

PURCHAS

HIS PILGRIMES.

IN FIVE BOOKES.

The sixth, Contayning Navigations, Voyages, and Land-
Discoueries, with other Historicall Relations
of *AFRICA*.

The seventh, *Navigations, Voyages, and Discoueries of the*
Sea-Coasts and In-land Regions of *Africa*, which is generally
called *Ethiopia*: by English men, and others,

The eighth, *Peregrinations and Trauels by land in Palestina, Natolia, Syria,*
Arabia, Persia; and other parts of *ASIA*.

The ninth, *Peregrinations, and Discoueries by Land, of Assyria, Armenia,*
Persia, India, Arabia, and other In-land Countries of *Asia*, by English-men
and others; *Atoderne and Ancient.*

The tenth, *Præteritorum*, or Discoueries of the World, specially such
as in the other Bookes are omitted.

The Second Part.

Unus Deus, Una Veritas.



LONDON

Printed by William Stansby for Henrie Fetherstone, and are to be sold at his shop in
Pauls Church-yard at the signe of the Rose.

1625.

FAVORITE

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TO THE HIGH AND MIGHTIE PRINCE, GEORGE,

Duke, Marquesse, and Earle of BUCKINGHAM,
Viscount VILLIERS, Baron of WHADDON,
Lord High Admirall of ENGLAND, Justice in
Eyre of all his MAJESTIES Forests, Parkes,
and Chaces beyond Trent;

MASTIR of His MAJESTIES Horse, KNIGHT of the
mct Noble ORDER of the GARTER, and One of
His MAJESTIES most Honorable Privie
COUNCELL.



*Having presented to the Princes Highnesse
a World of Histories composed into a
Historie of the World, I durst not set
saile with so great a Fleet of Sea-voyages
(a principall part thereof) before I be-
came humble Sutor to Your Grace for li-
cense from the Admiraltie. Pardon this*

*presumption, which Your Greatnesse requireth, Your Goodnesse
inuiteth, and the nature of the Worke exacteth. His Maie-
stie, the reath of our nostrils, the Life and Rule of our a-
ctions, hath by many graces otherwise, and by exemplarie dedica-
tion, taught Others Bookes there to seeke delight some shadow,
where his gaue so glorious light.*

*Neither may any Name stand so neere That of His High-
nesse, epecially in a Booke of Sea and Land Travels, as His*

who hath bene so late and faithfull a Traveller with Him by
 Sea and Land; Nor the Kings honor (here hymed at) bee
 more welcome to any then the Kings Friend, whom the King
 will honour; Nor can acts of Navigation bee any where
 more suitable then to a Noble mind, nor fixing his best and best
 thoughts on discovering a neerer passage to the remoter World,
 and vnder whose Charge the *Navy Royall* more flourisheth
 then ever. By some of Yours also the Author was encouraged to
 undertake this great worke, which now therefore returneth to
 your Grace, as that Sea whence the Springs first flowed. May
 it please your Graces taste (more from such employments cannot
 be expected) to incite inferior appetites: and I hope that to such
 sweetnesse of Nature, this Historie of Nature will not be
 altogether distastfull. God Almighty blesse and pro-
 sper your Grace, and all your Loyall seruices
 to His Maiestie, with increase of Divine,
 Royall, and Princely fauour.

AMEN.

Your Graces

lowly Orate

SAMUEL VRCHAS



NAVIGATIONS, VOYA-
 GES, AND LAND-DISCO-
 VERIES, WITH OTHER HI-
 STORICALL RELATIONS
 OF AFRIKE.

THE SIXTH BOOKE.

CHAP. I.

Observations of Africa, taken out of Iohn Leo his nine Bookes,
 translated by Master PORY, and the most remarkable
 things hither transcribed.

* In diuers
 places the
 translation is
 amended.

p. I.

Collections out of the first Booke of Iohn Leo, touching the People,
 Tribes, Languages, Seasons, Vertues, Vices, and other more
 generall considerations of Africke.



AFRICA is called in the Arabian Tongue *Iphrichia*, of the
 word *Farace*, which signifieth in the said Language, to dwell:
 but why it should be so called, there are two opinions; the first
 is this: namely, because this part of the World is diuided from
 Europe by the Mediterranean Sea, and from Asia * by the Riu-
 er of Nilus. Others are of opinion, that this name of Africa
 was derived from one *Ifricus* the King of Arabia Felix, who is
 said to haue bene the first that euer inhabited these parts.
 This *Ifricus* waging war against the King of Assyria, & being
 at length by him driuen out of his Kingdome, passed with his
 whole Armie ouer Nilus, and so conducting his troups west-
 ward, made no delay till he was come vnto the Regi-onying
 about Carthage. Hence it is that the Arabians doe imagine the Countrey about Carthage only,
 and the Regions lying Westward thereof, to comprehend all Africa.
 Africa (if we may giue credit vnto the Writers of that Nation, being men of Learning, and
 most skilfull Cosmographers) beginneth Southward at certaine Riues issuing forth of a Lake
 in the Defart of Gaaga. Eastward it bordereth vpon the Riu-er Nilus. It extendeth North-
 ward to that part of Egypt, where Nilus at seuen mouthes dischargeth his streames into the
 Mediterranean Sea: from whence it stretcheth Westward as farre as the Straights of Gibraltar,
 and is bounded on that part with the vtmost Sea-towne of all Libya, called * *Nous*. Like-
 wise the South part thereof abutteth vpon the Ocean Sea, which compasseth Africa almost
 farre as the Defarts of Gaaga.

Why this part
 of the World
 was so named
 Africa,
 Iohn Leo, lib. i.
 * Oribasius di-
 uideit from
 Asia by the
 Red Sea.
 As there was
 Asia prope di-
 sia, so likewise
 Africa was the
 name of the
 whole land of
 a peccit part,
 and it is south
 amongst the
 Ancients
 (out in argu-
 ment) with
 the African
 Authors and
 Iohn Leo.
 The best of
 Africa,
 * *Nous*.

King Isfah. ca, until such time as one *Iseph* the sonne of *Ieffin* attained to the Kingdom of *Morocco*. This *Iseph* was the first King of *Morocco*, who endeavoured by all means to advance the friends and kindred of the late deceased King of *Africa* vnto the Kingdoms: neither did he cease until he had expelled all the *Arabians* out of *Caravan*. Howbeit the *Arabians* possessed the Regions thereof, giving themselves wholly to spoiles and robberies: and the friends of the said deceased King could have rule but in certain places only. Afterward succeeded in the Kingdom of *Morocco* one *Mayfor*, who was the fourth King and Prelate of that *Mahometan* Sect which was called *Mohammed*. This man, albeit his Grand-fathers and great Grand-fathers had alwayes favoured the *Poetherie* and friends of the forefaded deceased *African* King, and had restored them to their ancient dignitie: desired altogether how to oppole himselfe against them, and to vntake all their authoritie. Wherefore making a fained league with them, wee reade, that he provoked the *Arabians* against them, and so very easily overcame them. Afterward *Mayfor* brought the greatest part of the *Arabians* into the Westerne Dominions of *Africa*: vnto the better sort of whom he gaue the Habitation of *Ducala* and *Aggera*, and vnto the baser remnant he bequeathed the possession of *Nimidia*. But in proceesse of time hee commanded the *Nimidian* States to be set at libertie, and so in despite of the *Arabians*, hee caused them to inhabit that part of *Nimidia* which he had allotted vnto them. But as for the *Arabians* of *Aggera* and of certaine other places in *Barbarie*, hee brought them all vnder his subiectie. For the *Arabians* out of *Deserts* are like fishes without water: they had indeed often attempted to get in to the *Delarts*; but the Mountaines of *Atlas*, which were then possessed by the *Barbarians*, hindered their passage. Neither had they libertie to passe vnder the Plaines, for the residue of the *Barbarians* were there planted. Wherefore their pride being abated, they applied themselves vnto Husbandry, having no where to repose themselves, but only in Villages, Cottages, and Tents. And their milerie was so much the greater, in that they were constrained yearly to disburse vnto the King of *Morocco* most imple Tribute. Those which inhabited *Ducala*, because they were an huge multitude, easily tired themselves from all Tribute and Imposition.

A great part of the *Arabians* remained still at *Tunis*, for that *Mayfor* had refused to carrie them along with him: who, after the death of the said *Mayfor*, grew to be Lords of *Tunis*, and so continued, till they reigned their Government vnto the people called *Abi-Haf*: vpon condition that they should pay them halfe the Reuenues thereof: and this condition hath remained firme euen vntill our dayes. Howbeit, because the *Arabians* are increased to such innumerable swarmes, that the whole Reuenues are not sufficient for them, the King of *Tunis* must iustly alloweth some of them their duties, to the end they may make secure passage for Merchants, which indeed they performe without molestation or hurt of any. But the residue which are deprived of their pay, betake themselves wholly to robberies, thefts, slaughters, and such other monstrous outrages. For these, lurking alwayes in the Woods, no sooner see any Merchant approaching, but suddenly they breake forth, depriving him of his goods and life also: insomuch that now Merchants dare not passe that way, but with a Garrison of safe-conduct. And so they passe sometimes to their great inconvenience. For they are notwithstanding constrained to giue vnto the forefaded *Arabians*, which are in pay with the King of *Tunis*, great summes of money: and are likewise oftentimes so in danger of Robbers, that they lose both their goods and liues.

The *Arabians* which inhabit *Africa*, are diuided into three parts: one part whereof are called *Cachin*, the second *Hilal*, and the third *Machil*. The *Cachin* are diuided into three Nations or Tribes; to wit, the Tribes of *Eibeg*, *Semait*, and *Sahid*. Moreover, *Eibeg* is diuided into three Families: that is to say, the Family of *Delleg*, *Elmoussif*, and *Sahur*: and these are dispersed into many Regions. *Hilal* are diuided into four Generations: to wit, the people of *Benaboum*, or *Kub*, of *Sufan*, and of *Chusan*. The Family of *Benaboum*, is diuided into the Lineages of *Habam*, *Husen*, *Habum*, and *Muslim*. The Tribe of *Kub*, are distributed into the Lineages of *Demuel*, *Suad*, *Agge*, *Elchyrh*, *Enedri*, and *Garsan*; which Kindreds possesse many Dominions. *Machil* haue three Tribes vnder them: to wit, *Mofar*, *Humen*, and *Hassan*. *Mofar* are diuided into *Kuchen*, and *Selm*; *Humen* into *Elhassan* and *Chusan*; and *Hassan* into *Demoussif*, *Deumajor*, and *Deubaidalla*. *Deubissen* is distinguished into the Kindreds called *Dulayn*, *Barban*, *Faden*, *Racmen* and *Hannam*; *Deumajor* into *Hemum*, *Menebe*, *Posien*, and *Alibassan*; and lastly, *Deubaidalla* into *Garg*, *Hedeg*, *Telle*, and *Gewan*. All these doe in a manner possesse innumerable Regions: insomuch that to reckon them vp at large, were a matter not onely difficult, but almost impossible.

The most noble and famous *Arabians* were they of the Family of *Eibeg*, vnto whom *Almanfor* gaue the Regions of *Ducala* and of *Tedes* to inhabit. These *Arab* are euen till our times haue bene puffed with great subtiltie and hazard, partly by the Portingall King, and partly by the King of *Fez*. They haue all opportunities, it need should require, a hundred thousand Soldiers fit to beare *Arabian* aggrauate parts whereof are Horsemen. The *Arabians* called *Semait*, enioy that part of the *Lihyan* *Desart*: which lieth ouer against the *Desart* of *Triply*. These make often incursions into *Barbarie*, but they haue no places allotted them therein, but they and their Camels depen-

petually remaine in the *Desarts*. They are able to leade fourecore thousand fouldiers, the greatest part being footmen. Likewise the Tribe of *Sahid* doe inhabit the *Desart* of *Lelya*; and these haue alwayes great league and familiaritie with the King of *Caragala*. They haue such abundance of cattell, that they doe plentifully supply all the Cities of that region with flesh, and that especially in Summer-time, for all the Winter they stir not out of the *Desarts*. Their number is increased to about a hundred and fiftie thousand, having not many Horsemen among them.

The Tribe of *Delleg* possesse diuers habitations; howbeit, *Aggera* contained the greatest part of them. Some also inhabit vpon the frontiers of the Kingdom of *Zingis*, who are laid to recuee a yearly stipend from their next neighbours. But the least part of them dwell vpon the frontiers of the Kingdom of *Aden*, vpon the borders of *Elmoussif*, and vpon some part of mount *Atlas*, being subiect vnto the King of *Fez*. The people of *Elmoussif* are seated in the Province of *Aggera*, and are called by the later writers *Elcalah*. These also pay certaine yearly tribute vnto the King of *Fez*, being able to furnish about eight thousand Horsemen to the warres. The Kindred of *Sahur* doe inhabit not farr from the Kingdom of *Geseir*, being many of them vnder the pay of the King of *Tremisen*, and are said to enioy a great part of *Nimidia*. They haue more orlesse, three thousand most warlike Horsemen. They possesse likewise great abundance of Camels; for which cause they abide all Winter in the *Desarts*. The remnant of them occupieth the Plaines which lieth betwene *Sida* and *Mocer*. These haue huge droes of Cattell, and extirpe themselves in Husbandrie, being constrained to pay some yearly tribute vnto the King of *Fez*. They haue Horsemen, who, as a man may lye, are naturally farr to the warres; about foure thousand in number.

Hilal, which are also called *Benaboum*, dwell vpon the frontiers of the Kingdom of *Tremisen* of *Hilal*, and of *Oran*. These range vp and downe the *Desart* of *Tegaran*, being in pay vnder the King of *Tremisen*, and of great riches and power; insomuch that they haue at all times in a readie hand for the warres sixe thousand Horsemen. The Tribe of *Husen* possesse onely the borders of *Muslimgaim*. These are savage people, giuing themselves wholly to spoiles and robberies, and alienating their minds from the warres. They neare come forth of the *Desarts*; for the people of *Barbarie* will neither allow them any place of habitation, nor yet any stipend at all: Horsemen they haue to the number of two thousand. The Kindred of *Husen* are next neighbours vnto the Kingdom of *Aden*, who receiue certaine pay from the King of *Tunis*. They are rude and wilde people, and in very deed changed from all humannitie: they haue (as it is reported) about fiftie hundred Horsemen. The Tribe of *Habun* inhabit the region lying betwene *Oran* and *Muslimgaim*: these exercise Husbandrie, paying yearly tribute vnto the King of *Tremisen*, and being farrable to make one hundred Horsemen.

The people called *Muslim* possesse those *Desarts* of *Musila*, which extend vnto the Kingdom of *Bagia*. These likewise are giuen onely to theft and robbery; they take tribute both of their owne people, and of other regions adioyning vnto them. The Tribe of *Rubi* inhabit those *Desarts* of *Lihya*, which border vpon *Constatina*. These haue most ample Dominions in *Nimidia*, being now diuided into fixe parts. This right famous and warlike Nation receiue stipend from the King of *Tunis*, having five thousand Horsemen at command. The people of *Suad* are that *Desart*, which is extended vnto the Signorie of *Tenez*. These haue very large possessions, receiue stipend from the King at *Tremisen*, being men of notable dexterity, as well in the warres, as in all other conuersion of life. The Kindred of *Agge* dwell not altogether in one place: for part of them inhabit the region of *Garet*, among the people called *Hannam*; and the residue possesse that part of *Ducala*, which lieth nere vnto *Aschir*. The Tribe of *Elchirh* dwell vpon that portion of *Helen* which is situate in the Plaines of *Schidum*, hauing the people of *Heb* tributary vnto them, and being a very vnciuill and barbarous people. The people called *Enedri* are seated in the Plaines of *Heb*; but the whole region of *Heb* maintaineth almost foure thousand Horsemen, which need vnto the warres. The people of *Garsa* haue vnto this daye many Millions: neither haue they any King or Governour. They are diuersed among other Generations, and especially among the Kindreds of *Menebe* and *Hannam*. These conuay Dares from *Segge* messa to the Kingdom of *Fez*, and carry backe againe from thence fuch things as are necessarie for *Seggemess*.

The people called *Rube*, who are thought to be descended from *Maiter*, doe possesse that *Desart*, which lieth next vnto *Deder* and *Farcala*. They haue very small dominions, for which cause they are accounted no whit rich; howbeit, they are most valiant fouldiers, and exceeding swift of foot; insomuch that they esteeme it a great disgrace, if one of their footmen be vanquished by two horsemen. And you shall find Rare any one man among them, which will not outgoe a very swift horse, hee the surrey neuer so long. They haue about five hundred Horsemen, but most warlike Footmen, to the number of eight thousand. *Selm* inhabit vpon the River of *Dura*, from whence they range vp and downe the *Desarts*. They are endowed with great riches, carrying euery yeare merchandise vnto the Kingdom of *Tombina*, an lare thought to be in high fauour with the King himselfe. A large iurisdiction they haue in *Darba*, and great plenty of Camels: and for all opportunities of warre they haue euen in a readie hand three thousand Horsemen.

D: King Tremisen

E: Elmoussif

S: Sahur

O: the people of Hilal, and of Oran, their habitations

H: Husen

H: Habun

M: Muslimgaim

R: Rubi

S: Suad

A: Agge

E: Elchirh

E: Enedri

G: Garsa

O: the Tribe of Arab, Rubi

S: Swagpeople

S: Selim

T: Traffickers

Irreligion.

woman is married, he is quite forsaken of all her Suitors; who then seek out other new Paramours for their liking. Concerning their Religion, the greater part of these people are neither *Mohemetans, Jews, nor Christians*; and hardly half that you find so much as a spark of Pietie in any of them. They have no Churches at all, nor any kind of Prayers, but being utterly estranged from all godly devotion, they lead a loose and beastly life; and if any man chanceth to be of a better disposition (because they have no Law-givers nor Teachers among them) he is constrained to follow the example of other mens lives and manners.

Robberies

All the *Nomades* being most ignorant of Natural, Domesticall, and Common-wealth matters, are principally addicted unto Treason, Treachery, Murder, Theft and Robberie. This Nation, because it is most faithfull, will right gladly accept of any service among the *Barbarians*, to be it never so vile or contemptible. For some will take upon them to be Dung-farmers, others to be Scullions, some others to be Officers, and such like servile Occupations. Likewise the Inhabitants of *Libiya* have a brutish kind of life; who neglecting all kinds of good Arts and Sciences, doe wholly apply their minds unto theft and violence. Neuer as yet had they any Religion, any Lawes, or any good forme of living; but always bad, and euer will have a most miserable and distressed life. There cannot any treachery or villanie be inuented so damnable, which for Lucres life they dare not attempt. They spend all their dayes either in most lewd practices, or in hunting, or else in warres; neither wear they any shooes nor garments. The *Negros* likewise lead a beastly kind of life, principally deprived of the use of reason, of dexterity of wit, and of all other good qualities. Yes, they to beblame themselves, as if they had continually lived in a Fort among wild beasts. They have great swarms of Harlots among them; whereunto may easily concurre their manner of living; except their conversation perhaps be somewhat more tolerable, who dwell in the principall Townes and Cities: for it is like that they are somewhat more addicted to Civility.

δ. II.

Collections of things most remarkable in JOHN LEO *his second*
Booke of the Historie of Africa.

The Map of the Kingdome of Marocco, or Maruecos.



BEginning at the West part of *Africa*, we will in this our Geographical Historie proceed Eastward, till we come to the borders of *Egypt*.
Hea being one of the Provinces of *Morocco* is bounded Westward and Northward with the maine Ocean, Southward with the Mountaines of *Atlas*, and Eastward with the River which they call *Esfusato*. This River springeth out of the foreland Mountain, discharging it selfe at length into the River of *Teniffi*, and ending *Hea* from the Province next adjoining.

The Region of *Hea* is an uneven and rough soile, full of rockie Mountaines, thadie Woods, and Chritall Streames in all places; being wonderfully rich, and well stored with Inhabitants. They haue in the said Region great abundance of Goats and Affes, but not such plenty of Sheep, Oxen, and Hories. All kind of Fruits are very scarce among them.

This People for the most part eateth Barly-bread vnleaquened, which is like rather vnto a Cake then to a Loafe: this Bread is baked in a kind of earthen Baking-pan.

The greater part of them are clad in a kind of cloth Garment made of Wool after the manner of the Cappel, called in their Language, *Eckib*, and not unlike unto those Coulearts or Blankets which the *Jadans* lay upon their Beds. In these kind of Mantles they wrap themselves; and then are they girt with a woollen girdle, not about their waist, but about their hips. You may easily discern which of them is married, and who is not: for by a nimble hand man must always keep his Beard haunch, which, after hee bee become married, hee suffereth to grow long, and Reason himself for it, with great plenty of Horles, but those that

grow at length. They are not to be numbered and full of metall, that they will dimbe like Cars over the trees
dorthring like the wind. They are to be numbered and full of metall, that they will dimbe like Cars over the trees
to the Mountains. These Horles are always unthod: and the People of this
find to till their ground with no other Cattell, but only with the Oxen. No good learning nor liberal Arts
find great love of Deere, of wild Geese, and of the Laves, which some few challenge unto they
here to breed, excepte the Laves, which some few challenge unto they
either Physician nor Surgeon of any learning or account. But if a distale or infirmite be
any them, they presently leave or cauterize the sick: partly with the Laves, among them, while distale
Italians they their Horles. How the circumstance of their male Children. Whosoever will traude
occupation consisteth in the Circumstance of their male Children. Whosoever will traude
the Country must take either a Harlor, or a Wife, or a religious man, or the contr
to beare him company. They have no regard at all of Iustice.

The ancient City of *Tennisi* was built by the *Africans* upon a most beautiful and large Plain, which they inured with a lofty Wall, built of Bricke and Lime. In this City there are no Innes, Scores, nor Wine-tavernes: so that whatsoever Merchants come thither, must out come of his acquaintance to remaine withall: but if hee hath no friends nor acquaintance in the Towne, then the principall Inhabitants there call for who should entertaine the *Merchant*: in such that no Stranger be he never so mean, shall want friendly entertainement: and he is always sumptuously and honourably accepted of. But whatsoever is received as a Guest, is at last by the Citye sent from thence upon his Hott in token of thankfulness, to the Grand

must at misrepentance at his next return. Howbeit if the said Stranger be no Merchant, may be more welcome at his next return. Howbeit if the said Stranger be no Merchant, may chuse what great mans house he will to lodge in, being bound at his departure to no recompence nor gill. To be thort, if any Beggar or poore Pilgrim passe the fume way, he hath suffeience provided for him in a certain Hospitall; which was founded only for the relief of the poore people, and is maintained at the common charge of the Citie. In the middle of the which stands an ancient Temple, being most lumpently built, and of an huge bignesse, which haths and is bound to be founded at the very time when as the King of *Morocco* bare rule in those Countries, heere the great Cythere standing in the middle thereof, and it hath many Pro-

50 this Cite likewise are diuers other Temples, which, albeit they are but little, yet with things necessary and decently kept there, are in this Cite about an hundred Families of *Iewes*. My clearly and decently kept. There are in this Cite about an hundred Families of *Iewes*. My
few shall the Cite vntirely ruined and defaced, the Walls thereof being laid euen with the ground
the Houses being defatitue of Inhabitants, and nowing at that time to be there fierce, but of
the nests of the Ravens and of other Birds. All this I saw in the 320. yeere of the Hegeira.
Vpon the foot of an hill eighte mile Eastward from *Tedney*, stands a Towne called
Ysraele. *Ysraele*, and eighte about one thousand Households. There also is to be
seen a *Ysraele*, and eighte about one thousand Households. There also is to be

the most hardy and beautiful Temple; as likewise four Hospitals, and a Monastier of Religious persons. The Inhabitants of this Towne are farre wealthier then they of Tadmec; for here is a most famous Port vpon the Ocean Sea, commonly called by Merchants, *Gaz.* There is likewise great abundance of Corne and Pulse, which grow in the fruitful fieldes adiacent to the City by the *Portugals*, 1514.

The City of *Hadeschib* being situate vpon a Plaine, standeth eight miles Southward of *Aden*; it containeth feuen hundred Families: and the Walls, Churches, and Houses thereof, are all builded of Bricks, and are all of one sort. They haue certaine vnderly Faires or Markets, which are called *Aden*.

THIS WHOLE CASE IS A SUBJECT OF THE COURT OF THE
Suffolk

Store of Irons.

Carriam that is, Scipiturni men, for they admitted not the traditions.

Of the Mountain called Gashid.

The Region of Su.

Of the Towne of Mafja.

Dates which will last but one year.

Holy Temple, Great store of Whales.

Superbious concub.

A Whales Rib of incredible greatness.

Amber.

tirist and good husbandrie. Great numbers of *Iewes* remaine in this Region, which live as stipendiary soldiers vnder duers Princes, and are continually in Armes; and they are reputed and called by other *Iewes* in *Africa* *Carraim*; that is to say, Hereticks. They have store of Boxes, of Marick, and of high Walnut-trees. Vnto their Argens (for they call alkind of Olues which they haue) they put nuts; out of which two limes they expresse very bitter Oyle, using it for a lince to some of their meates, and pouring it into their lampes. I heard duers of their principall men aouth, that they were able to bring into the field hue and twenty thousand moist expell-foulders.

This mountain is not to be accounted any part of *Atlas*: for it beginneth Northward from the Ocean, and Southward it extendeth to the Riuier of *Teniff*, and diuideth *Hea* from *Ducella* and *Marocco*. The inhabitants are called *Keraga*. Vpon this hill are waste Delarts, cleage Fontaines, and abundance of hony, and of Oyle Arganick, but of Corne and Pulle great scarcitie, vntil they make prouision thereof out of *Ducella*. Few rich men are here to be found, but they all most devout and religious in their manner. Vpon the top of this mountain are many Hermites, which live only vpon the fruites of certaine trees, and drinke water. They are a most faithfull and peaceable Nation. Whosoever among them is apprehended for theft or any other crime, is forthwith banished the countrey for certaine yeares. So great is their simplicitie, that whatsoever they see the Hermites doo, they esteeme it as a miracle. They are much oppressed with the often inuasions of their neighbours the *Arabians*; wherefore this quiet Nation chooseth rather to pay yearly tribute, then to maintaine warre.

Now comes the Region of *Su* to be considered, being situate beyond *Atlas*, ouer against the Territorie of *Hea*, that is to say, in the extreme part of *Africa*. Weltward it beginneth from the Ocean Sea, and Southward from the Sandie Delarts: on the North it is bounded with the virmost Towne of *Hea*; and on the East with the mightie Riuier, whereof the whole Region is named. Wherefore beginning from the West, we will describe all those Cities and places which shall come to be worthy of memorie.

Three small Townes were built by the ancient *Africans* vpon the Sea shore (each being a mile distant from other) in that place where *Atlas* takes his beginning; all which three are called by one onely name, to wit, *Mafja*; and are inuironed with a wall built of white stones. Through these three runneth a certaine great Riuier, called *Su*, in their language: this Riuier in Summer is so deftitute of water, that a man may easily without perill plucke ouer it on foote; but it is not so in the Winter-time. They haue then certaine small barkes, which are not meete to faile vpon this Riuier. The place where the foresaid three Townes are situate, aboundeth greatly with Palme trees, neither haue they in a manner any other welth; and yet their Dates are but of small worth, because they will not last about one yeare. All the inhabitants exercise husbandry, especially in the monthes of September and April, what time their Riuier encreaseth. And in May their Corne groweth to ripenesse. But if in the two foresaid monthes the Riuier encreaseth not according to the wonted manner, their harvest is then nothing worth. Cattell are very scarce among them. Not farre from the sea-side they haue a Temple, which they greatly esteeme and honour. Out of which, Historiographers say, that the same Prophet, of whom their great *Mahmet* foretold, should proceed. Yea, some there are which flicke not to asseme, that the Prophet *Iesus* was caft forth by the Whale vpon the shore of *Mafja*, when he was sent to preach vnto the *Nininites*. The rafters and beames of the said Temple are of Whales bone.

And it is a vnaill thing amongst them, to see Whales of an huge and monstrous bignesse caft vpon dead vpon their shore, which by reason of their huge and strange deformitie, may terrifie and astonish the beholders. The common people imagine, that, by reason of a certaine secret power and vertue infused from heauen by God vpon the said temple, each Whale which would swim past it, can by no means escape death, which opinion had almost perswaded me, especially when at my being there, I my self saw a mighty Whale caft vpon the shore. I had told me, that it was no such strange matter: for (quoth he) there lie certaine rocks two miles into the Sea on either side, and as the Sea mooues, so the Whales moue also; and if they chance to light vpon a rocke, they are easily wounded to death, and so are caft vpon the next shore. This reason more preuailed with me, then the opinion of the people. My selfe (I remember) being in this Region at the same time when my Lord the *Scrisse* bare rule ouer it, was inuited by a certaine Gentleman, and was by him conducted into a Garden, where he shewed me a Whales rib of fourte foute, that lying vpon the ground with the conuex or bowing side upward, in manner of an arch, it resembled a gate, the hollow or inward part whereof aloft we could not touch with our heads, as we rold vpon our Camels backs: this rib (he said) had laine there about an hundred yeares; and was kept as a miracle. Here may you find vpon the sea-shore great store of Amber, which the *Portugall* and *Fijgen* Merchants fetch from thence for a verie meane price: for they keately pay a Duckat for a whole ounce of moist chaffe and excellent Amber. Amber (as some thinke) is made of Whales dung, (as others suppose) of their Sperma or Seede, which being concolidate and hardened by the Sea, is caft vpon the next shore.

Tegent containeth foure thousand families, and standeth not farre from the Riuier of *Su*. The

to;le

foyle adiacent is most fruitfull for graine, for Barly, and for all kind of Pulle. They haue here likewise a good quantitie of Sugar growing; howbeit because they know not how to presse, boyll, and trim it, they cannot haue it but blacke and vnauour: wherefore to much as they can spare, they sell vnto the Merchants of *Marocco*, of *Fee*, and of the land of *Negros*. Of Dates likewise they sell vnto the Merchants of *Marocco* they haue many besides the Gold which is digged out of their own they haue plenty; neither vnto their heads a piece of cloth worth a duckat. Siluer they natie foil. The women weare vpon their heads a piece of cloth worth a duckat. Siluer they haue none, but such as the women adorne themselves with. The least Iron-coin value amongst them, weigheth almost an ounce. No fruites take plentifully vpon their foil, but only Figs, Grapes, Peaches, and Dates. Here is that excellent Leather dressed, which is called Leather of *Marocco*.

Marocco: twelve hides whereof are here sold for fixe Duckats, and at *Fee*, for eight. That is part of this Region which lieth toward *Atlas* hath many Villages, Townes, and Hamlets; but the South part thereof is vnterly destitute of inhabitants, and subiect to the *Arabians*, which border vpon it. In the midst of this Cite standeth a faire and flatly Temple, which they call *The great*, through the verie midst whereof they haue caused a part of the foresaid Riuier to runne. The inhabitants are sterne and vnciuill, being to continuall exercised in warres, who all of them together doe rule the Common-wealth: but their authoritie continueth neere about three monthes, which being expired, three other are chosen in their roome.

The Towne of *Taradant* built by the ancient *Africans*, containeth about three thousand households. For when the Family of *Maurin* gouerned at *Fee*, part of them also inhabited *Su* and in those dayes *Su* was the seat of the King of *Fee* his Vice-roy. All authoritie is committed vnto their Noole, or principall men, who gouerne foure by foure, sixe months onely.

Tedja being a very great Towne, and some many yeares agoe in a moist plentiful and fertile place by the *Africans*, containeth more than foure thousand families; it is distant from *Taradant* Eastward about three miles, from the Ocean Sea sixtie miles, and from *Atlas* twentie. Here groweth great abundance of Corne, of Sugar, and of wile Wood. You shall find in this Cite many Merchants, which come out of the land of *Negros* for trafficks sake. The Citizens are great louers of peace, and of all ciuilitie: and they haue a flourishing Common-wealth. The whole Cite is gouerned by fixe Magistrates which are chosen by lots: howbeit, their gouernment lasteth for sixteene monthes onely. The Riuier of *Su* is distant three miles from hence. Here dwell many *Iewes*, which are cunning Goldsmiths, Carpenters, and such like Artificers. They haue a very flatly Temple, and many Priests and D. Stors of the Law, which are maintained at the publicke charge. Every Munday great numbers of *Arabians* both of the Plainnes, and of the Mountains come hither to Market.

In all *Su* there is no Cite comparable vnto that which is commonly called *Taganoff*, for it containeth about eight thousand households; the wall thereof is built of rough stones. From the Ocean it is distant about three score miles, and about fiftie miles Southward of *Atlas*; and the report is, that the *Africans* built this Cite. About ten miles from this place lieth the Riuier of *Su*: here are great store of Artificers and of shops, and the people of *Taganoff* are diuided into three parts. They haue comminall cuill warres among themselves, and one part haue the *Arabians* alwaies on their side; yet for to pay will take part sometimes with one side and sometimes with the contrarie. Of C. me and Cat. all here is great abundance; but their Woolle is exceeding coarse. In this Cite are made certaine kinds of apparel, which are usually carried for merchandize as once a yeere to *Timbana*, to *Gualata*, and to other places in the land of *Negros*. Their Market is twice every weeke: their attire is somewhat decent and comely: their women are beautiful; but their men are of a tawnye and fwarth colour, by reason they are defended of blacke fashers, and white mothers.

The Mountain *Hancha* beginneth Weltward from *Atlas*, and from thence stretcheth almost fortie miles as Eastward. The inhabitants of this Mountain are such vnaill foot-men, that one of them will encounter two Horsemen. The foile will yeld no Corne at all but Barly; howbeit hony there is in great abundance. With hony they are almost at all times troubled: yet how patiently and strongly they can endure the cold, a man may easily giue, for that the whole yeare throughout they weare one single garment onely.

The Mountain *Hadem* beginneth Weltward from the Mountain *sofofoid*; on the East it abuteth vpon the Region of *Gualata*, and Southward vpon the Plainnes of *Su*. The inhabitants are valiant, haue great store of Horses. They are at continuall warre among themselves for certaine Siluer mines; so that those which haue the better hand, digge as much Siluer as they can, and distribute to euery man his portion, vntill such time as they be restrained from digging by others.

The region of *Marocco* beginneth Weltward from the Mountain of *Nefja*, stretching Eastward to the Mountain of *Hadem*, and Northward euen to that place where the moist *Hea*. This Riuier of *Teniff* and *Afmal* meete together, that is to say, vpon the East-border of *Hea*. This region is in a manner three square, being a most pleasant Country, and abounding with many

SITI 3

Store of Siluer.

Iron Coyne.

Corioun Leather of Marocco.

A Temple through which a Riuier runneth.

Taradant, a Towne of Su.

Tedja Towne of Su.

Store of Sugar and of Wood.

The Cite of Taganoff.

The Mountain of Hancha.

The Mountain of Hadem.

Mines of Siluer.

The situation and estate of the Region of Marocco.

cranes and ducks of Cattell: it is Greene every where, and most fertile of all things, which serve for food, which delight the senses of smelling or seeing. It is altogether a plaine country.

Vpon a certaine hill of *Atlas* named *Ghedan* standeth a towne, which was built (as some report) by the ancient *Africans*, and called by the name of *Teniffa*, being a most strong and excellent place, and being distant about eight miles Eastward from the ruers of *Affissual*. At the foot of the said hill lieth a most excellent place, which, were it not for the lowe of the *Africans*, would yeeld an incomparible crop. And because the inhabitants of *Teniffa* are deprived of this notable commodity, they till only that ground which is vpon the side of the mountain, and which lieth betwixt the towne and the ruers. Neither doe they enioy that *gratu*; for they yearly pay vnto the *Arabians* for tribute the third part of their come.

Vpon the top of a certaine high mountain was built in our time a most large and impregnable Fort, being intrenched on all sides with diuers other mountaines, and called by the inhabitants *New Delgumha*. Teseath the said mountain springeth *Affissual*, which word signifieth the *African* tongue, the Ruers of Rumor, because that breaking forth by the side of the hill with a monstrous noise, it maketh a most deepe gulf, much like vnto that, which the *Italians* call *Inferno di Truoli*. The said Fort containeth almost a thousand families. They have alwayes beene great louers of ciuility, and haue borne neat and decent apparell; neither shall you find any cruer in the whole towne which is not well peopled. In this towne are plenty of Artificers, for it is but fiftie miles from the City of *Maroco*.

Vpon a certaine part of *Atlas* standeth a Citie called *Imezmusa*. Wellward it is distant from *New Delgumha* about foureteen miles; and this citie the *Arabians* are reported to haue built. Neere vnto this Citie lieth the common high way to *Gurania*, ouer the mountaines of *Atlas*, being commonly called *Eurya*, that is, *A way furred with feathers*: because snow falls often there, which a man would thinke rather to be rather then snow. Nor rare from this towne likewise there is a very faire and large plaine, which extendeth for the space of thirtie miles, euen to the territory of *Mazaga*. This most fertile plaine yeeldeth such excellent come, as (so my remembrance) I neuer saw the like. Saying that the *Arabians* and fouldiers of *Maroco* doe so much molest the said plaine country, that the greater part thereof is destitute of the inhabitants.

This noble City of *Maroco* in *Africa* is accounted to be one of the greatest cities in the world. It is built vpon a most large hill, being about foureteen miles distant from *Atlas*. One *Ioseph* the sonne of *Yafin*, an King of the tribe or people called *Lutunia*, is reported to haue bene the founder of this Citie, at that very time when he conducted his troups into the region of *Maroco*, and settled himselfe not farre from the common high-way, which stretcheth from *Amyg* ouer the mountaines of *Atlas*, to the shore of the sea, where the forelaide tribe or people doe usually inhabit. Heere may you behold most stately and wonderfull workmanship: for all their buildings are so cunningly and artfully contriued, that a man cannot easily describe the same. This huge & mighty City, at such time as it was gouerned by *Hali* the son of King *Ioseph*, contained more then one hundred thousand families. It had foure and twenty gates, extending thirtie, and a halfe of great breadth and thickness, which was built of white stone & lime. From thence the City the ruers of *Teniffa* lieth about fiftie miles distant. Heere may you behold great abundance of Temples of all colleges, and of Barbs, flowers, and of Iones, all framed after the fashion and custome of that region. Some were built by the King of the tribe of *Lutunia*, and others by *Elmahadi* his successor: but the most curious and magnificent Temple of all, is that in the midst of the City was built by *Hali* the first King of *Maroco*, and the sonne of *Ioseph* before said, being commonly called the Temple of *Halenben Ioseph*. Howbeit one *Abdul Mamen* which succeeded him, to the end he might utterly blotte the name of *Hali*, and might make himselfe only famous with posterity, caused this stately Temple of *Maroco* to be razed, and to be redified from what more tumultuously then before. Howbeit he lost not only his expences, but failed of his purpose also: for the common people euen till this day doe call the said Temple by the first and ancientest name.

Likewise in this City not farre from a certaine rocke was built a Temple by him that was the second viceroy ouer the kingdom of *Maroco*: after whose death his nephew *Marfor* enlarged the said Temple, fiftye cubits on all sides and adorned the same with many pillars, which he commanded to be brought out of *Spain* for that purpose. Vnder this Temple he made a Cistern or cistern, as bigge as the Temple it selfe: the roote of the said Temple be couered with lead, and at euery corner he made leaden pipes to convey raine water into the Cistern vnderneath the Temple. The turret or steeple is built of most hard and well framed stone, like vnto *Cephasan* his Amphitheatrum at *Rome*, containing in compasse more then an hundred steeles, and in height exceeding the steeple of *Baotica*. The staires of the turret or steeple are each of them nine handfulls in breadth, the vtmost side of the wall is ten, and the thickness of the turret is fiftie.

The said turret hathauen lofts, vnto which the staires ascending are very light and airy. The staires are great store of windowes, which to the end they may giue more light, are made break within then without. Vpon the top of this turret is built a certaine spire or pyramide rising

sharp in forme of a sugar-loafe, and containing fife and twenty elles in compasse, but in height being not much more then two pears length: the said spire hath thre lofts one above another, vnto euery of which they ascend with wooden ladders. Likewise on the top of this spire standeth a golden halfe moone, vpon a barre of Iron, with three spheres of gold vnder it, which golden spheres are so fastened vnto the said iron barre that the greatest is lowest, and the least highest, it would make a man glad to looke downe from the top of the turret; for men walking on the ground, by they neare to tall, seeme no bigger then a child of one yeare old. From hence the wise may very plainly see the promouctory of *Asaph*, which notwithstanding is an hundred and thirtie miles distant. But mountains (you will say) by reason of their huge biggnesse

may only be seene a farr off: howbeit from this turret a man may in cleere weather most easily see fiftie miles into the plaine countries. The inner part of the said Temple is not very beautiful. But the roote is most cunningly and artificially vaulted, the timbers being framed and set together with singular workmanship, so that I haue not seene any fairer Temples in all *Italy*. And albeit you shall hardly find any Temple in the whole world greater then this, yet it is very meanly frequented; for the people doe neuer assemble there but only vpon fridays. Vea a great part of this City, especially about the stordaid Temple, lieth so desolate & void of inhabitants, that a man cannot without great difficulty passe, by reason of the ruines of many houses lying in the way. Vnder the perch of this Temple it is reported that in old time there were almost an hundred shops of sale-bookes, and as many on the other side ouer against them; but at this time I thinke there is not one Book-keeper in all the whole City to be found. And surely is the third part of this City inhabited.

Within the walls of *Maroco* are Vine, p.lime-trees, great Gardens, and most fruitful Corn-fields: for without their walls they can till no ground, by reason of the *Arabians* often inuasions. Know ye this for a certainty, that the said City is growen to vntimely decay and dilage: for as fearely few hundred and fiftie yeares are past, since the first building thereof, forasmuch as the foundations thereof were laid in the time of *Ioseph* the sonne of *Teniffa*, that is to say, in the foure hundred thirtie and fourth yeare of the *Hegeira*. Which decay I can impute to none other cause, but to the inuie of continuall warres, and to the other alterations of Magistrates and of the common wealth. After King *Ioseph* succeeded his sonne *Hali*, and the sonne of *Hali* was ordained gouernour after his fathers deceale. In whole time spring vnto a factious crue, by the means of a certaine *Mahometan* Preacher named *Elmaheli*, being a man both borne and brought up in the mountains. The said *Elmaheli* hauing leaued a great army, waged warre against *Abraham* his foueraign Lord. Whereupon King *Abraham* conducting another army against him, had marvellous ill successe: and after the battell ended, his passage into the City of *Maroco* was folloped and restrained, that he was forced with a few followers, which remained yet a-lie, to flee Eastward to the mountaines of *Atlas*. But *Elmaheli* not being satisfied with expelling his true Soueraigne out of his owne Kingdom, commanded one of the Captaines called *Abdul Mamen*, with the onelaffe of his armie to pursue the distressed King, which himselfe with the other halfe laide siege to *Maroco*. The King with his followers came at length vnto *Oran*, hoping there to haue renewed his forces. But *Abdul Mamen* and his great army pursued the said King so narrowly, that the Citizens of *Oran* told him in plaine termes, that they would not hazard themselves for him, wherefore this vnhappy King being utterly driuen to dispaire, let his Queene on horse-backe behind him, and so in the night time road forth of the Citie. But perceiving that hee was disfered and known by his enemies, he fled forthwith vnto a certaine rocke standing vpon the sea-shore where, setting spurs to his horse-side, he call himselfe, his most deere spouse, and his horse downe headlong, and was writing a while after found slaine among the rocks and flones, by certaine which welk were vnto the place. Wherefore *Abdul Mamen* hauing gotten the victorie, returned in triumphant manner toward *Maroco*, where the forelaide *Elmaheli* was decalde before his comming, in whole place *Abdul* was chosen King, and *Mahometan* Prelate ouer the foure disciples, and tooke ten persons to be of his pruy council, which was a new inuention in the law of *Mahomet*. This *Abdul Mamen* hauing besieged

the Citie of *Maroco* for the space of an whole yeare, at last ouercame it: and killing *Isaac* the only sonne of King *Abraham* with his owne hand, he commanded all the soldiers, and a good part of the Citizens to be hanged. This mans posterity reigned from the fife hundred sixteenth, to the fife hundred laste eight yeare of the *Hegeira*, and at length they were deposeled of the Kingdom by a certaine King of the Tribe called *Mamin*. The family of *Mamin* after the said Kings decesse reigned but all the yeare of the *Hegeira*, four hundred eighty and thre. The principall court of this family was holden for the most part at *Fes*; but ouer *Maroco* were appointed Viceroyes and Deputies: inasmuch that *Fes* was continually the head and Metropolitane Citie of all *Maroco*, as well as of all the Westre dominion.

In the said City of *Maroco* is a most impregnable Castle, which, if you consider the bignes, the walls, the towres, and the gates built all of perfect marble, you may well thinke it to be a City rather then a Castle. Wit in this Castle there is a stately Temple, hauing a most loftie and high spire, on the top whereof standeth an halfe moone, and vnder the halfe moone are three golden pla-

Great store of bookes old time to be hold in *Maroco*.

State of it 1546.

Causes of the decay of *Maroco*.

Elmaheli a factious preacher.

The miserable death of *Abdul Mamen* King of *Maroco* and of his Queene.

New S. 2.

In the yeare, *Maroco* was used the followinge

A flronge C. B. A stately temple

1546.

Three gallin
spheares.

A great Col-
ledge.

Excellent
spozed Mar-
ble.

Thinking cal-
led *Manfor*, was
by whom
Rafis that fa-
mous Plycan
was deduced
his Books.

spheares one bigger then another, which all of them together weigh one hundred and thirty thousand duates. Some Kings there were, who being allured with the value, went about to take downe the said golden spheares; but they had always some great misfortune or other, which hindered their attempt. Likewise the said Castle containeth a noble Colledge, which hath which hundred thirty chambers. In the midst whereof is one Hall of a marvellous greatnesse, thirte halles belowing thereunto. In the midst whereof is one Hall of a marvellous greatnesse, wherein publicke Lectures were most solemnly read, while the studie of Learning flourished among them. As such were admitted into this Colledge had their victuals and apparel freely given them. Of their Professours some were yearly allowed an hundred, and some two hundred Duckats, according to the quality of their profession: neither would they admit any to heare them read, but such as perfectly understood what belonged to these Arts which they professed. The walls of this beautifull Hall are most flatly adorned with painting and carving, especially of that Hall where Lectures were wont publicly to be read. All their Porches and vaulted Roofes are made of painted and glittering stones, called in their Language *Ezzaleia*, such as are yet yfed in *Spaine*. In the midst of the said building is a most pleasant and cleare Fountaine, the wall whereof is of white and polished Marble, albeit low built, as in *Africa* for the most part such walls are. I have heard that in old time here was great abundance of Students, but at my being there I found but few in all; and they haue now a most fenefulle Professour, and one that is quite void of all humanitie.

Moreover, the foresaid Castle (as I remember) hath twelue Courtes most curiously and artificially built by one *Manfor*. In the first lodged about five hundred Christians, which carried Croise-bowes before the King whither soeuer he went. Not farre from thence is the lodging of the Lord Chancelour and of the Kings Priue Counsell, which House is called by them, The House of Affaires. The third is called, The Court of Victorie; wherein all the Armour and Munition of the City is layed vp. The fourth, belongeth to the great Master of the Kings Horse. Upon this Court three Stables adioyne, each one of which Stables will containe two hundred Horses. Likewise there are two other Oilleries, whereto one is for Mules, and the other for an hundred of the Kings Horses only. Next vnto the Stables were two Barnes or Garres adioyning in two seuerall places, in the lower of which Barnes was layed Straw, and Barley in the other. There is no another most large place to lay vp Come in euery Roome whereof will containe more than three hundred Bushells. The couer of the said Roome hath a certainehole whereunto they ascend by staires made of stone. Whither the beafts laden with Corn e being come, they powre the said Come into the hole. And so when they would take any Come from thence, they doe but open certaine holes below, suffering so much Come to come forth as may ferue their turnes, and that without any labour at all. There is likewise a certaine other Hall, where the Kings Sonnes and the Sonnes of Noblemen are instructed in Learning. Then may you behold a certaine foure-square building, containing diuers Galleries with faire Glasse Windows, in which Galleries are many Histories most curiously painted: here likewise the glittering and gilt Armour is to be seene. Next vnto this building is another, wherein certaine of the Kings Guard are lodged: then followes that wherein State-matters are discussed: whereunto adioyneth also another, which is appointed for Ambassadors to conferre with the Kings Priue Counsell in. Likewise the Kings Concubines and other Ladies of Honour haue a most convenient place assigned them: next vnto which standeth the Lodging of the Kings Sonnes. Not farre from the Castle wall, on that side which is next vnto the fields, may you behold a most pleasant and large Garden, containing almost all kind of Trees that can be named.

Moreover, there is a sumptuous and stately Porch built of most excellent square Marble: in the midst whereof standeth a Pillar with a Lion very artificially made of Marble, out of the mouth of which Lion issueth most cleare and chynfull water, falling into a Cistern within the Porch: at each corner of the said Porch standeth the Image of a Leopard framed of white Marble, which is naturally adorned with certaine blacke spots: this kind of parti-coloured Marble is no where to be found but only in a certaine place of *Atlas*, which is about an hundred and fiftie miles distant from *Marocco*. Not farre from the Garden stands a certaine Wood or Parke walled round about: And here I thinke no kind of wild beafts are wanting: for here you may behold Elephants, Lions, Staggies, Roes, and such like: howbeit the Lions are separated in a certaine place from other beafts, which place euen to this day is called *The Lions Den*. Wherefore such Monuments of Antiquitie as are yet extant in *Marocco*, albeit they are but few, doe notwithstanding sufficiently argue, what a Noble Citie it was in the time of *Manfor*. At this present all the Courts and Lodgings before described lye vtterly voyd and desolate: except perhaps some of the Kings Oillery which tend his Mules and Horses do lye in that Court, which we haue euen now was to lodge Archers and Croise-bow-men: all the residue are left for the Fowles of the Aire to nestle in. That Garden which you might haue named a Paradise in old time, is now become a place where the filth and dung of the whole Citie is cast forth. Where the faire and stately Librarie was of old, at this present there is nothing else to be found, but *Hens*, *Doues*, and other such like Fowles, which build their Nests there. Certaine it is, that

the foresaid *Manfor*, whom we haue so often mentioned, was a most puissant and mighty Prince: for it is well knowne that his Dominion stretched from the Towne of *Messa* to the Kingdom of *Tripolis* in *Barbarie*, which is the most excellent Region of *Africa*, and is large, that a man can hardly trauell the length thereof in fourecore and ten dayes, or the breadth in nineteene. This *Manfor* likewise was in times past Lord of all the Kingdom of *Granada* in *Spaine*. Yes, his Dominion in *Spaine* extended from *Tripolis* to *Argon*, and ouer a great part of *Castilla* and of *Portugall*. Neither did the said *Manfor*, but his sonne *Abdul Momen*, his father *Isoph*, and his sonne *Mahomet Enafir*, who being vanquished in the Kingdom of *Valencia*, lost threcore thousand Souldiers, Horsemen and Footemen: howbeit himselfe escaped and returned to *Marocco*. The Christians being encouraged with this victorie, refrayned not from Warre, till, within thirtie yeares space, they had wonne all the Townes following, to wit, *Valencia*, *Duenia*, *Alcauco*, *Morcia*, *Cariagesa*, *Corduna*, *Smilha*, *Iaen*, and *Vbeda*. After which vnhappie warre succeeded the decay of *Marocco*. The said *Abul Momen* deceasing, left behind him ten Sonnes of a full and perfect age, who contended much about the Kingdom. Heeupon it came to passe, while the Brethren were at discord, and assailed each other with mutuall warres, that the people of *Fec*, called *Marini*, and the Inhabitants of other Regions adiacent, began to wuerpe the Government. The people called *Habdinad* enioyed *Marocco*, expelling the King of *Tunis*, and enclayming some other, whom they pleased, in his stead. Now haue you heard the end of *Manfor* his Progenie and Successors. The Kingdom therefore was translated vnto one *Jacob* the Sonne of *Habdinad*, who was the first King of the Family called *Marin*. And at length the famous Citie of *Marocco* it selfe, by reason of the Arabians continuall out-rages, fell into most extreme calamitie: so great is the inconstancie of all earthly things. That which we haue here reported as touching *Marocco*, partly we saw with our owne eyes, partly we read in the Historie of one *Iohn Abdul Malich*, a most exact Chronicker of the Affaires of *Marocco*.

The Towne of *Agmet* built of clay by the *Africans* vpon the top of a certaine hill which becometh almost from *Atlas*, is distant from *Marocco* about foure and twentie miles. In times past, when *Abuchadin* was Prince thereof, it contained more then sixe thousand Families: at what time the people were very ciuill, and had such plentie and magnificence of all things, that many would not ficke to compare this Towne with the Citie of *Marocco*. It had on all sides most pleasant Gardens, and great store of Vines, whereof some grew vpon the Mountain it selfe, and others on the Valley. By the foot of this Hill runneth a faire Riuer, which springing forth of *Atlas* falleth at length into *Teniffy*. The field which lyeth nere vnto this Riuer is said to be so fruitful, that it yeeldeth euery yeere fiftie fold increase. The water of this Riuer looketh alwaies white.

Howbeit the Citie of *Agmet*, which I haue now described vnto, hath at this day no other Inhabitants but Woolues, Foxes, Deere, and such other wilde beafts. Except only at my being there I found a certaine Hermit, who was attended vpon by an hundred persons of his owne Sect: all of them were well-horried, and did their best endeavour to become Gouernours and Commanders, but their forces were insufficient. With this Hermit I staid (as I remember) for the space of ten dayes, and found one amongst his followers, with whom I had old acquaintance, and familiaritie: for we were certaine fellow-students together at *Fec*, where being of one standing and senioritie, we heard that Booke of the *Mahometan* Religion expounded which is commonly called the Epistle of *Nesefi*.

Haueing before described all the Cities and Townes of *Marocco*, it now remaineth that we briefly declare the situation and qualitie of the Mountaine there. Wherefore we will begin with the Mountaine of *Niffa*, from whence the Region of *Marocco* it selfe beginneth Westward, and is thereby diuided from the Province of *Hsa*. The said Mountaine hath great store of Inhabitants: and albeit the tops thereof are continually couered with Snow; yet doth it yearly afford marvellous increase and abundance of Barley. The rude people there are so destitute of all humanitie and ciuill behauiour, that they doe admire not only all Strangers, but also doe euen gaze and wonder at their apparell. I my selfe remayned two dayes among them, in which space all the people of the Towne came flocking about mee, greatly wondering at the white Garment which I wore (being such as the learned men of our Country are usually clad in) so that euery one being desirous to handle and view this Garment of mine, in two dayes it was turned from white to blacke, and thus came all great and filthy.

At the bound of *Niffa* a certaine other Mountaine called by the Inhabitants *Semede*, taketh his original: and these two Mountaines are separated by the Riuer of *Sisfama*. *Semede* extendeth Eastward almost twentie miles, the Inhabitants whereof are most beaue and wilde people. Great store of Springs and Fountaines are here to be found; the Snow is perpetuall; all good Lawes, Ciuilitie and homelie are quite banished from hence, except perhaps the people be moued thereto by the aduice of some stranger, whom they find to be of a modest and liber disposition. Here being entertaigned by a certaine religious man of the same place (who was had in great reputation by the people) I was constrained to eate of such grosse meats as the said people

The huge De-
miras o-
King *Manfor*.

The Christians
happie successe
against the
Moors.

Iohn Abdul
Historian of
Africa.
The Towne of
Agmet.

The desolation
of *Agmet*,
Hermit.

Iohn Leo Ba-
dicaat *Fec*.

The Mount-
taine of *Niffa*.

Learned men
clothed in
white.
Semede.

them continuing in Coopes and Cages. Then follow their Shops that sell liquide Sope. Next of all are certain of their Shops that sell Meale, albeit they are diversly dispersed throughout the whole Citie. Next unto them are such as sell Seede-graine and Seede-pulse. Then are there tenne Shops of them that sell Straw. Next them is the Market where Thread and Hempe is to be sold, and where Hempe vith to be kept: which place is built after the fashion of great Houles, with four Galleries, or spare-rooms round about it: in the first whereof they sell Linen-cloth, and weigh Hempe: in two other it a great many women, having abundance of false-thread, which is there sold by the Criers.

Let vs now come to the West part, which stretcheth from the Temple to that Gate that leadeth to *Mecufe*. Next unto the Smokie place before mentioned, their habitations directly stand, that make Leather-tankards to draw water out of Wells, of whom there are some fourteene Shops. Vnto these adioyne such as make Wicker-veffels, and other, to lay up Meale and Corne in: and these enioy about thirty Shops. Next them are one hundred and fifty Shops of Taylors. And next the Taylors are those that make Leather-shucls, such as I haue often seene brought into *Europe*. Then follow twenty Shops of Landrells or Washers, being people of a bafe condition; to whom the Citizens that haue not Maids of their owne, carry their Shirts and other foule linnen, which after few dayes are restored vnto them to cleane and white as it is wonderfull. These Landrells haue diuers Shops adioyning together in the same place: but here and there throughout the Citie are about two hundred Families of such perfons. Next vnto the Landrells are those that make Trees for Saddles; who dwell likewise in great numbers Eastward right in the way to the Colledge founded by King *Abubman*. Vpon these adioyne about forcie thops of such as worke Stirrups, Spurs, and Bridles, so artificially, as I thinke the like are not to be seene in *Europe*. Next standeth their freece, that first rudely make the faid Stirrups, Bridles and Spurs. From thence you may go into the freece of Sadlers, which occupy the Sadles before mentioned threthold with most excellent Leather: the best Leather they lay vppermost, and the worst beneath, and that with notable Workmanship, as may be seene in most places of *Italy*: and of them there are more than an hundred Shops. Then follow their long Shops that make Pikes and Launces. Next standeth a Rocks or Mount, hauing two Walkes thereupon; the one whereof leadeth to the East-gate, and the other to one of the Kings Palaces, where the Kings Sisters, or some other of his Kindred are usually kept. But this is by the way to be noted, that all the forefaid Shops, or Market, begin at the great Temple.

The Burse you may well call a Citie, which being walled round about, hath twelve Gates, and before every Gate an Iron-chaine, to keepe Horses and Carts from coming in. The faid Burse is diuided into twelue severall Wards or parts: two whereof are allotted vnto such Shoemakers as make Slooes onely for Nobles and Gentlemen, and two also to Silke-merchants, or Haberdashers, that sell Ribbands, Garters, Scarfes, and such other like ornaments; and of these there are about fiftie Shops. Others there are that sell Silke onely for many Shops as the former. Then follow those that make Womens Girdles of coarse Wooll (which some make of Silke) but very grossly; for I thinke they are more then two fingers thicke, so that they may serve almost for Cables to a Ship. Next vnto these Girdlers are such as sell Woollen and Linnen-cloth brought out of *Europe*: which haue also Silke-stuffes, Caps, and other like commodities to sell. Having passed these, you come to them that sell Mats, Mattrailes, Cushions, and other things made of Leather. Next adioyneth the Customers Office; for their Cloth is sent about by certaine Criers to be sold, who before they can passe, must goe to the Customers to haue the faid Cloth sealed, and to pay Toll vnto the Customers. Criers here are to the number of fiftie, which for the crying of every Cloth haue one *Libra* allowed them. Next of all dwell the Taylors, and that in three severall streetes. Then come you to the Linnen-drapers, which sell smocks and other apparell for women: and these are accounted the richest Merchants in all *Fez*, for their wares are the most gainefull of all others. Next vnto these are certaine Woollen garments to be sold, made of such Cloth as is brought thither out of *Europe*. Every after-noonne Cloth is sold in this place by the Criers, which is lawfull for any man to doe, when neccesity occasion vregeth him. Last of all is that place where they sell wrought Shirts, Towells, and other embroidered works; as also where Carpets, Beds, and Blankets are to be sold.

Next vnto the faid Burse, on the Northside, in a freight lane, stand an hundred and fifty Grocers and Apothecaries Shops, which are fortified on both sides with two strong Gates. These Shops are garded in the night, keept by certaine hired and armed Watchmen, which keep their station with Lanthornes and Mattheas. The faid Apothecaries can make neither Stirrups, Oyments, nor Elecuries: but such things are made at home by the Physicians, and are of them to be bought. The Physicians houses adioyne for the most part vnto the Apothecaries: howbeit, very few of the people know either the Physician, or the vse of his Physick. The Shops here are so artificially built and adorned, that the like I thinke) are no where else to be found. Being in this place, I remember that I saw diuers stately Shops curiously built under certaine Galleries, but very dark, so that (in my iudgement) they be far interior vnto the Shops of *Fez*.

Next:

Next the Apothecaries are certaine Artificers that make Combes of Boxe and other wood. Eastward of the Apothecaries dwell the Needle-makers, puffing to the number of fiftie thops. Then follow those that turne Iuory, and such other matter, who (because their craft is profited by some other Artizans) are but few in number. Vnto the Turners adioyne certain that sell Meale, Sope and Brooms: who dwelling next vnto the Thread-market before mentioned, are scarce twenty thops in all: for the residue are dispersed in other places of the City, as we will hereafter declare. Amongst the Cotten-merchants are certaine that sell ornaments for Tents and Beds. Next of all stand the Fowlers, who, though they be but few, yet are they dispersed with all kind of choice and dainty Fowles: whereupon the place is called the Fowlers market. Then come you to their thops that sell Cloths and Rapes of Hempe: and then to such as make high Corke-shippers for Noblemen and Gentlemen to walk the streets in, when it is foule weather; so these Corke-shippers are finely trimmed with much filke, and most excellent vpper leathers, so that the chiefe stuff will cost a Ducat, yea some there are of ten Ducats, & some of five and twenty Ducats price. Such shippers are accounted most fine and costly are made of blacke and white Mulbere-tree, of blacke Walnut-tree, and of the Iujuba tree, albeit the Corke-shippers are the most durable and strong. Vnto these adioyne ten thops of Spanish *Mores*, which make Croffe-bowes, as also those that make Broomes of a certaine wilde Palme-tree, such as are daily brought out of *Stiele to Rome*. These Broomes they carry about the City in a great basket, either selling them, or exchanging them for Bran, Albes, or old Shooes: the Bran they sell againe to the Shepheards, the Albes to such as white Linens, and old Shooes to Cobblers. Next vnto them are Smithes that make Nail-s & Coopes, which make certain great vffels in forme of a bucket, hauing Corne-measures to sell also: which measures, when the Officer, appointed for the same purpose, hath made trial of, he is to receive a farthing a peece for his fee. Then follow the Woollen-chappmen, who hauing bought wooll of the Butchers, put it forth vnto others to be scoured and washed: the Sheepe-skinnes they themselves dresse: but as for Oxe-hides they belong to another occupation, and are tanned in another place. Vnto these adioyne such as make certaine Langols or Withs, which the *Africans* put vpon their hories feet. Next of all are the Braiers: then such as make Weights and Measures; and also those that make instruments to carde Wooll or Flaxe. At length you descend into a long street, where men of instruments occupy dwell together, some of which doe polish, and enamel Scirps, Spurs, and vser occupations dwell together, as they receive from the Smithes roughly and rudely hammered. Next other like commodities, as they receive from the Smithes roughly and rudely hammered. Next whom dwell certaine Cart-wrights, Flow-wrights, Mail-wrights, and of other like occupations. Diers haue their abode by the Riuers side, and haue each of them a most deere Counters or Cisterns to wash their Silke-stuffes in. Ouer against the Diers dwell makers of Bulwarks or Trenches, in a very large place, which being planted with thady Mulberrie-trees is exceeding pleasant in the Summer time. Next them are a company of Farriers, that shoe Mules and Horses; and then those that make the Iron-worke of Croffe-bowes. Then follow Smithes that make Horle-shoes; and last of all, those that wire Linnen-cloth: and here the west part of the City endeth, which in times past (as is aforesaid) was a City by it selfe, and was built after the City on the East side of the Riuier.

The second part of *Fez* situate Eastward, is encompassed with most stately Palaces, Temples, Houles, and Colledges; albeit there are not so many trades and occupations as in the part before described. For here are neither Merchants, Taylors, Shoo makers, &c. but of the manner fort. Here are notwithstanding thirty thops of Grocers. Next vnto the wals dwell certaine Bricks-burners and Potters: and not farre from thence is a great Market of white Earthen Vell-fels, Platters, Cups, and Dishes. Next of all stand the Corne-market, wherein are diuers Granaries to lay up Corne. Ouer against the great Temple there is a broad street paved with Brick, round about which diuers handi-crafts and occupations are exercised. There is I knowe many other trades diversly dispersed ouer this East part of the City. The Drapers and Grocers haue certaine peculiar places allotted vnto them. In the East part of *Fez* likewise there are fure hundred and twenty Weauers houles, very stately and sumptuously built: hauing in each of them many worke-houles and Loomes, which yield great rent vnto the owners. Weauers there are (by report) in this City twenty thousand, and as many Millers. Moreover, in this part of *Fez* are an hundred thops for the whitening of thread; the principall whereof being situate vnto the Riuier, are exceedingly well furnished with Kettles, Cauldrons, and other such vessels: here are likewise many great houles to stowe wooll in, which worke is performed by Christian captiues, and whatsoever wages they earne, redoundeth vnto their Lords and Masters. These Christian captiues are not suffered to rest from their labours, but only vpon Fridayes and vpon eight leuell dayes of the year before, when the *Mores* texts are solemnized. Here also are the common dewers for Harlots, which are fauored by great men, and sometime by the chiefe Gouernours of the City. Likewise there are certaine Vintners, who are freely permitted to keepe Harlots, and to take filthie hire for them. Here are also more then sixe hundred deere Fontaines walled round about and most charily kept, every one of which is feuerally conveyed by certaine pipes vnto each Houle, Temple, Colledge and Hospital: and this Fontaine water is

Sopiers.
Menimen.

Tinkers.

Taylors.

Landrells.

Spurres, &c.

Of the Session
or Burse of
Merchants
in Fez.

Of Silks.

Of the Gro-
cers, Apothe-
caries, and
other Trade-
men and Ar-
tizans of Fez.

John Lee was at
Tunis in Fez.

Cenib makers

Turners.

Vpholsters.

Painters.

Cork-shippers.

Croffe-bowes.

Broome-men.

Smithes.

Coopers.

Woolmen.

Weights and
Measures.

Enamellers.

Fabers.

Diers.

Farriers.

Whittens.

A Description
of the second
part of Fez.

Grocers.

Farthen vif-
fels.

Con-markes.

Drapers.

Weauers.

Millers.

Sawyers.

Christian cap-
tiues for day-
labour.

Stewes.

Vintners.

Fontaine

water.

Rivers dried
open Summer.

accounted the belts for that which cometh out of the River is in Summer oftentimes dried vpp as likewise when the Conduits are to be clen'd, the course of the River muſt of neceſſitie be turned out of the City. Wherefore every family vie to fetch water out of the ſaid Fontaines, and albeit in Summer-time the chiefe Gentlemen vie the River-water, yet they will often call for Fontaine-water, becauſe it is more coleand pleaſant in taſte. But in the Spring-time it is nothing loſe, theſe Fontaines haue their Originall from the moſt part from the Weſt and South, for the North part is all full of Mountains and Marble Rocks, containing certaine Caves or Cels, wherein Corne may be kept for many yeeres; of which Caves ſome are ſo large, that they will hold two hundred buſhels of Corne. The Citizens dwelling neere theſe Caves, and as poſſible ſeeke them, do ſufficiently maintainethemſelves in taking yearly ſome ſmall ſell of theſe ſell of theſe. The South part of *Eux Fes* is almoſt all flat deſtitute of Rocks, and hath an houſe belonging therunto, and a Chriſtian-Fontaine containing ſome ſixty ſcore Gallons of Water. The River is ſo full of Rocks and other odoriferous Flowers and Herbes; ſo that in the Spring-time a man may both ſatiſſie his eyes, and glaze his mind in viſiting this part of the City. The Spring and well it may be called a Paradiſe, ſince the Noblemen doe here reſide from the month of April till the end of September. Weſtward, that is, toward the Kings Palace, ſtandeth a Cattle built by a King of the *Lunine* Familie, reſembling in bigneſſe an whole towne: wherein the Kings of *Fes*, before the ſaid Palace was built, kept their Royall reſidence. But after new *Fes* began to be build by the *Marin* Kings, the ſaid Cattle was left only to the Gouverneur of the City. Within this Cattle ſtandeth a ſtately Temple built (as aforeſaid) what time it was inhabited by Princes and Nobles, many places being afterward defaced and turned into Gardens: howbeit certaine houſes were left unto the Gouverneur, partly for the ſervice of the Guards; the deciding of controverſies. Here is likewiſe a ſmall ſquare place for captives ſupported with many pillars, and being looſe ſtill, will hold (as divers are of opinion) three thouſand men. Neither are there any ſeverall rooms in this priſon: for at *Fes* the priſon ſerveth for all. By theſe things ſee ye how the River very commodious for the Gouverneur.

Gardens.

Kings Palaces.

Yifan,

Of the Magistrates, the administration of Justice, and of the apparatus used in Fez.

The punish-
ment of male-
factors in Frey

No Officer by
Mishmetts Law
to haue Fees.
Vnlearned
Lawyers.
But foure Ser-
ieants in Regt
and those haue
by Knauess.

No Notaries.

Tribute, Searchers & excise.

Two per cento
Customs.

accounted the belts for that which cometh out of the River is in Summer oftentimes dried vpp as likewise when the Conduits are to be clen'd, the course of the River muſt of neceſſitie be turned out of the City. Wherefore every family vie to fetch water out of the ſaid Fontaines, and albeit in Summer-time the chiefe Gentlemen vie the River-water, yet they will often call for Fontaine-water, becauſe it is more coleand pleaſant in taſte. But in the Spring-time it is nothing loſe, theſe Fontaines haue their Originall from the moſt part from the Weſt and South, for the North part is all full of Mountains and Marble Rocks, containing certaine Caves or Cels, wherein Corne may be kept for many yeeres; of which Caves ſome are ſo large, that they will hold two hundred buſhels of Corne. The Citizens dwelling neere theſe Caves, and as poſſible ſeeke them, do ſufficiently maintainethemſelves in taking yearly ſome ſmall ſell of theſe ſell of theſe. The South part of *Eux Fes* is almoſt all flat deſtitute of Rocks, and hath an houſe belonging therunto, and a Chriſtian-Fontaine containing ſome ſixty ſcore Gallons of Water. The River is ſo full of Rocks and other odoriferous Flowers and Herbes; ſo that in the Spring-time a man may both ſatiſſie his eyes, and glaze his mind in viſiting this part of the City. The Spring and well it may be called a Paradiſe, ſince the Noblemen doe here reſide from the month of April till the end of September. Weſtward, that is, toward the Kings Palace, ſtandeth a Cattle built by a King of the *Lunine* Familie, reſembling in bigneſſe an whole towne: wherein the Kings of *Fes*, before the ſaid Palace was built, kept their Royall reſidence. But after new *Fes* began to be build by the *Marin* Kings, the ſaid Cattle was left only to the Gouverneur of the City. Within this Cattle ſtandeth a ſtately Temple built (as aforeſaid) what time it was builded, it was inhabited by Princes and Nobles, many places being afterward defaced and turned into Gardens: howbeit certaine houſes were left unto the Gouverneur, partly for the priſoners kept there by the deciding of controuverſies. Here is likewiſe a ſmall ſell of theſe for captives ſupported with many pillars, and being looſe ſtill will hold (as diuers are of opinion) three thouſand men. Neither are there any ſeverall rooms in this priſon: for at *Fes* the priſon ſerveth for all. By theſe things ſee ye how the River very commodious for the Gouverneur.

In the City of *Fee* are certain particular Judges and Magistrates : and there is a Gournour that defendeth such controuersies, and giueth sentence against Malefactor. Likewise there is a Iudge of the Canon Law, who hath to doe with all matters concerning the *Mahometan* Religion. A third Iudge there is also, that dealeth about marriages and diuorcements, whose authority is to heare all witness, and to giue sentence accordingly. Next vnto them is the high Aduocate, vnto whom they appeale from the sentence of the said Iudges, when as they doe either mistake themselves, or doe ground their sentence vpon the authority of some inferior Doctor. The Gournour gaineth a great summe of money by condemning of parties at feuerall times. Their manner of proceeding against a Malefactor is this : having given him an hundred or two hundred stripes before the Gournour, the Executioner putteth an Iron-chain about his necke, and so leadeth him to the stake (his priorities once excepted) through all parts of the City : the Executioner follows a Seriant, declaring vnto all the people who followe him, that the person hath committed, till at length hauing put on his apparel againe, hee carry him backe to prison. Sometimes it falleth out that many offenders chained together are led about the Citie : and the Gournour for each Malefactor thus punished, receiueth one Ducat and one fourth part : and likewise at their first entrance into the Gaole, he demands of each one a certaine duty, which is paid particularly vnto him by diuers Merchants and Artificers appointed of purpose. And amongst his other liuinge, he gathered out of a certaine Mountaine feene thousand Ducats of yearly Revenue : so that when occasion serueth, he is at his proper costes to finde the King of *Fee* three hundred horses, and to giue them their pay.

That which follow the Canon law have neither spend nor reward allowed them : for it is forbidden by the Law of *Mahomet*, that the Judges of his Religion should reape any commodity or Fees by their Office; but that they should live only by reading of Lectures, and by their Priefthood. In this faculty are many *Advocates* and *Precitors* , which are extreme idlers, and verely voyd of all good learning. There is a place also in *Fex* whereinto the Judges vie to call the Citizens for debt, or for some light offence. In all this City are four Officers or Serjeants only; who from midnight till two a clocke in the morning doe walke about all parts of the City; neither have they any spend, but a certaine allowance of bread and ale for their food about in chaires, according to their rank. And for as much as the Citizens are freely permitted to commit any crime, except *Harlots*. The said Gouvourneur hath neither Scribes nor Carriers, but pronounceth all sentences by word of mouth. One only there is that gathereth Customes and Tributes over all the City, who daily payeth to the Kings vie thirty Ducats. This man appointeth certaine subalternes to watch at every Gate, where nothing, be it of neuer so small value, can passe before some Tribute be paid. Yea, sometime they goe tooth of the City to meet with the Carriers & Multiers upon the high wayes, to the end they may not conceal nor convey any commodity any merchandize into the City. And if they be taken in any deceit, they pay double. The Let order or proportion of their Customes is thus, namely, to pay two Ducats for the weight

Cultomes and Tributes duel all the City, who daily payed to the Kings the unity. Deacons: The
 men amongst certain tributes to watch at every Gate: where nothing, be it of never so 60

CHAP. I. §. 3. *Wearing of ciuill and decent apparell in Fez.*

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worth of an hundred: for Oxen, Horses, which are brought hither in great plenty, they pay one fourth part: but for Wood, Corn, & Hens, they give nothing at all. The head Gouvernor of the Shambles hath alwaies twelve men wayting vpon him, and oftentimes heerd about the Citie to examine the weight of bread, and finding any bread to faile of the due weight, he causeth the Baker to be beaten with cudgels, and to be led in contempt vp and downe the Citie.

[illegible][illegible]

Lords of all *Africa*. As touching their Marriages, they observe these courtes following. So loone as the Maye
50 Farther hath pouched her sonne her Louer, they get forth-with like Bride and Bridegrome
Church accompanie with their Parents and Kinsfolkes, and call likewise two Notaries with
them, to make record before all that are present of the Couenants and Dowrie. The maier of
people, usually give for their Daughters Dowrie thirtie Duckes and a woman-flaue of five
D. S. priors, as likewise a pair-coloured Garment embroydered with Silke and certaine
55 D. Silke Skarres, or ligs, to wear vpon her head in teard of a Hood or Vele; then a pair
of fine Shoos, and two excellent paire of Scarups; and lastly, many prettie Knackes cour-
tly made of Siluer and other Metals, as namely, Combes, Perfuming-pans, Bellows, and such
their Trinkets as Women haue in estimation. Which being done, all the Gueits pre-
60 are invited to a Banquet, whereunto for great Dainties is brought a kind of Bread fry-
ed and tempered with Hony, which we haue before described; then they bring Roit-meat to
beate, all this being at the Bridegromes cost: afterward the Brides Father maketh a Banquet
for all the rest. Who if he bestow on his Daughter some apparell besides her Dowrie; it is ac-
counted a pitee. And albeit the Farther promitteth but thirtie Duckes, they do
70 not receive a pitee of Liberality. And albeit the Farther promitteth but thirtie Duckes, they do
Dowrie, yet will he sometimes bestow, in apparell and other Ornaments belonging to

Lords of all *Africa*.
 In the chain of marriages they observe these courses following. So loone as the Mayo

50 As touching the clothes her vnto her Louer, they go forth-with like Bride and Bridegrome
 51 Each hath accompanied her vnto their Parents and Kinsfolke, and like kiliuete two Notaries with
 52 them, to make record before all that are present of the Couenants and Dowrie. The manner of
 53 people vntually give to their Daughters Dowrie thirtie Duckats, and a woman-fale of fiftie
 54 Duckats price; as likewise a parte-coloured Garment enbroied with Silke, and certaine
 55 other Silke Skarfes, or Lags, to wear vpon her head in fea of a Hood or a Veil; then a pair
 56 of fine Shooes, and two excellent paire of Startups and ankers, a prettie Kirtle, and
 57 made of Siluer and other Metals, as naturally. Which beinge done, all the Ghefts pre-
 58 trinites are Trunkes as Women liue in, whereunto for great Dainties is brought a kind of Bread
 59 and wine, and with Honey, which we haue before described; then they bring Roast-meat to
 60 feare, all this being at the Bridegromes cost; afterward the Brides Father maketh a Baccan-
 61 tiall i.e. T. Who if he beflow on his Daughter some apparell before her Dowrie; it is counted
 62 a point of liberality. And albeit the Father promitteth but thirtie Duckats only to his
 63 Dowrie, yet will he sometimes bestow, in apparell and other Ornaments belonging to W

60 are invited to a Banquet, whereunto for great Banquets is brought a kind of Bread, &c.

and tempered with Honey, which we made before described, then they being all
 down, all this being at the Brides roomes cost: afterward the Brides Father maketh a Banquet

like farr. Who if he bestow on his Daughter some apparell besides her Dowrie, it is accou

re: a point of liberality. And albeit the Father promiseth but thirtie Duckats onely to

Downe, yet will he sometimes bestow, in apparell and other Ornaments belonging to w

Yuuu

men, two hundred, yea sometimes three hundred Duckats besides. But they f. Home give an House, a Vineyard, or a field for a Dowrie. Moreover upon the Bride they bestow three Gownes made of costly cloth; and three others of Silke Chambray of some other excellent Stuffe. They give her Smocks likewise curiously wrought, with fine Veiles, and other embroydered Vailures; as also f. flowers and Cushions of the best sort. And besides all the former gifts, they bestow eight Capers or Couerlets on the Bride, four whereof are only for seemeliness they figured vpon their Prefaces and Cupboards: two of the couer they vye for their Beds; and the other two of Leather to lay vpon the floore of their Bed-chambers. Also they have certaine Rugs of about twentie els compasse or length; as likewise three Quiles being made of Linnen and Woollen on the one side, and stuffed with flocks on the other side, which they vye in the night in manner following. With the one halfe they couer themselves, and the other halfe they lay vnder them: which they may easily doe, when, as they are both waies about ten ells long. Vnto the former they adde as many Couerlets of Silke very curiously embroydered on the vpper-side, and beneath lined double with Linnen and Cotton. They bestow likewise white Couerlets to vye in Summer-time onely and lastly, they bestow a Woollen hanging diuided into many parts, and finely wrought, as namely, with certaine pieces of gilt Leather; whereupon they fowe fage of puris-coloured Silke, and vpon every fage a little Ball or Button of Silke, whereby the said hanging may for Ornaments fake bee fastened vnto a wall.

Here you fee what be the Appurtenances of their Dowries; wherein some doe f. rise fo much to excell others, that oftentimes many Gentlemen haue brought themselves vnto Poverty thereby. Some *Italians* thinke that the Husband bestowes a Dowrie vpon his Wife; but they altogether mislike the matter.

The Bridegroom being ready to carry home his Bride, causeth her to be placed in a wooden Cage or Cabinet of ght figure couered with Silke, in which she is carryed by Porters, her Parents and Kinsfolkes following, with a great noyse of Trumpets, Pipes, and Drummes, and with a number of Torches; the Bridegroomes Kinsmen goe before with Torches, and the Brides Kinsfolkes follow after: and so they goe vnto the great Market place, and having passed by the Temple, the Bridegroom takes his leave of his Father-in-law and the rest, hying him home with all speed, and in his Chamber expecting the presence of his Spouse. The Father, Brother, and Vncle of the Bride lead her vnto the Chamber-doores, and there deliver her with one consent vnto the Mother of the Bridegroom: who, as soone as she is entred, toucheth her foot with his, and forth-with they depart into a f. uerall roome by themselves. In the meane season the Banquet is coming forth: and a certaine woman standeth before the Bride-chamber doore, expecting till the Bridegroom haue deflored his Bride, reacheth her a Napkin stayned with blood, which Napkin the carryeth incontinent and f. heweth to the Ghefts, proclaiming with a loud voyce, that the Bride was euer till that time an vnspotted & pure Virgin. This woman, together with other women her Companions, f. first the Parents of the Bridegroom, and then of the Bride, doe honourably entertaine. If by the Bride be found not to be a Virgin, the Marriage is made frustrate, and f. hew with great disgrace is turned home to her Parents.

But so soone as the newly married man goeth forth of the house (which is for the most part on the fourth day after the Marriage) he buyeth great plenty of fishes, which he causeth his Mother or some other woman to call vpon his Wives feet; and this they, from an ancient Superstitious custome take for a good boding.

The morrow after a company of women goe to dresse the Bride, to combe her Lockes, and to paint her Cheekes with Vermillion; by hands and her feet they dye blacke, but all this Painting presently loseth the fresh hue; and this day they haue another Banquet. The Bride they place in the highest Roome that she may be f. eene of all. The same night, which was spent in dancing, there are present at the Bridal-house certayne Minstrels and Singers, which by turns sometimes vye their Instruments and sometimes Voyce, musick: they dance alwayes one by one, and at the end of each Galliard they bestow a Largey vnto the Musicians. If any one will honour the Dancer, he bids him kneele downe before him, and having fastened pieces of money all ouer his face, the Musicians presently take it off for their fee. The women dance alone without any men, at the noyse of their owne Musicians. All these things vye to bee performed when the Bride is a Mayde. But the Marriages of Widowes are concluded with lesse adoe. Their cheere is boyled Beefe and Mutton, and stewed Hens, with diuers iuncating Dishes among. In stead of Trenchers, the Ghefts being ten or twelue in number, haue fo many great round Platters of wood set before them. And this is the common custome of Gentlemen and Merchants. The meane sort present their Ghefts with certaine fops or bussell of Bread like vnto a Pancake, which being dipped in f. h. p. they eat out of a great Platter set with Spoons; but with their fingers only: and roundabout eate great Platters: and to the number of ten or welue persons. Likewise they make a f. olemne Feast at the Circumcision of their male children, which is vpon the fourth day after their birth; and at this Feast the Circumciser, together with all their Friends and Kinsfolkes is present: which being done, each one, according to his abilitie, bestoweth a Gift vpon the Circumcisor in manner following. Euerly man layes his money vpon a Lads face which the Circumcisor brought with him. Whereupon the Lad calling euerly one

Italians mislike, f. eeching home the Bride.

Custome of f. f. f.

Minstrelles and dancing.

The Marriage of Widowes.

The Circumcision of their Children.

by his name, giath them thanks in particular: and then the Infant being circumcised, they spend that day with as great iollity as a day of Marriage. But at the birth of a Daughter they shew not so much alacrity.

Among the *Ch.istians*, whereupon they vye certain ceremonies which themselves vnder- of old by the people of *Fez*, there haue remained certaine Reliques of Festiuall Dayes instituted diu. n. Vpon Christmas euen they eate a Sallet made of diuers Herbs: they teach likewise that night all kind of Pulse, which they feede vpon for great daunties. Vpon New-yeres day the children goe with Maskes and Vizards on their faces to the houses of Gentlemen and Merchants, and haue Fruites giuen them for singing certaine Carols or Songs. When as the Feast of Saint *Iohn* Baptift is hallowd among *Ch.istians*, you shall here see all about great f. ore of fires made with Straw. And when their childrens teeth begin to grow, they make another feast called, according to the *Latins*, *Dentitia*. They haue also many other Rites and Customes of *D.icalled*, according to the like wherof I haue scene at *Rome*, and in other Cities of *Italy*. As unning, or Southsaying, the like wherof I haue scene at *Rome*, and in other Cities of *Italy*. As touching their Faiths prescribed by the *Mohammedan* Law, they are at large set downe in that briefe Treatise which we haue written concerning the same Law.

The women hauing by death lost their husbands, fathers, or any other of their deare friends, assemblen forth-with a great multitude of their owne Sexe together, who tripping thencefles, then out of their owne attire, put on moile vye lack-chole, and delle their faces with Drums with them, at all they certaine men clad in womens attire, bringing great f. ore-tending as much as may be, to the commendation of the partie deceased; and at the end of euery Verse, the said women vete most ludeous shrikes and doo cenes, tearing their haire, and with much lamentation beating their cheekes and breests, till they be all-imbrued with bloud; and so the Heathenlike superstition continue for f. uen whole dayes together. At which f. uen daies end they f. uerale their mourning for the space of forty daies, and then they begin againe to torment themselves for three daies together in manner aforesaid: howbeit, these kinds of Obsequies are obserued only by the b. ater people, but the Gentlemen and better sort behaue themselves more modestly. At this time the widowes friends come about her to comfort her, and fend diuers kinds of meats to her: for in the mourning-house they may dreffe no meate at all, till the dead corpse be carried forth. The woman her selfe that looleth her husband, father, or brother, neuer goeth forth with the funeral. But how they walk and b. urne the dead corpse, and what superstitions they vye there- about, you shall find recorded in my little Treatise about mentioned.

The Citizens vye most of all to play at Chess, and that from ancient times. Other Games there are also, but very rule, and vied only by the common people.

In *Fez* there are diuers most excellent Poets, which make Verses in their owne Mother-tongue: most of their Poems and Songs intreate of Loue. Euerly year they pen certaine Verses in the commendation of *Mahomet*, especially vpon his Birth-day: for then betimes in the morning they resort vnto the Palace of the chief Judge or Gouverneur, ascending his Tribunal f. f. f. and from thence reading their Verses to the great audience of people: and so f. uerale the King, is most elegant and pithy, is that year proclaimed Prince of the Poets. But when as the Kings of the *Magarr* Family is preferred, they vied to imite all the learned men of the Citie vnto their Palace: and honourably entertaining them, they commanded each man in their hearing to recite their Verses to the commendation of *Mahomet*: and hee that was in all mens opinions esteemed the best Poet, was rewarded by the King with an hundred Duckats, with an excellent Horie, with a Woman, f. uae, and with the Kings owne Robes wherewith he was then apparelled: all the rest had fifty Duckats apiece giuen them, so that none departed without the Kings liberality: but an hundred and thirtie years are expired since this custome, together with the Maieitie of the *Fez*an Kingdome decayed.

Of Schooles in *Fez* for the instructing of Children, there are almost two hundred, euerly one of which is in f. u. hall. The Schoole-masters teach their Children to write, and read: and not out of a Booke, but out of a certaine great Table. Euerly day they expound one sentence of the *Alcoran*: and hauing read quite through they begin it againe, repeating it so often, till they haue most firmly committed the same to memorie: which they doe right well in the space of f. uen years. Then read they vnto their Scholers some part of Orthography: howbeit, both this and the other parts of Grammar are farre more exactly taught in the Colledges, then in these triuall Schooles. The said Schoole-masters are allowed a very small stipend; but when their Boyes haue learned some part of the *Alcoran*, they present certaine gifts vnto their Master, according to each ones abilitie. Afterward so soone as any Boy hath perfectly learned the whole *Alcoran*, his Father auenteth all his f. omes Schoole-f. ueloves vnto a great Banquet, and his f. omes in costly apparrell rides through the streete vpon a gallant Horie, which Horie and apparrell the Gouverneur of the Royall Citadell is bound to lend him. The rest of his Schoole-f. ueloves being mounted likewise on Horie-backe accompany him to the Banqueting-house, singing diuers Songs to the praise of God, and of *Mahomet*. Then are they brought to a most sumptuous Banquet, wherat all the Kinsfolkes of the

O ther Rites obserued vpon f. ualidities, and their manner of mourning for the dead. Reliques of Ch. ristians Ceremonies obserued among the *Moslems*: some of which seeme also to haue remained from the Heathen.

Their manner of gaming at Chess. Chess-play. Or the African Poets. Mahometes Birth-day. Rewards for Poets in Fez. Names of the poets in residence at the Kings court.

A declaration of the Grammar schooles in Fez. Two hundred Schooles. The Alcoran learned by heart.

Lastly, he appointeth a new *Governour* over every *Citie*, vnto whom all the Tributes and Reuenues of the same place redound, with condition that as often as any warres betwixt, hee shall maintain a certaine company of Hories to the Kings seruise. After a while also hee placeth *Deputies* and *Commissioners* ouer his people inhabiting the Mountaynes, and ouer the *Arabians* libertie vnto him. The *Governours* of *Cities* usually administer Iustice according to the Customs of the place. Some of them are also appointed by the King to collect all the *Tributes* and *Reuenues* of his Kingdoms, and duly to pay the same vnto him. Likewise there are others which we call in their Language *Keepers* or *Guardians*, and vnto every one of these the King giueth some *Castle* or *Village*, whereby hee may procure his owne maintenance, and bee able to free the King in time of warre.

Moreover, the King of *Fez* mayntaineth a Troupe of *Light Horsemen*, who so long as they serue the King in his Campe, haue their Dyet allowed them out of the Kings Prouision: but in time of peace, hee feedeth them Corne, Butter, and powdered flesh for the whole yeare, but money they haue very seldom. Once a yeare they are apparell'd at the Kings cost; neither doe they provide for their Hories either within the Citie or without, for the King furnisheth them with all necessities. Those that giue attendance to their Hories are *Christian Captiues*, which goe shackled in great Chaynes and Fetters. But when the Armie remoueth any whither, the said *Christians* are carryed vpon Camels backs. Another Officer there is that giueth attendance onely to the Camels, assigning certaine Pastures vnto the Herds-men, and diuiding fields among them, and making such prouision for the Kings Camels, as himselfe shall thinke expedient. Each Camel-driuer hath two Camels, which are laden with the Kings Furnitures, according to the appointment of the Governour. Likewise the King hath a certaine *Pursuer* or *Steward*, whose office is to provide, keepe, and distribute Corne both to the Kings Household and to his Armie. This man in time of warre hath ten or twelue Tentis to lay vpon Corne, and every day with change of Camels hee tendeth for new Corne, lest the Armie should be vnprouided of victuals: hee hath also Cookes at his command.

Moreover, there is a *Governour*, or *Master Groom* of the *Stables*, who prouideth for the Kings Hories, Mules, and Camels, and is furnished with all necessities by the Steward. There is another also appointed, *Ouer-seeer of the Corne*, whose dutie it is to prouide Barley and other Prouender for the beastes; and this man hath his *Scribes* and *Notaries* about him, who diligently set downe all particular expenies, for they must giue vp a perfect account vnto the chiefe Steward. They haue also a certaine Captaine ouer fittie Horsemen, which Horsemen may well be called *Pursuivants*, for they are sent by the Secretarie in the Kings name to doe his business. Likewise the *Fezian* King hath another Captaine of great name, being as it were, *Governour of his Guard*, who in the Kings name, may compell the Iudges to doe Iustice, and to put their sentences in execution. This mans authoritie is so great, that sometimes he may commit principall Noblemen to Ward, and may severely punish them, according to the Kings commandement.

Moreover, the said King hath a most worthy *Chancellor*, who keepeth the great Seale, and writeth and signeth the Kings Letters. Hee hath also a great number of *Forerunners*, the *Governour* of whom accepteth and diminisheth whom hee thinkes good, and giueth to every one wages according to his agilitie and desert. And whensoever the King cometh in place of Iudgement, the said *Governour* alwayes attendeth vpon him, and in a manner his *High Chamberlaine*. Also there is another that taketh charge of the *Carriages* and *Baggage of the Armie*, and causeth the Tents of the Light Horsemen to be carryed vp and downe on Mules, and the Tents of the other Soldiers on Camels. There are likewise a Company of *Ensigne-bearers*, who in marching on a Iourney carry their Colours wrapped vp; but he that goeth before the Armie hath his Banner displayed, and of a great height. And every one of the said Standard-bearers knoweth most exactly all wayes, fords of Riuers, and passages thorow Woods, wherefore they are for the most part appointed to guide the Armie.

The *Drummers* (of whom there are great store in the Kings Host) play vpon certaine *Drums* of *Brasse* as bigge as a great Kettle, the lower part whereof is narrow, and the vpper broad, being couered with a skinn. These Drummers ride on Horseback, luing alwayes on the one side of their Hories a great waight hanging downe, to counterpoise the heauinesse of their Drums on the other side. They are allowed most switt Hories, because the *Moors* account it a great disgrace to looke a Drumme. The said Drummes make such a loude and horrible noyse, that they are not only heard a farr off, but also strike exceeding terrour both vpon men and Hories, and they are beaten onely with a *Buff-piecke*. The *Musicians* are not maintayned at the Kings charge, for the *Cities* are bound at their coists to send a certaine number of them to the warres, who, according to their demeanour in the warres, are admitted or not admitted vnto the Kings Table. This King hath also a certaine *Master of Ceremonies*, who sitteth at his feet in the Senate House, and commandeth each man to sit downe, and to speake according to his dignitie.

All the Mayde seruants in the Kings Family are *Negro-slaves*, which are partly Chamberlaines, and partly Wayting Maydes. And yet his Quene is alwayes of a white skinn. Like-

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wife in the King of *Fez* his Court are certaine Christian Captiues, being partly *Spanish*, and partly *Portugall* women, who are most curiously kept by certaine Eunuchs, that are *Negro-slaves*.

The King of *Fez* hath very large Dominions, but his Reuenues are small, to wit, scarce three hundred thousand *Duckets*, the left part whereof redoundeth not to the King: for the remain-fer his Reuenues than find is diuided into sundry portions, as wee haue before signified. Yea, the greater part of said Reuenues is payd in Corne, Cattel, Oyle and Butter, all which yeeld but small store of money. In some place they pay a Duckat and one fourth part, Tribute for every Acre, but in other places a whole Family payeth but so much. In some other Regions each man payeth five or tenne yeares of age payeth as much Tribute also. Neither are the people of this great Citie more vexed with any thing then with paying of their Tributes and Impositions. Here also it is to be noted, that the *Mahometan* Governours (the Priests onely excepted) may not exact greater Reuenue: then those that *Mahomet* hath allotted vnto them, namely, of every of their subjects which possideth an hundred *Duckets* in ready money, they are to haue two *Duckets* and an halfe for yearly Tribute.

Every husbandman likewise is bound to pay for Tribute the tenth part of all his Corne. And all the said Tributes hee appointed to be paid vnto the Patriarke, who should beflow that which was superfluous for the Prince to haue, vpon common viles; namely, for the releuing of poore and impotent people and widowes, and for maintaining of warres against the enemies. But since the Patriarke began to decay, the Princes (as we haue before said) exercised tyrannye. For it was not sufficient for them to exact all the forenamed Tributes, and riotously to consume the same, but also to vexe people vnto greater contributions; so that all the Inhabitants of *Africa* came to be oppressed with daily exactions, that they haue scarcely wherewithall to feed and apparell themselves: for which cause there is almost no man of learning or craft, that will take any acquaintance with *Gouernors*, or will impute them to his Table or accept any gifts (see they neuer so pretentious) at their hands; thinking that what former goods they haue are gotten by theft and bribery.

The King of *Fez* continually maintaineth fixe thousand Horsemen, five hundred Crof-bowes, and as many *Farquibusters*, being at all times prepared for the warres, who in time of peace, when the King goeth on Progresse, lie within a mile of his person: for being as he cometh to the King, hee needeth not for to giue a Guard. When hee wagaeth warre against the *Arabians* that be his enemies, because the fore-named Garison is not sufficient, hee requieth ayde of the *Arabians* his Subjects, who at their owne costs find him a great army of men better trained to the warre, then his owne Soldiers before-mentioned. The pompe and Ceremonies of this King are but meane, neither doth he willingly vix them, but onely vpon Festiual dayes, and when matters needeth requireth. When the King is to ride forth, the master of Ceremonies signifieth to much vnto certaine Herbergers or Postes, whereupon the Herbergers giue notice thereof vnto the Kings Parents, vnto his Nobilitie, his Senators, Captaines, Guardians, and Gentlemen, who presently arrange themselves before the Palace gate. At the Kings coming forth of the Palace, the Herbergers appoint vnto each man his place and order of riding. First and foremost go the Standard-bearers, next the Drummers, then followeth the chiefe officers of the Stable with his seruants and family: after him comes the Kings pensioners, his Guard, his master of Ceremonies, his Secretaries, his Treasurer, and last of all his chiefe Iudges; and his Captaine General, as length comes the King accompanied with his principall Councillor, or with some other great Peer. Before the King also ride certaine Officers belonging to his person, whereof one carries his Sword-royall, another his Shield, and the third his Crof-bow. On each side of him march his Foot-men, one carrying a payre of Stirrups, another the Kings Partizan, the third a couering for his Saddle, and the fourth a halter for his horse. And so foone as the King is dismounted, they forthwith couer the Saddle, and put the fourth halter vpon his Horse-head. Likewise there is another footman that carrieth the Kings Pantofles most Artificially wrought. After the King followeth the Captaine of the footmen, then the Eunuchs, the Kings Family, the light Horsemen, and last of all the Crof-bowes and Harquibusters. The appearance of the King is then very moderate and plaine: inasmuch that a man know him not, he would thinke him to be abased: for the attendants be farr more sumptuously attired. Moreover no *Mahometan* King or Prince may wear a Crowne, Diademe, or any such like ornament vpon his head, for that is forbidden by the Law of *Mahomet*. When the King lyeth with his army in the fields, first his owne great tent is pitched in a four-square forme like vnto a *Castle*, each side of the said square being fifty elles in length. At euer of the four corners standeth a little sharpe Turret made of Cloth and a gallant Sphere on the top which glittereth like gold. This Royall Pavillion hath foure gates, euer one of which is kept by Eunuchs. Within the said Pavillion are contained diuers other tents, among which is the Kings lodging, being framed in such wise, that it may easily be remoued from place to place. Next vnto it standeth the Tent of the Noblemen, and of such as are most in the Kings fauour: then the lodgings of the principall Guard being made of Goats-skins, after the *Arabian* fashion; and in the midst of all stands the Kings Kitchen and his Pantry. Not farre from hence the light Horsemen haue their aboad,

Tribute how much.

Tithes paid to Mahometan Princes, because they were Priests, and by his Law none other.

Note.

The King of Fcz his Guards.

How the King of Fcz rideth on Progresse.

* On kind follow.

No Mahometan crowned. The King of Fcz his manner of warfare.

The *Mahometans* therefore having taken *Septa*, kept possession thereof on the behalfe of one *Egualid*, Sonne of *Hahdimulme* their Patriarke, who then was resident at *Damasco*, in the yeere of the *Hegera* 92. From thenceforth till within these few yeeres, this Citie grew to cuill and to well flored with Inhabitants, that it proved the mozt worthy and famous Citie of all *Mauritania*. It contained many Temples & Colledges of Students, with great numbers of Artizans, and men of Learning and of high spirit. Their *Armes* excelled especially in Workes of Braile, as namely in making of Caudrells, Batons, Standishes, and such like Commodities, which were as pleasaunt to the eye, as if they had bene made of Silver or Gold. The *Indians* haue great cunning in making of the like, but their Workmanship is nothing comparable to theirs of *Septa*.

* Or this.

The Streights of *Gibraltar* from *Septa* but twelue miles broad.

Scorned by the Portugall King, *Abu Salid* King of Fez, and his sixe Sonnes flaine all in one night.

Quarries.

Three score thousand *Moorish* flaine.

Badi, otherwise called *Vell*, is of *Gumera*.

Without the Citie are diuers faire Villages and Granges, especially in that place which for the abundance of Vines is called, The Vineyards: howbeit, the hells are very barren and fruitles, for which cause their Come is exceeding deere. Both without and within the Citie there is a pleasaunt and beautifull prospect to the shoare of *Granada* vpon the Streights of *Gibraltar*, from whence you may discern liuing creatures, the distance being but twelue miles. Howbeit, this famous Citie no many yeeres since was greatly afflicted by *Hahdimumen* the King and Patriarke: who having surprized it, razed the buildings, and banished the principall Inhabitants thereof. And not long after it was layned as great damage by the King of *Granada*, who (besides the forelaide harmes) carryed off the Nobles & chief Citizens Captiue to *Granada*. And in the yeere of *Mahomet* in *Hegera* 818, being taken by a Portugall Armada, all the Citizens did abandon it. *Abu Salid* being then King of Fez, and a man of valour, neglected the recovery thereof: but in the midst of his dancing and sport being advertised that it was lost, he would thence as interrupt his vaine pastime: wherefore by Gods iust iudgement, both himselfe and his sixe Sonnes were all flaine in one night by his Secretarie, in whom he reposed singular trust, because he would haue deloured the said Secretaries Wife. These things came to passe in the yeere of the *Hegera* 824.

Afterward, the Kingdome of Fez being eight yeeres destitute of a King, a Sonne of the murdered King who he begot a Christian woman, and who the last night that his Father was flaine fled vnto *Tunis*, succeeded in the Government: this was *Hahdimulme*, the last King of the *Maryn* Family, who likewise (as is aforelaide) was flaine by the people.

Vpon the Mountaine *Quaderis*, was borne one called by them *Helid*: this *Helid* achieved many worthy exploits against the *Spaniards*; the History whereof is set downe partly in verse and partly in prose, and is as write in *Africa* and *Granada*, as is the storie of *Orlando in Italie*. But at length in the *Spanish* warre (wherein *Ioseph Enesir* King and Patriarke of *Marocco* was vanquished) this *Helid* was flaine in a Castle of *Catalonia*, called by the *Moors*, The Castle of the *Eagle*. In the same battell were flaine three score thousand *Moors*, so that none of them escaped (save the King and a few of his Nobles. This was done in the yeere of the *Hegera* 609, which was in the yeere of our Lord 1160. From thenceforth the *Spaniards* had alwayes good success in their warres, so that they recovered all those Cities which the *Moors* had before taken from them.

This ancient Towne built vpon the Mediterranean Sea shoare, and called by the *Spaniards*, *Vell*, of *Gumera*, containeth about five hundred Families. Here is also a very flatly Temple to be seene. Water for drinke is exceeding scarce among them, for they are all constrained to resort into one Pit or Well, being in the Suburbs, neere vnto the Sepulchre of a certayne man, that was in times past very famous among them. Howbeit in the night it is dangerous to fetch water from thence, because it is so full of Blood-fuckers or Horse-leeches. They haue such abundance of fish, that one man alone is not able to draw vp a Net; wherefore whosoever will asist the Fishermen in that businesse, are rewarded with good store of fishes for their labour: yea, sometimes they will freely bestow fishes vpon such as passe by. They take the forelaide *Sardells*, and send them to the Mountaines to be sold. In this Towne there is a long street inhabited with *Leues*, wherein dwell sundry Vintners that sell excellent Wines. So that in calme euenings the Citizens vse to carry Wine aboard their Barkes in the Sea, and to spend their time in drinking and singing.

Ferdinando King of *Spain* taking a certaine Iland within a mile of the Towne, built a Fort thereon, and so planted it with Ordnance and Souldiers, that neyther their Temples nor themselves walking in the streets were free there from, but were daily flaine. Wherefore the Governour of the Towne was constrained to craue aide from the King of Fez, who sent out a great Armie against the Christians; but they were partly taken, and partly flaine, so that very few escaped backe vnto Fez. The Christians kept this Ile almost two yeeres and then it was betrayed by a false treacherous *Spaniard* (who was the Governour of the Ile, because hee had taken his Wife from him) into the *Moors* possession, and all the Christians were flaine: not a man of them escaped, save only the *Spanish* Traytor, who in regard of his Treason was greatly rewarded, both by the Governour of *Badi*, and also by the King of Fez. Being at *Naples* I heard of the whole relation of this matter from a certayne man that was present at all the former

Ex.

Exploits, who said, that they were done about the yeere of our Lord 1520.

In Mount *Benguiseul*, there is a certaine Towne indifferently well peopled, and furnished with all kind of Artificers, whereunto the fields belonging marvellously abound with Grapes, Quinces, and Pome-granates, all which are sold at Fez: here are likewise great store of Linen, Woollens, and many Iudges and Lawyers. They haue also a good Market, whereunto the Inhabitants of the Neighbour Mountaynes resort. Vpon the top of this Mountaine there is a certaine Cause or hole that perpetually catcheth vp fire. Some wondering greatly at the miracle, haue calt in wood, which was suddenly consumed to ashes: I my selfe neuer saw the like Matter in any other place, so that a great many thinke it to be hell-mouth.

10 In Mount *Beni Mesfala* are many Doctors of the *Mahometan* Law, and diuers inferior Students: who put the Inhabitants to great damage. The Miles forth, will drinke wine, and yet they perfwade the people that it is vnlawfull for them to drinke it, albeit some doe giue them little credit. The Inhabitants of this Mountaine pay in respect of others no great Tribute, and that perhaps, because they maintayne the forelaide Doctors and Students.

In my time the King of *Spain* sent a great Armie against *Melida* in *Garet*: before the arrival whereof, the Townefmen sent vnto the King of Fez for ayde, who making warre as then against the people of *Temesina*, could lend but small forces to succour them. Which the Townefmen being advertised of, and fearing least their small forces would prove too weak for the *Spaniards* great Armada, they tooke all the baggage and baggage that they could carrie, and fled vnto the Mountaynes of *Buthna*. Howbeit, the Captaine of the *Feljan* Souldiers, both to be reuenged vpon the Townefmen cowardize, and also to leaue nothing for the *Spaniards* to enioy, burnt downe all the Houses, Temples, and Buildings. This was done in the yeere of the *Hegera* 896, which was in the yeere of our Lord 1487. But the *Spaniards*, for all they found the Citie so wasted, would not depart thereupon, but first built a strong Castle, and afterward by little and little repayed the Towne walls, and by that means haue kept possession thereof euen till this day. They tooke also *Chafala*.

The Prouince of *Garet* is diuided into three parts: the first whereto containeth the Cities and Townes, the second the forelaide Mountaynes, (the Inhabitants whereof are called *Buthna*) and the third comprehendeth the Defarts, which beginning Northward at the Mediterranean Sea, and extending South to the Defart of *Chous*, are bounded Westward with the forelaide Mountaynes, and Eastward with the Riuer of *Mulma*. The length of these Defarts is sixtie miles, and the breadth thirtie. They are vnpleasaunt and dry, hauing no water but that of the Riuer *Mulma*. There are many kinds of beasts in this Defart, such as are in the *Lycian* Defart next vnto *Numidia*. In Summer time many *Arabians* take vp their abode neere vnto the Riuer *Mulma*; and so doe another kind of fierce people called *Batalya*, who possesse great abundance of Horses, Camels, and other Cattell, and maintayne continuall warre against the *Arabians* that border vpon them.

The Towne of *Dubda* was in possession of one *Mahomet* who beautified it exceedingly with store of faire houses and buildings: likewise, he greatly altered and reformed the government of this Towne; and shewed such extraordinary courtesie vnto all Strangers, that hee grew very famous.

Moreover, the said *Mahomet* consulted how to get *Tecsa* from the King of Fez, and offered great matters to the performance of his intent: and that he might the easier attayne his purpose, he determined to goe to the Market of *Tecsa* in a simple habite, and to make an assault vpon the Captaine of the Towne: for he hoped that a great part of the Townefmen, whom hee knew to be his friends, would asist him in that enterprize. Howbeit this practice was at length discouered vnto the King of Fez (which King was called *Saith*, and was the first of the Family of *Quetta*, and Father vnto the King that now reigneth) who presently assembled an huge Armie, and marched of purpose against *Dubda*, vnto destroy it; and so coming vnto the foot of the Mountaine hee there encamped. The people of the Mountaine hauing gathered an Armie of sixe thousand men, hid themselves craftily behind the Rocks, suffering

30 their Enemies to ascend by certayne difficult and strait passages, from whence they were sure they could hardly escape, and so at length they brake forth on the fodaine and encountered their said Enemies being weary of ascending and because the way was very troublesome and narrow, the King of Fez his Souldiers could not endure their assaults, but being contrained to giue

backe, were moe than a thousand of them throwne downe headlong and flaine. In this skirmish were flaine in all the number of three thousand *Feljan* Souldiers: and yet the King not being dismayed with so great an ouerthrow, prepared forthwith a band of five hundred Cross-bowes, and three hundred Harquebuziers, and determined to make a new assault vpon

the Towne. But *Mahomet* seeing that hee could no longer withstand the King, refused to go himselfe vnto him, that he might, if it were possible, obtaine peace, & to release his Country from the fury of the Enemy. Wherefore putting on the habit of an Ambassador, he went & deliuered a Letter with his own hand vnto the King. Which the King hauing perused, asked him what he thought concerning the Governour of *Dubda* Mary I thinke (as Ioth *Mahomet* Ise is not well in his wits; in

XXXX 2

The great courtesie of *Mahomet* toward Strangers.

1516.

that

that he goeth about to resist your Majesty. Then said the King, if I had conquered him, (as I hope to do within these few daies) I would cutt him to be diuembred and torne in peeces. But what if he should come hither (saith *Mahomet*) to submit himselfe, and to acknowledge his offence; might it then please the King to admit him into fauour? Then the King answered: I swore vnto thee by this my head, that if he will come and acknowledge his fault in manner as thou hast said, I will not only receive him into fauour, but will espouse my daughters vnto his sonnes, and will bestow most ample and Princely dowries vpon them. But I am sure, being distressed of his wits (as thou hast said) that he will by no means come and submit himselfe. Then said *Mahomet*: he would soone come (I assure you) if it pleased the King to protect this for a certaine vnto the Nobles. I thinke (said the King) it hath bene sufficiently protested an I affirmed, thence I haue bound it with a solemne oath in the presence of these foure; for here stand my chief Secretary, the Generall of my Forces, my Father in-law, and the chiefe Judge and Patriarke of *Fez*; the testimony of which foure may well satisfie you. Whereupon *Mahomet* humbly falling at the Kings feete: Ioe, heere the man (quoth he) that humbly acknowledgeth his fault, and craveth the King gracious pardon. With that the King him selfe lifted him from the ground, embraced him, and kissed him with friendly speeches. Then called he both his daughters to be called, which he bestowed vpon *Mahomet's* sonnes: all which being done, he remoued his armie from that Mountaine, and returned conquerour vnto *Fez*. This was done in the yeere of the *Hegira* 904, which was in the yeere of our Lord 1495. And in the yeere of the *Hegira* 921. I my selfe was at the City of *Dubda*, where I was most curiously entertained by the foresaid *Mahomet*.

Fez was built by the *Africans*, five miles from Mount *Ailus*, being distant from *Fez* fiftie, from the Ocean hundred and thirty, and from the Meditteran Sea seven miles, and standing in the way from *Garet* to *Chafas*. It contained in times past about five thousand families: the buildings of this Towne are not very flatly, except Noblemens Palaces, Colleges, and Temples, which are somewhat beautiful. Out of *Ailus* springeth a little Riuer which runneth through the chiefe Temple of this Citie: and sometimes it falleth out, that certaine people bordering vpon the Citie vpon some quarrell with the Citizens will cutt off this Riuer from the Citie, and turne the course thereof some other way, which breedeth great inconueniencies vnto the Citizens: for then they can neither build houses, nor get any water to drinke, but only corrupt water which they take out of certaine Cisternes, for which cause they are often constrained to make a league with those borderers. This Citie both for wealth, ciuitie, and abundance of people, is the third Citie of all the Kingdome, and hath a greater Temple then that of *Fez*: here are likewise three Colleges, with diuers Bath-stones, and a great number of Hospitals. Each trade and occupation hath a seuerall place in this Citie, like as they haue in *Fez*: the Inhabitants are of a more valiant and liberal disposition, then they of *Fez*: here are also great store of learned and rich men: and the felds adjacent are exceeding fruitful. Without the Citie walls are very large Plaines, and many pleasant freames, that serue to water their Gardens which are replenished with all kind of fruits: here are abundance of Vines also yielding very sweet Grapes, whereof the *Leues* (being full hundred Families) make excellent wine, such as I thinke all *Africa* scarce affordeth better. I my selfe was acquainted in this Citie with a certaine aged frier, whom the Townsmen adored as if he had bene a god: he was meruellously rich in Fruits, Grapes, and other Commodities, which the people bestowed vpon him in great abundance. The Citizens of *Fez* vnto come fiftie miles (so farre is *Fez* distant) only to visite the said old man. My selfe conceiued some great opinion of this aged frier: but after I had seene him, I could find no such superexcellency in him, fauour only that he deluded the fond people with strange deuises.

The Mountaine of *Ben Isseffen* is subiect vnto the Gouverneur of *Dubda*, being inhabited with most base and beggerly people. Their houses are made of Sea-rulles, and so likewise are their shoes made of fish rulles when they traueil any Iourney, where by a man may coniecture the miserable estate of this people. The Mountaine yedeth nought but panicks, whereof they make bread and other victuals: but at the foot thereof are certaine Gardens replenished with Grapes, Dates, and Peaches. Their Peaches they cutt into foure quarters, and casting away the Nuts or Stones, they dry them in the Sunne, and keep them an whole yeere, which they esteeme for great dainties. Vpon this Mountaine are Iron-mines: and they frame their Iron in manner of horse-hoofes, which serueth them sometimes in stead of money, whereof they haue great want in this Mountaine: vntill the Smithes by their Arte keep this money in Iron, who, besides horse-hoofes, make certaine daggers with blunt points. Their women were then the men, and remaine continually in the woods, both to keepe Goats, and to gather fowell. They haue neither ciuitie nor learning, but live after a brutish manner without all discretion and humanity.

This woodie Mountaine is full of Pine-trees and Fountains. Their houses are not made of stone, but of Sea-rulles, so that they may easily be remoued from place to place, which is very commodious to the Inhabitants, for eury spring they leaue the Mountaine and defend into the Vallies from whence about the end of May they are expelled by the *Africans*, which in the halbut the *Dejarts*: who by reason of their abundance of Goats and other Cattell, torturing the said *Dejarts*, keele vnto the Fountains and moist places: but in winter, because their Cattle are so impatient of cold, they resort vnto the woods, and warme Regions. In this Mountaine are great flocks of Lyons, Leopards, and Apes. And from the said Mountaine runneth a certaine cartaine of water with such violence, that I haue seene a flood of an hundred pound weight carried with the force thereof: and here *Saba* taketh his beginning, which is the greatest Riuer of all *Mauritania*.

The Inhabitants of Mount *Ben Isseffen* are rich, and ciuill people: it standeth so neere the Mountaine *Selago*, that they are only separated with the foresaid Riuer: and to the end they may easilier passe from one Mountaine to another, they haue made a certaine strange bridge in the midle, and that in manner following: on either side stand certaine Poits, through the which runneth a rope vpon a truckle or pulley, vnto which rope is fastened a great basket, that will containe ten persons, and that in such sort, that so often as they will passe ouer to the opposite Mountaine, they enter into the basket, and drawing the rope whereon the pulleys, but some are easily carried aloft in the aire ouer the Riuer by the helpe of the basket or the foresaid pulleys, but sometimes with great hazard of their liues, especially if the basket or the foresaid pulleys be in place: and the distance of place is often an occasion of great terror. In this Mountaine there is a great store of cattell, but little wood. It aboundeth likewise with most excellent fire wood, whereof their women make cloth comparable vnto silke, which is sold at *Fez* for a great price. Here also is great plenty of oyle.

There is no memorable thing in all *Sesfen* Towne, save only a certaine Temple, through the midle whereof runneth a large Riuer: and at the doores standeth a Fontaine of most pure water.

In the Forests about this Towne, as also about *Mesdaga*, are marvellous store of Lyons, being not very hurtfull, for any man may drue them away with a little stick.

At the same time while the *Africans* were as yet idolaters, they had a Temple standing vnto *Ham Lufan*, whither at certaine times of the yeere, resorted in the night great multitudes of people both men and women: where hauing ended their sacrifices, they vied to put out their lights, and every man to commit adultery with that woman which he first touched. But the women which were present at this abominable sport, were forbidden to lie with any man for a yeere after: and the children begotten in the said adultery, were kept and brought vp by the Priest of the Temple, as being dedicated to sacred viues.

Vpon Mount *Sentopozzi* are great store of most ancient buildings, neere vnto the which there is a hole or drie pit of so great a depth, that the bottom thereof can in no wise be seene. Into this pit some mad fellows will haue themselves let downe by ropes, carrying a Candle or Torch in their hands: and beneath, they say, it is diuided into many rooms, and as were chambers; and last of all, they come to a most large place hewen out of the Rocks with Instruments, and compassed about as it were with a wall, in which wall are foure doors, which lead to other more narrow places, where, they say, that Fountains of Springing water are. And sometimes it falleth out, that some miserably end their liues here: for if their lights chance to be blownen out with any sudden blast of wind, they can by no means find the place where the rope hangeth, but are there constrained to die for extreme famine. It was told me by a certaine Nobleman of *Fez*, that there were ten persons, who being desirous to see the wonders of this pit, and being prepared for the same purpose, went first three of them downe, who when they were come to the foresaid foure doors, two of them went one way, & the third went alone another way. And being thus diuided, after they had proceeded almost a quarter of a mile, there came great fumes, or Bats flying about their lights, in such sort that one light was put out; at length being come to the springing fountains, they found there certaine white bones of men, and hue or fixe Canilles, whereof some were new, and others were old and worn with long lying there: but hauing found nothing but water in the said Fountains, they returned backe againe the same way, that they came: and they had scarce gone halfe way, but their owne light also was blownen out with a sudden blast. Afterward seeking earnestly vp and downe, and being weary of many fallies that they caught among the Rocks, they found that there was no hope of returne: wherefore in this desperate case committing themselves with teares into the hands of God, they vowed, if they once escaped this danger, neuer to adventure any more. They that stood at the Caus mouth being ignorant of their companions mishap, expected their returne, and hauing waited long, at length they came, but they found themselves by the rope, and began with lights to seek their fellows, making a great noise, and at length found them heavy and sad. But the third, who was wandering vp and downe those darke places, they could by no means finde, wherefore leaving him, they returned forth of the Caus. And he that was left behind heard at length a noyse like the barking of little dogges, and thaping his course toward them, he found the immediately foure strange, and (as it should seeme) new-borne beastes, after which followed a flame

* The best
colled Dabul.

The Mountaine
of Rauens
called Gatai-
gall Gherim.

Dancing way,
Of Mount Zei.

Domesticall
and tame
Serpents.
The like is re-
ported of
Lepard.

* Damme, being not much unlike to a three-wolfe, fauing that she was bigger : wherefore hee be-
gan exceedingly to feare ; howbeit, there was no danger, for being about to flee, the beaſt came
towards him, fawning gently vpon him with her taile. And fo at length, after long ſeeking, he
found the holes mouth with gr^o at toy, and escaped the danger : for withina while he faid, that
he began to feare ſome ſlumming of light, as they doe which hane long been in the darke. But
after a certaine time this Cae was filled with water vnto the top.

Conſider Gherim, ſlanderer very neere the former, and is full of Woods and Lions. Here is no
Citie, nor any other place of habitation, perhaps by reaſon of the extreme coldneſſe of the place.
From this Mountaine runneth a certaine little Ruer : and here is a Rocke of an exceeding
height, whereupon keepe infinite ſwarms of Crows and Rauens, which ſome thinke to haue
been the occasion of the name of this Mountaine. Sometime the terrible Northerly winds bring
ſuch abundance of Snow vpon this Mountaine, that ſuch as trauell from *Namidia* towards *Fez*,
loſe their lues thereby, as hath been ſignified in the fiſt Booke. Every Summer, the *Arabians*
next inhabiting, being called *Beni Eſſen*, viſually reſort vnto this Mountaine, in regard of the
coole water and pleaſant ſhadows, notwithstanding they know it to be haunted with great
fere of Lions and Leopards.

There lyeth a way neere the towne of *Vnen Gunaibe*, which a man may not paſſe without
dancing and leaping, vntill he will fall into an Ague: the certainty whereof I haue heard many
aſouch.

The Inhabitants are a moſt wilde and villanous generation, being wholly addicted to theft
and robbery. They are at continual diſſention with the *Arabians*, and praſtute daily miſchiefs
and inconueniences againſt them, and to the end they may prouoke them to greater furie,
they will ſometimes throw their Camels downe headlong from the top of ſome high Mountaine. In
theſe Mountaines there happeneth a certain ſtrange and incredible matter, for there are Serpents
ſo familiar with men, that at dinner-time they will come like Dogs and Cats, and gather vp
the crums vnder the Table, neither will they hurt any body, vntill they be offered ſome iniurie.

§. IIII.

The moſt remarkable thing of *Iohn Lx. o.*, in his fourth Booke of
the Hiſtorie of Africa.

A deſcription
of the King-
dome of *Telenſin*,
ſayne *Tremenſis*.
Capitulum.

THis Kingdome beginneth Weſtward from the Riuer of *Zha* and *Maluia*: Eaſt-
ward it bordereth vpon the great Ruer, Southward vpon the Deſart of *Namidia*,
and Northward vpon the Mediterranean Sea. This Region was called by the *Romans*,
Cefaria, and was by them inhabited : howbeit, after the *Romans* were expelled,
it was fully poſſeſſed by the ancient Gouernours thereof, called *Beni Habibulad*, and
by a generation of the Family of *Me gura*. And it remained vnto them and their ſuc-
ceſſors three hundred yeeres, vntill ſuch time as a certaine mighty man, called *Ghem-
zen*, the ſonne of *Zeijen*, took poſſeſſion thereof. His poſteritie changing at length their
name, were called *Beni Zeijen*, that is, the Sons of *Zeijen* : and they enioyed this Kingdome for
the ſpace almoſt of three hundred and eighty yeeres. At length the Kings of *Fez* of the *Marin*
Family greatly moleſted them, ſo that thoſe ten Kings which ſucceeded *Zeijen* were ſome of
them vnfortunate in battell, ſome flaine, ſome taken Captiue, and others expelled their King-
dome, and chafed to the next Mountaines. Neither were they free from vexation of the Kings
of *Tunis* : howbeit, the Kingdome of *Telenſin* remained ſtill to this Familie, and they continued
in peace for almoſt an hundred and twenty yeeres, being endangered by no ſerren power ; fa-
uing that one *Ahu Feris* King of *Tunis*, and his ſonne *Hamen*, made them to pay tribute for cer-
taine yeeres vnto *Tunis*, till the deceaſe of the ſaid *Hamen*. This Kingdome lieth in length
from Eaſt to Weſt three hundred and eighty miles ; but in breadth from North to South, that is,
from the Mediterranean ſea, to the Deſarts of *Namidia* not aboue ſixe and twenty miles : which
is the occaſion that it is ſo often oppreſſed by the *Arabians* inhabiting the *Namidian* Deſarts, the
Kings of *Telenſin* haue alwaies enſeoured by great gifts to gaue the good will and friendſhip
of the *Namidians*, but they could neuer ſatiſſie their inſatiable couetiſe. A man ſhall ſeldome
trauell ſafely through this Kingdome : howbeit, here are great ſtore of Merchants, perhaps either
becauſe it adioyneth to *Namidia*, or elſe for that the way to the land of *Negres* lieth through it.
It hath two moſt famous and frequented Hauens-townes, the one called *Horan*, and the other
Marſa Elcibar, whither vie to reſort great ſtore of *Genoues* and *Venetians*. But afterward both
theſe Townes were taken by *Don Ferdinand* the Catholike King, ſo the great inconuenience of
all this Kingdome : for which cauſe the King then reigning, called *Abuchemmu*, was expelled
his Kingdome, and put to flight by his couerſe ſubjects : afterward *Abuchemmu* was reſtored to
the Kingdome, who had for certaine yeeres been impriſoned by his Nephew *Abuchemmu* : how-
beit, he enioyed the Kingdome but a very ſhort ſpace : for he was at length miſerably thine by
Barbaroſſa

Namidian
couetiſe.

* Or *Grem*.
* Or *Merſa*
ſebir.

Barbaroſſa the *Turke*, who conquered the Kingdome of *Tremis* by force of warre. Whereof
Abuchemmu, that was expelled by his owne ſubjects, hauing intelligence, lent to craue aide of
the Emperour *Charles* the fifth, whereby he hoped to recouer his Kingdome. Which requit be-
ing granted, he leuied a puſſant Army, and made warre againſt *Barbaroſſa*, and hauing driven him
out, he recouered his Kingdome and ſeuerely puniſhed them that had conſpired his baniſhment.
And then he gaue the *Spaniſh* ſouldiers their pay, lent the Captaines home with great rewards,
and allowed *Charles* the Emperour a large yearly reueue ſo long as he liued. After his deceaſe
ſucceeded his brother *Habdalla*, who neglecting the league made before betweene the Emperour
and his brother, and relying vpon *Solyman* the great *Turke*, refuſed to pay any more tribute vnto
the Emperour *Charles*, and hath kept poſſeſſion of the Kingdome ſince the South. Howbeit, the
ſea part of this Region is vntilled, drie, and barren, eſpecially towards the South. The greater
coſt is ſomewhat more fertill. The territories adiacent to the Citie of *Telenſin* are full of woods,
ſauiug that the Weſterne part towards the Sea is mountainous. Likewiſe, the Regions of *Tenez*
and *Alger* containe Mountaines abounding with all kind of commodities. In this part are but
few Cities and Cattles ; howbeit, it is a moſt fruitful and bleſſed place as we will hereafter de-
clare in particular.

This barren, drie, and vntilled Deſart, being utterly deſtitute of Water and Wood, is ſituate
vpon the Weſterne frontier of the Kingdome of *Telenſin*, and extendeth in length fourteene
miles, and in breadth almoſt ſixtie miles. Here are great ſtore of Roes, Deere, and Oſtriches.

This ancient Towne built by the *Romans*, while they were Lords of *Africa*, ſtandeth vpon a
large Plaine, almoſt two miles from a certaine Mountaine, and about twelue miles from the Me-
diterranean Sea, and neere vnto it runneth a little Ruer. The Hiſtoriographers of thoſe times re-
port, that this Towne was in all reſpects built after the faſhion of *Rome*, whereupon they ſay,
borrowed the name : for *Nad* in the *Arabian* tongue ſignifieth, *like*. The Wall of this Towne
is as yet to be ſeene, but all the ancient buildings of the *Romans* are ſo deſtroyed, that now there
barely remaine any ruines thereof. It began in ſome places to be repaired and reſtored anew,
but nothing comparable to the former buildings. The fields adiacent are exceeding fruitful,
and containe many Gardens replenished with ſuch trees as beare *Carobs* (being a fruite like vnto
Cafſia Fiſtula) which in the Suburbs they vie for food. This Towne is indifferently well in-
habited, eſpecially with Weauers, who make great ſtore of Cotton-cloth, and are free from all tri-
bute.

Telenſin, is a great Citie, and the Royall ſeate of the King, and then it was an hono-
rable and well-gouerned Citie : howbeit, *Iuſeph* King of *Fez* continually moleſted it, and
with an huge Army beſieged it for ſeven yeeres together. This *Iuſeph* hauing built a Fort vpon
the Eaſt ſide of the Towne, put the beſieged Citizens to ſuch diſtreſſe, that they could no longer
endure the extreme famine : wherefore with one accord they all went vnto their King, beſeech-
ing him to haue compaſſion vpon their want. The King, to make them acquainted with his
daintie fare, which he had to ſupper, ſhewed them a diſh of foddren Horſe-ſh and Barly. And
then they well perceiued, how little the Kings eſtate was better then the eſtate of the meanest
Citizen of them all. Soone after the King hauing procured an aſſembly, perſwaded the people
that it was much more honourable to die in battell for the defence of the Countrey, then to
live ſo miſerable a life. Which words they reſolved to encounter the enemy, and valiantly to fight it out. But
it fell out farre better for them then they expected : for the ſame King *Iuſeph* was ſlaine by
one of his owne people : which newes being brought vnto the Citizens, with greater courage
they marched all out of the Towne, eaſily vanquiſhing and killing the conſulid multitude
of their enemies ; after which unexpected victory, they found victuals ſufficient in the enemies
Campe to relieue their long and tedious famine. About fortie yeeres after, the fourth King
of *Fez* of the *Marin* Familie, called *Abubekir*, built a Towne within two miles Weſtward of the
Citie of *Telenſin*. Then hee beſieged *Telenſin* for thirty monthes together, making daily and
ſerue assaults againſt it, and every night creeking home new Fort, ſo that at length the *Fezians*
forces next vnto *Telenſin* eaſily entered the Citie, and hauing conquered it, carried home the King
thereof Captiue vnto *Fez*, where he was by the King of *Fez* beheaded, and his carke was caſt
forth among the filth of the Citie : and this was the ſecond and the greater damage that *Telenſin*
ſuſtained. After the decay of the *Marin* Familie *Telenſin* began in many places to be re-
paired, and replenished with new inhabitants, inſomuch that it increaſed to twelue thouſand
Families. Here each Trade and Occupation hath a peculiar place, after the manner of *Fez*,
ſauiug that the buildings of *Fez* are ſomewhat more ſtately. Here are alſo many, and beautifull
Temples, hauing their *Mahometan* Priests and Preachers. Likewiſe here are ſixe Colledges moſt
ſumptuouſly built, ſome by the King of *Telenſin*, and ſome by the King of *Fez*. Here alſo are
ſix ſtore of goodly Bathes and Hot-houſes, alight they haue not ſuch plenty of water as at *Fez*.
Allo here are very many Innes built after the manner of *Africa* : vnto two of which Innes the
Merchants of *Genoa* and *Venetia* doe vſually reſort.

A great part of this Citie is inhabited with *Iewes*, who were in times paſt all of them excec-
ding

The Deſart of
Angad.
Great ſtore of
Oſtriches.
The Citie cal-
led *Telenſin*.

The great Citie
of *Telenſin*, ſo
otherwiſe cal-
led *Tremenſis*.

The King of
Telenſin taken
priſoner, and
beheaded.

Temples and
Colledges.

* Or Turbans. ding rich: vpon their heads they weare a * Dalipan, to distinguish them from other Citizens: but in the yeare of the *Hegira* 923, vpon the death of King *Ambahalla*, they were all forbidd and *Ipoylet*, that they are now brought almost vnto beggerie. Moreover, in this Citie there are many Conduits, the Fontaines whereof are not farre from the Citie walles, so that they may easily be stopp'd by any forren Enemy. The Citie wall is very high and impregnable, hauing five great Gates vpon it, at euery one of which there is placed a guard of Souldiers, and certaine Receiueurs of the Kings Customs. On the South-side of the Citie standeth the Kings Palace, enuironed with most high Walls, and containing many other Palaces within it, which are none of them destitute of their Fontaines and pleasant Gardens: This Royall Palace hath two Gates, one leading into the Fields, and the other into the Citie, and at this Gate standeth the Captain of the Guard. The Territorie of *Telenfin* containeth most pleasant habitations, whither the Citizens in Summer-time vie to retire themselves: for besides the beautiful Pastures and cleare Fontaines, there is such abundance of all kind of fruits to delight both the eyes and taste, that to my remembrance I neuer saw a more pleasant place: their Figges they vie to drie in the Sunne, and to keepe vntill Winter: and as for Almonds, Peaches, Melons, and Pomelons, they grow here in great plenty. Three miles Eastward of this Citie are diuers Mills, vpon the River of *Seffir*, and some other there are also not far from the Citie vpon the Mountaine of *Eleatha*. The South part of the Citie is inhabited by *Lawes*, Lawyers, and Notaries: here are also many Students, and Professors of diuers Arts, which haue maintenance allowed them out of the five forenamed Colledges. The Citizens are of foure sorts, to wit, some

Artificers, some Merchants, other Schollers and Doctors, and all the residue Souldiers. The Merchants are men most iust, trustie, liberal, and most zealous of the common good, who for the most part exercise traffique with the *Negros*. The Artificers haue a secure, quiet, and meretricious life. The Kings Souldiers being all of a comely personage, and of great valour, receiue a large and liberal pay, for they are monthly allowed three pieces of the Gold-coyne of *Telenfin*, which are worth three *Italian* Duckets, and one second part. All Students before they attaine to the degree of a *Doctor*, liue a bare and miserable life: but hauing attained thereunto, they are made either *Professors*, or *Notaries*, or *Prigists*. The Citizens and Merchants of this Citie are faine and curious in their apparel, that sometimes they exceed the Citizens of *Fes* in brauerie.

A wonder it is to see how stately and magnificently the King of *Telenfin* beaueeth himselfe: for no man may see him, nor be admitted to parle with him, but only the principall Nobles of his Court, each one of whom are assigned to beare Offices according to their place and dignitie. In this Court are sundry Offices and dignities, and the Kings Lieutenants being principall Officer, aliothet vnto each one such place of dignitie, as may be correspondent to their honour: and this Lieutenant lietheth the Kings Armes, and sometime cometheth them against the Enemy. The second Officer is the Kings chief Secretary, who writeth and recordeth all things pertaining to the King. The third, is the High Treasurer, who is bound by his Office to receiue Tributes and Customs. The fourth, is the Kings Dispenser, or Almoner, who bestoweth such liberalities as the King vouchsafeth. The fifth, is the Captain of the Kings Guard, who is often as any Nobles are admitted to the Kings presence, conducteth the garde vnto the Palace Gate. Then are there other meaner Officers, as namely, the Master of the Kings Stable, the Owner of his Saddles and Stirrups, and his Chief Chamberlaine, who giueeth attendance only at such times as any Courtiers are admitted vnto the Kings audience. For at other times the Kings Wives, with certaine Christian Captiues, and Eunuchs doe performe that dutie. The King sometimes in sumptuous and costly apparel rideth vpon a stately Steed richly trapp'd and furnished. In riding hee obserueth not much pompe, nor many ceremonies: neither indeede doeth hee carrie to great a traine: for you shall scarcely see a thousand Horsemen in his company, except perhaps in time of Warre, when as the *Africans* and other people giue attendance. His dominions are but slenderly inhabited: howbeit, because the way from *Europe* to *Aethiopia* lieth through his Kingdome, hee reapeth much benefit by the wares that passe by, especially since the time that *Oran* was surpris'd by the Christians.

Hubbed containeth store of Inhabitants, who are for the most part Dyers of Cloath. In this Towne was buried one *Sidi Ben Medjan*, being reputed a man of singular holinesse, whom they adore like a God ascending vnto his Monument by certaine steps. Here is likewise a stately Colledge, and a faire Hospitall to entertaine strangers in; both which were built by a King of *Fes* of the *Marr* Family, as I find recorded vpon a certaine Marble stone.

The Plaize of *Baba* was vntill this late time destitute of Inhabitants, till a certaine Hermit with his followers, whom they receiued as a man of singular holinesse, repaired thither. This Hermit in short time grew so rich in Oxen, Horses, and other Cattell, that no man almost throughout the whole Region was comparable vnto him. Neither he nor his followers pay any tribute at all, when as notwithstanding (as I heard of his Disciples) hee reapeth yearly eight thousand bullels of Corne, and at this time possieth fife hundred Horses, tenne thousand small Cattell, and two thousand Oxen; and besides all the former hath yearly sent vnto him from diuers parts of the world foure or fife thousand Duckets: so greatly hath the fame of his holie folmes spread

spread ouer all *Africa* and *Asia*. Disciples hee hath to the number of fife hundred, whom hee maintaineth at his owne cost: neither employeth he them to ought else, but daily to read a few prayers: for which cause many resort vnto him, desiring to be of the number of his Disciples, whom after hee hath instructed in certaine Ceremonies, hee sendeth them thither from whence they first came. Hee hath about an hundred Tents pitched, whereof some are for strangers, others for Shepheards, and the residue for his owne Family. This holy Hermit hath foure wives, and a great many women-slaves, wearing most sumptuous apparell. His fionnes likewise haue their wives and Families: infomuch that the whole Familie of this Hermit and of his fionnes containeth fife hundred persons. Hee is greatly honoured by all the *Arabs*, and by the King of *Telenfin* himselfe. My selfe was once desirous to trie what manner of man this Hermit was: and for three dayes I was entertained by him in the most secret places of his habitation, where amongst other things, hee shewed me certaine Bookes intrating of Art-Magique, and of Alchymie: and hee endeuoured by all means to persuade me, that Magique was a most true and vniuoluted Arte, whereby I perceiued that himselfe was a Magician, albeit hee neuer did nor regarded the Arte, except it were in imitating of God by certaine names.

Oran containeth about fixe thousand Families, and built many yeeres agoe by the *Africans*: The Towne sit vpon the Mediterraen Sea shoare, is distant from *Telenfin* an hundred and fortie miles. Heere *Oran*, may you see great store of stately buildings, as namely of Temples, Colledges, Hospitalls, Bath-houses, and Innes. The Towne is compassed with most high and impregnable walles, hauing on the one side a faire plaize, and on the other side diuers Mountaines. The greatest part of the Inhabitants were *Weauers*, and the residue liued of their yearly Reuenues. The Territorie of this Towne yeeldeth but small store of Corne, so that the Townsmen make all their bread of Barley: howbeit, they are most courteous and friendly to all strangers. This Towne was greatly frequented with Merchants of *Calcutia*, and of *Genoa*: and one street thereof is at this present called, the Street of the *Genuettes*. They were at perpetual enmitie with the King of *Telenfin*, neither would they euer accept of any Governour, but one which receiued the Kings Tribute. But the Townsmen chose one of their chiefe Burgo-masters to iudge of Cases Civil and Criminall. The Merchants of the Towne, maintained at their owne costs, certaine Foulds and Brigandines of warre, which committed many Pracies vpon the coast of *Calcutia*, *Gouff*, *Maierica*, and *Minorica*, infomuch, that *Oran* was full of Christian Captiues. Afterward, *Don Ferdinand* King of *Spain* encountering *Oran* with a great Armada, determined to releafe the said Christian out of Captiuitie: but hee had very hard successe. Howbeit, within a few moethes after being ayded by the *Biscaines* and the Cardinall of *Spain*, hee tooke *Oran*. For the *Moors* issuing forth with great furie vpon the Christians arme, left the Towne vtterly destitute of Souldiers, which the *Spaniards* perceiuing, began to assaile the Towne on the other side; where being resisted by none but by women, they had eafe entrance. Whereupon the *Moors* seeing the Christians Banners aduanced vpon their wals, they returned backe into the Towne, and were there put to so great a slaughter, that few of them escaped. Thus was *Oran* taken by the *Spaniards* in the yeere of *Mahomet* his *Hegira* 916.

Moriscabur in the *Moors* language signifieth, a great or large Haven: for I thinke there is not the like Haven to be found in the whole world besides: so that here infinite numbers of Ships and Gallies may finde most safe harbour in any tempestuous weather. Hither the *Venitians* Ships made often resort, when they perceiued any tempest to approach: and from hence they would cause all their wares to be transported to *Oran* in other vessels. This Towne also was at length taken by the *Spaniards*: as we will discourse.

Brefch handeth many miles distant from *Musluganin*. It containeth great store of Inhabitants, which are many of them *Weauers*. The people of this Towne vie to paint a blacke croffe vpon their cheeke, and two other blacke croffes vpon the Palmes of their hands: and the like outcome is obserued by all the Inhabitants of the Mountaines of *Alger*, and *Bugia*: as the occasion whereof is thought to be this, namely, that the *Gobes* when they first began to invade these Regions, releafed all those from paying of Tribute (as our African Historiographers affirme) that would embrace the Christian Religion. But so often as any Tribute was demanded, euery man to ekeue the payment thereof, would not sticke to professe himselfe a Christian: wherefore it was then determined, that such as were Christians indeed, should be distinguished from others by the foresaid croffes. At length the *Gobes* being expelled, they all resorted vnto the *Mahometan* Religion; howbeit, this outcome of painting croffes remained still among them: neither doe they know the reason thereof. Likewise the manner sort of people in *Mauritania* vie to make fack croffes vpon their faces, as we see vntill this daye by some people of *Europe*.

Serfil, built by the *Romans* vpon the Mediterraen Sea, was afterward taken by the *Gobes*; and lately by the *Mahometans*. The wall of this Towne is exceeding high, strong, and stately built, and containeth about eight miles in circuit. In that part of the Towne next vnto the Mediterraen Sea, standeth a most beautiful and magnificent Temple built by the *Romans*, the inward part whereof consisteth of Marble.

Geczin, in the *Moors* language signifieth an Harde, which name is thought to haue bene giuen

Pleasant place.

Schollers.

The customes and rites obserued in the King of Telenfin his Court.

A passage from *Eu* to *Aethiopia* through the Kingdome of *Tromen*, *Hissid*.*Baba*, A famous Hermit.*Oran* taken by the *Spaniards*.The Towne of *Moriscabur*.*Brefch*, Blacke croffes.The Towne of *Serfil*.*Serfil*, Temples, *Geczin*, otherwise called *Atgen*.

un vnto this Citie, because it lyeth neere vnto the Iles of *Maiorca*, *Minica*, and *Ieuca*: howbeit, the *Spaniards* call it *Alger*. It was founded by the *Africans* of the Family of *Meliana*, wherefore in old time it was called by the name of *Meliana*. It is a large Towne, containing Families to the number of four thousand, and is enuironed with most flately and impregnable walles. The buildings thereof are very Artificiall and sumptuous: and euery trade and occupation hath heere a furerall place. Innes, Bath-stoues, and Temples heere are very beautiful: but the flatelict Temple of all standeth vpon the Sea-shore. Next vnto the Sea there is a most pleasant walke vpon that part of the Towne wall, which the waues of the Sea beat vpon. In the Suburbs are many Gardens replenished with all kind of Fruits. On the East side of the Towne runneth a certaine Riuer hauing many mills thereupon: and out of this Riuer they draw water fit for drinke, and for the seruices of the Kitchin. It hath most beautifull Plaines adiuoyning vpon it, and especially one called *Metegia*, which extendeth ten or fiftie miles in length, and almost thirty miles in breadth, and aboundeth mightily with all kinds of Graine. This Towne for many yeeres was subiect vnto the Kingdome of *Telenin*: but hearing that *Bugia* was also gouerned by a King, and being neerer thereto, they submitted themselves vnto the King of *Bugia*. For they law that the King of *Telenin* could not sufficiently defend them against their enemies, and also that the King of *Bugia* might doe them great damage, wherefore they offered vnto him a yearly Tribute of their own accord, and yet remained almost free from all exaction. But certaine yeeres after, the inhabitants of this Citie building for themselves Gallies, began to play the Pirats, and greatly to molest the forreign Lands. Whereupon King *Ferdinando* provided a mighty Armada, hoping thereby to become Lord of the Citie. Likewise vpon a certaine high Rocke standing opposite against the Towne, he caused a strong Fort to be built, and that within Gun-shot of the Citie, albeit the Citie walles could not bee endangered thereby. Wherefore the Citizens immediately sent Ambassadors vnto *Spaine*, to crave a league for ten yeeres, vpon condition that they should pay certaine yearly Tribute; which request was granted by King *Ferdinando*. And so they remained for certaine Moneths free from the danger of warre: but at length *Barbarossa* hatching to the siege of *Bugia*, and hauing wonne one Fort built by the *Spaniards*, determined to encounter another, hoping if he could obtaine that also, that he should hence conquer the whole Kingdome of *Bugia*. Howbeit, all matters fell not out according to his expectation: for a great part of his Souldiers being husbandmen, when they perceived the time of sowing come to approach, without any leave or licence they forsooke their Generall, and returned home to the Plough-taile. And many *Turkes* also did the like, so that *Barbarossa* failing of his purpose, was constrained to breake vp the siege. Howbeit, before his departure, he lay on fire with his owne hands twelue Gallies, which lay in a Riuer but three miles from *Bugia*. And then with forty of his Souldiers, he retired himselfe to the Castle of *Gegel*, being from *Bugia* about sixtie miles distant, where hee remained for certaine dayes. In the meane while, King *Ferdinando* deceasing, the people of *Alger* released themselves from paying any more Tribute: for seeing *Barbarossa* to be a most valiant warrior, and a deadly enemy vnto Christians, they lent for him, and chose him Capitaine ouer all their Forces: who presently encountered the Fort, but to little effect. Afterward, this *Barbarossa* secretly murdered the Gouernour of the Citie in a certaine Bath. The said Gouernour was Prince of the *Arabians* dwelling on the Plains of *Metegia*, his name was *Selm Ettemmi*, defended of the Familie of *Telaliba*, and created Gouernour of *Alger*, at the time time when *Bugia* was taken by the *Spaniards*: this man was slain by *Barbarossa*, after he had gouerned many yeeres. And then *Barbarossa* vnto the whole government of the Citie vnto himselfe, and coined money, and this was the first entrance into his great and princely estate. At all the forreign accidents I my selfe was present, as I trauelled from *Fes* to *Tunis*, and was entertained by one that was sent Ambassadour from the people of *Alger* into *Spaine*, from whence he brought three thousand bookes written in the *Arabian* tongue. Then I passed on to *Bugia*, where I found *Barbarossa* besieging the forreign Fort: afterward I proceeded to *Constantina*, and next to *Tunis*. In the meane while I heard that *Barbarossa* was slain: a *Tremizen*, and that his brother called *Caradin* succeeded in the government of *Alger*. Then we heard also that the Emperor *Charles* the first had sent two armies to surprize *Alger*: the first whereof was destroyed vpon the plaine of *Alger*, and the second having assailed the Towne three dayes together, was partly slain, and partly taken by *Barbarossa*, in somuch, that very few escaped backe into *Spaine*. This was done in the yeere of the *Hegira* 922.

The Inhabitants of *Melina* being themselves vnlearned, so often as any learned man comes amongst them, they entertaine him with great honour, and caule him to decide all their controversies. For the space of two moneths, while I remained with them, I gained about two hundred Dicats, and was so assured with the pleasantness of the place, that had not my dutie enforced me to depart, I had remained there all the residue of my life.

Vnto *Temenduff* belongeth a faire Hau, where the Ships of *Alger* are safely harboured, for they haue no other Hau to commodious. This Towne was at length destroyed by the *Goths*, and the greatest part of the wall of *Alger* was built with the stones which came from the wall of this Towne.

Scilicet. 1111.

§. V.

The most remarkable things in JOHN LEO his fifth Booke of the Historie of Africa, and a description of the Kingdomes of Bugia and Tunis.

Bugia was subiect to the King of *Tunis*, and albeit, for certaine yeeres the King of *Telenin* was Lord thereof, yet was it at length recovered againe by the King of *Tunis*, who committed the Gouernment of the Citie vnto one of his Sonnes, both for the tranquillitie of *Bugia*, and also that no discord might happen among his Sonnes after his decease. Hee left behind him three Sonnes, the eldest whereof was called *Habiballah*, and vnto him he bequeathed the Kingdome of *Bugia*, as is aforesaid: vnto the second, whose name was *Huamen*, hee left the Kingdome of *Tunis*: and the third, called *Hammer*, he made Gouernour of the Region of *Dezir*. This *Hammer* began forth-wich to wage warre against his Brother *Huamen*, by whom being at length taken in the Towne of *Afscas*, and deprived of both his eyes, hee was carried to Capisue vnto *Tunis*, where he liued many yeeres blind: but his Brother *Huamen* gouerned the Kingdome of *Tunis* full forty yeeres. The Prince of *Bugia* being most louing and dutifull to his Brother, reigned for many yeeres with great tranquillitie, till at length hee was by King *Ferdinand* of *Spaine*, and by the means of one *Pedro de Nasaur*, (as I thinke) by the *Romans*, vpon the side of an high Mounteyne, neere vnto the Mediterranean Sea, is enuironed with walls of great height, and most flately in regard of their Antiquitie. The part thereof now peopled containeth about eight thousand Families: but if it were all replenished with buildings, it were capable of more then four and twentie thousand Houholds, for it is of a great length. The Houses, Temples, and Colledges of this Citie are most sumptuously built. Professors of liberrall Sciences here are great flocks, whereof some teach matters pertaining to the Law, and others professe naturall Philosophie. Neyther *Mosquies*, *Innes*, nor *Hospitals* erected after their manner are heere wanting: and their Market place is very large and fayre: their streets either defend or ascend, ting: and their trouble some to them that haue any buisnesse in the Towne. In that part of the Citie next vnto the top of the Mounteyne standeth a strong Castle, most sumptuously and beautifully walled: and there are such notable Letters and Pictures most artificially carued vpon the Playster-work and Timber, that they are thought to haue cost much more then the building of the wall it selfe.

The Citizens were exceeding rich, and vsed with their Warlike Gallies continually to molest the Coasts of *Spaine*; which was the occasion of the vicer ouerthrow of their Citie. For *Pedro de Nasaur* was sent against them with a Fleet of fourteen Sayles onely. The Citizens being added wholly to pleasure and ease, and being terrified with the rumour of Warre, hee caused they were neuer exercised therein, were no sooner aduertised of *Pedro de Nasaur* his approach, but all of them together with their King betooke themselves to flight, and left their Citie abounding with all kind of riches and wealth, to be spoyleed by the *Spaniards*, so that it was easily taken, in the yeere of *Mahomet* his *Hegira* 917. Soone after *Pedro de Nasaur* hauing sacked the Citie, built a strong Fort vpon the Sea shore, and repaired another which had lien a long time waste, furnishing them both with Souldiers and Munition.

The Inhabitants of *Gegel*, haue in despite of the Kings of *Bugia* and *Tunis* continued alwayes free from Tribute: for that impregnable Mounteyne can be surprized by no siege nor encounter of the Enemy. At length they yielded themselves vnto *Barbarossa*, who demanded none of their Tribute of them, but only the tenths of certaine Fruits and Cornes.

The Inhabitants of *Necau* are very rich, liberrally, and curious in their apparell. Here is an Hospitall maintayned at the common charges of the Towne, to entertaine Strangers that passe by. Here is a Colledge also, the Students whereof are allowed their Dyet and apparell. Neither is this Towne destitute of a most flately and wel-furnished Temple. Their women are white, haue blacke haies and a most delicate skine, because they frequent the Bath-stoues so often. Most of their houles are but of one story high, yet are they very decent, and I aue each one a Garden thereto belonging, replenished with Damaske Roses, Myrtles, Camomill, and other herbs and flowers, and being watered with most pleasant Fountaines. In these Gardens likewise there are most flately Arbours and Bowres, the coole shadow whereof in Summer time is most acceptable.

No man can deny the *Romans* to haue bene Founders of this Citie, that shall consider the great strength, height and antiquitie of the wals, and how curiously they are beliet and adorned with blacke stones. This Citie standeth vpon the South side of an exceeding high Mounteyne, and is enuironed with steepe Rockes, vnder which Rockes and within the compasse whereof runneth the Riuer called *Suffegmar*, so that the said deepe Riuer with the Rockes on either side, tureth:

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the King of
Spaine.

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The Towne of
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A description
of the great
Citie of Bugia.

Scholars.
Lawyres.
Philosophers.

The Citie of
Bugia taken by
Pedro de Nasaur.

Necau.

The Citie of
Constantina.

Tripolis taken
by a Fleet of
Genouefes.

Tripolis surpris-
ed by Pedro
de Naxarra.

The Moun-
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The Arabians
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Teffet.

as sandy and barren as the fields of *Numidia*. In this Citie were many faire Townes and Cel-
lages built, and an Hospitall also for the maintenance of their owne poore people, and for the
entertainment of strangers. Their aire is very hafe and homely, being chiefly Beits or Dump-
lings made of Barley meale for that Region affordeth little small quantitie euen of Barley, that he
haunted a wealthy man that hath a bullion or two of corne in store. The Citizens are moft
of them Merchants; for *Tripolis* standeth neere vnto *Numidia* and *Tunis*; neither is there any
Citie or Towne of account betwene it and *Alexandria*: neither is it farre distant from the
Iles of *Sicilia* and *Malta*: and vnto the Port of *Tripolis* Venetian Ships yearly resort, and bring
thither great store of Merchandize. This Citie hath alwayes bene subiect vnto the King of
Tunis: but when *Abulhasen* the King of *Fes* besieged *Tunis*, the King of *Tunis* was constrained
to helpe his *Arabians* to see into the Delarts. Howbeit, when *Abulhasen* was conquered, the King
of *Tunis* returned to his Kingdome: but his subiects began to oppofe themselves againft him:
and fo that Common-wealth was afterward grievously troubled with ciuill diflenfions and
warres. Whereof the King of *Fes* hauing intelligence, marched the fifth yeere of the faid
ciuill warre with an armie againft the Citie of *Tunis*, and hauing vanquished the King thereof,
and constrained him to flee vnto *Conftantina*, he fo ftairly besieged him, that the Citizens of
Conftantina feeing themselves not able to withftand the King of *Fes*, opened their Citie gates
to him and to all his armie. Whereupon the King of *Tunis* was carried captiue vnto *Fes*, and
was afterward kept a while prisoner in the Caffe of *Septa*. In the meane feafon *Tripolis* was
by a *Genouefe* Fleet of twenty failes furprised and lacked, and the Inhabitants carried a-
way captiue. Whereof the King of *Fes* being aduertised, gaue the *Genouefes* fiftie thoufand
Ducats, vpon condition, that he might enjoy the Towne in peace. But the *Genouefes* hauing
furrendered the Towne, perced after their departure, that moft part of their Ducats were
counterfeited. Afterward, the King of *Tunis* being reforted vnto his former libertie by a
Muslim King of *Fes*, returned home vnto his Kingdome, and fo the gouernment thereof re-
mained vnto him and his posteritie, till *Abulhasen* the fonne of *Hafsen* together with his young
fonne was flaine in the Caffe of *Tripolis* by a nephew of his, who afterward vifurped the King-
dome: but he was flaine in a battell which he fought againft *Habidul Mumen*, who prefently
thereupon became Lord of *Tripolis*. After him fucceeded his fonne *Zacharias*, who within a
few moneths dyed of the peltence. After *Zacharias*, *Mucamen* the fonne of *Hefen*, and cou-
fin to *Zacharias* was chofen King; who beginning to tyrannize ouer the Citizens was by them
expelled out of his Kingdome: and afterward a certaine Citizen was aduanced vnto the Royall
Throne, who gouerned very moderately. But the King which was before expelled, fent an Army
of Souliers againft *Tripolis*, who looting the field, were all of them put to flight. Afterward,
the King that began to Raigne fo modestly, proued a very tyrant, and being murdered by his
kinfmen, the people made choife of a certaine Nobleman, leading as then a Heremetic life, and
in a manner againft his will appointed him their Gouernour: and fo the gouernment of the
Citie of *Tripolis* remained vnto him and his posteritie, till fuch time as King *Ferdinando* fent
Don Pedro de *Naxarra* againft it: who on the fudden encountering this Citie, carried away ma-
ny captiues with him. The Gouernour of *Tripolis* and his fonne in-law were fent prisoners vnto
Meflina. Where, after certaine yeeres imprisonment, they were reforted by the Emperour
Charles the fixt, vnto their former libertie, and returned vnto *Tripolis*, which Towne was after-
ward destroyed by the Chriftians. The Caffe of *Tripolis* being enuironed with moft ftrong
walles, begun (as I vnderftand) to be replanted with new Inhabitants.

§. VI.

Collections taken out of JOHN LE O his fixt Booke of
the Hiftorie of Africa.

IN Barca they haue not any Corne growing at all. But Corne and other necessaries
are brought vnto them by Sea from *Sicilia*, which that they may purchase, they
are constrained to lay their fonnets to gage, and then goe rob and rife rauenfers
to redeme them againe. Neuer did you heare of more cruell and bloody theues:
for after they haue robbed Merchants of all their goods and apparrell, they powre warme milke
downe their throats, hanging them vp by the heeles vpon fowle trees, and forcing them to
caft their gorge, wherein the lewd varlets learch diligently for gold, fufpecting that the Mer-
chants fwallowed vp their Crowne before they entred that dangerous Defart.

Being about to describe all the Citie and Townes of *Numidia*, I will firft begin with *Teffet*:
which ancient Towne built by the *Numidians*, neere vnto the *Lihyan* Defarts, and enuironed
with walles of Sun-dried Bricke, deferneth fcarcely the name of a Towne; and yet containeth
four hundred Families. It is compaffed round about with fandy Plaines, fauing that neere vnto
the Towne growe fome store of Dates, of Mill-feed, and of Barley, which the miserable
Townes

Townesmen vie for food. They are constrained alfo to pay large Tribute vnto the *Arabians*
Inhabiting the next Defarts. They exercife traffique in the land of *Negrees* and in *Gusula*, in-
fomuch, that they fpend moft of their time in foreign Regions. They are of a blacke colour, and
destitute of all learning. The women indeed teach their young children the firft rudiments of
learning, but before they can attaine to any perfection, they are put to labour, and to the Plough-
ing. The faid women are fometimes whiter then other women: fome of them get their li-
uety by fpinning and carding of wool, and the refidue fpend their time in idlenefle. Such as are
accounted richett in this Region, poffeffe but very few Cattell. They Till their ground with
an Horfe and a Camell, which kind of Plowing is vfed throughout all *Numidia*.

10 *Guaden* fituate vpon the *Numidian* Defart, neere vnto *Libia*, is Inhabited by moft miserable
and groffe people. Here groweth nothing but Dates: and the Inhabitants at such enemie
with their neighbours, that it is dangerous for them to goe abroad. Howbeit, they giue them-
felues to hunting, and take certaine wilde Beasts called *Elamth* and *Oftriches*, neither doe they
eate any other flesh. All their Goats they refufe for milke. And thefe people alfo are blacke of
colour.

The Province of *Dara* beginneth at Mount *Atlas*, extendeth it felfe Southward by the De-
farts of *Libia*, almost two hundred and fiftie miles, and the breadth thereof is very narrow. All
the Inhabitants dwell vpon a certaine Riuer which is called by the name of the Province.

This Riuer sometime fo ouerfloweth, that a man would thinke it to be a Sea, but in Summer it
diminisheth, that any man could paffe ouer it on foot. It fo be it ouerfloweth about the begin-
ning of April, it becometh great plenty vnto the whole Region: if not, there followeth great
fcarce of Corne. Vpon the bankes of this Riuer there are fandy Villages and Hamlets, and
many Castles alfo, which are enuironed with walles made of Sunne-dried Bricke and Mortar.

All their Beames and Planchers confift of Date-trees, being notwithstanding vnfit for the pur-
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Riuer for the fpace of five or fix miles, the fields abound exceedingly with Dates, which with
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Plowing with
a Horfe and a
Camell. The village of
Guaden.

The Province
of *Dara*.

Dara Riuer.
The quality
thereof.

The ftirrage
proprie of
the Palme or
Date tree.

Bread daintie.

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The Kingdom
of Tombuto.

Professors.

The Prince of
Medina.The Kingdom
of Tombuto.Tombuto was
conquered by
the King of
Mozambique.from whence
he had for
years Tributes
mightily
famous of
victory. But the
chief was that
the King of
Mozambique
sleaves the
King of
Tombuto.The King of
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daughters
married into
two rich
merchants
Great scarcity
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liver at *Gago*, where together with a certain Nobleman, he miserably died.

The Region of *Melli* extending it selfe almost three hundred miles along the side of a River which falleth into *Niger*, bordereth Northward vpon the Region last described, Southward vpon certain Defarts and drie Mountains, Westward, vpon huge Woodes and Forrests, stretching to the Ocean Sea shore. And Eastward vpon the Territories of *Gago*. In this Kingdom there is a large and ample Village containing to the number of fixe thousand or more Families, and called *Melli*, whereof the whole Kingdom is named. And here the King hath his place of Residence. The Region it selfe yeeldeth great abundance of Corne, Fleish, and Fish. There are many Architects and Merchants in all places: and yet the King honorably entertaineth all strangers. The Inhabitants are rich, and haue plenty of wares. Here are great store of Temples, Priests, and Professors, which Professors read their Lectures onely in the Temples, because they haue no Colledges at all. The people of this Region excell all other *Negros* in wit, civility, and industry: and were the first that embraced the Law of *Mahomet*, at the same time when the Vnle of *Ischia* subdued the Prince of this Region, and the Government remained for a while vnto his posteritie: at length *Ischia* subdued the Prince of this Region, and made him his Tributary, and to oppressed him with greivous exactions, that he was scarce able to maintaine his Family.

Tombuto is called of a certaine Towne so called, which (they say) King *Mose*, *Suleiman* founded in the yearre of the *Hegira* 610, and it is situate within twelue miles of a certaine branch of *Niger*, all the houses whereof are now changed into Cottages built of Chalke, and covered with Thatch. Howbeit, there is a most lately Temple to be seen, the walls whereof are made of stone and lime: and a Princely Palace also built by a most excellent workeman of *Grenada*. Here are many shops of Architects, and Merchants, and especially of such as wease Linnen or Cotton cloth. And further doe the *Barbarie* Merchants bring cloth of *Europe*. All the women of this Region except *Mali*-Merchants goe with their faces covered, and full all necessity of victuals. The Inhabitants, and especially strangers there residing, are exceeding rich, in so much, that the King that now is, married both his daughters vnto two rich Merchants. Here are many well, containing most sweet water: and so often as the River *Niger* overfloweth, they conuey the water thither by certain sluices into the Towne. Corne, Cotton, Milke, and Butter, this Region yeeldeth in great abundance: but salt is very scarce here; for it is brought thither by land from *Tegaza*, which is fixe hundred miles distant. When I my selfe was heere, I saw one Camels load of Salt sold for eightie Duckats. The rich King of *Tombuto* hath many Plates and Scepters of Gold, some whereof weigh one thousand and three hundred pounds: and he keeps a magnificent and well furnished Court. When he traueleth any whither he rideth vpon a Camell, which is lead by some of his Noblemen: and so he doth likewise when he goeth to warfare, and all his Souldiers ride vpon Horses. Whosoever will speake vnto this King must first fall downe before his feet, and then taking vp earth, must sprinkle it vpon his owne head and shoulders: which custome is ordinarily observed by them that neuer failed the King before, or come as Ambassadors from other Princes. He hath alwayes three thousand Horsesmen, and a great number of footmen that shoot pyssons and arrows, attending vnto him. He is so richly furnished with all things that he will neede almost any thing. Certaine *Barbarie* Merchants hee undertaketh to haue any dealings with the *Towres*, hee presently cautieth their goods to be confiscated. Heere are great store of Doctors, Judges, Priests, and other learned men, that are honorably maintained at the Kings cost and charge. And hither are brought diuers Manuscripts or written Bookees out of *Barbarie*, which are sold for more money than any other Merchandize. The Coin of *Tombuto* is of Gold without any fampse or superstition: but in matters of small value they vse certaine shells brought thither out of the Kingdom of *Pezia*, four hundred of which shells are worth a Duckat: and fixe peeces of their Golden Coin with two third parts weigh an ounce. The Inhabitants are people of a gentle and cheerful disposition, and spend a great part of the night in singing and dancing through all the streets of the Citie: they keepe great store of men and women-slaves, and their Towne is much in danger of fire: at my selfe being there I sawe the Towne almost was burnt in twelue houses of fire. Without the Suburbs there are no Gardens nor Orchards at all.

Cabra a large Towne built without walles in manner of a Village, standeth about twelue miles from *Tombuto* vpon the River *Niger*: and heere such Merchants as trauell vnto the Kingdoms of *Ghana* and *Melli* imbarke themselves. Neither are the people or buildings of this Towne any whit inferior to the people and buildings of *Tombuto*: and hither the *Negros* resort in great numbers by water. In this Towne the King of *Tombuto* appointeth a Judge to decide all controversies: for it was tedious to goe thither to oft as need should require. My selfe am acquainted with *Abu Bac*, surnamed *Pargama*, the Kings Brother, who is blacke in colour, but most beautiful in mind and conditions. Heere breed many diseases which exceedingly diminish the people: sith by reason of the fond and loose mixture of their meats; for they mingle Fish, Milke, Butter, and Fleish altogether. And this is the ordinary food all in *Tombuto*.

The

The great Towne of *Gago* being vnwalld also, is distant Southward of *Tombuto* almost foure hundred miles, and enclincheth somewhat to the South-East. The houses thereof are but meane, except those wherein the King and his Courtiers remaine. Here are exceeding rich Merchants: and hither continually resort great store of *Negros*, which buy Cloth here brought out of *Barbarie* and *Europe*. This Towne aboundeth with Corne and Fleish, but is much destitute of Wine, Treas, and Fruits. Howbeit, there is plenty of Melons, Citrons, and Rice: there are many Wells also containing most sweet and wholesome water. Here is likewise a certaine place where slues are to be sold, especially vpon such dayes as the Merchants vse to assemble: and a young slue of fifteen years age is sold for fixe Duckats, and so are children sold also. The King of this Region hath a certaine private Palace, wherein he maintaineth a great number of Concubines and Slaves, which are kept by Eunuchs: and for the guard of his owne person, he keepeth a sufficient troope of Horsemen and Footmen. Betweene the first Gate of the Palace and the inner part thereof, there is a place walld round about, wherein the King himselfe decideth all his Subjects controversies: and albeit the King be in this function most diligent, and performeth all things as his thereto appertaining yet hath he about him his Countrollors, and other Officers; as namely, his Secretaries, Treasurers, Factors, and Auditors. It is a wonder to see what plenty of Merchandize is daily brought thither, and how costly and sumptuous all things be. Horses bought in *Europe* for ten Duckats, are here sold againe for forty, and sometimes for fifty Duckats a pece.

There is not any Cloth of *Europe* to be had, which will not here be sold for foure Duckats an ell; and if it be any thing finer, they will giue thirtie Duckats for an ell: and an ell of the Scarlet of *Venice*, or of *Turkey* Cloth is here worth thirtie Duckats. A Sword is here valued at three or foure Crownes, and so likewise are Spurs, Bridles, with other like commodities; and Spices also are sold at an high rate: but of all other com modities, Salt is most extremely deare. The refuse of this Kingdom containeth nought but Villages and Hamlets inhabited by Husbandmen and Shepherds, who in Winter cover their bodies with beards skins; but in Summer they goe all naked: save their piume members: and sometimes they weare vpon their feete certaine shoes made of Camels Leather. They are ignorant and rude people, and you shall scarce find one learned man in the space of an hundred miles. They are continually troubled with greivous exactions, so that they haue scarce any thing remaining to liue vpon.

Guber standeth Eastward of the Kingdom of *Gago* almost three hundred miles between which two Kingdoms lieth a vast Defart, being much destitute of water, for it is about forty miles distant from *Niger*. The Kingdom of *Guber* is enuironed with high Mountains, and containeth many Villages inhabited by Shepherds and other Herdmen. Abundance of Cattell here are both great and small: but of a lower stature then the Cattell in other places. At the inundation of *Niger* all the fields of this Region are overflowed, and then the inhabitants cast their seed into the water onely. In this Region there is a certaine great Village containing almost fixe thousand Families, being inhabited with all kind of Merchants; and here was in times past the Court of a certaine King, who in my time was slaine by *Ischia* the King of *Tombuto*, and his sones were gaine, and accounted among the number of the Kings Eunuchs.

He which pleareth the inhabitants of the Defart best is to be King of *Agadez*. The residue of this Kingdom lying Southward is inhabited by Shepherds and Herdmen, who dwell in certaine Cottages made of boughes, which cottages they carrie about vpon Oxen from place to place. They erect their Cottages alwayes in the same field where they determine to feede their cattell, like as the *Arabians* also doe.

The great Province of *Cano* standeth Eastward of the River *Niger* almost fixe hundred miles. The greatest part of the inhabitants dwelling in Villages are some of them Herdmen, and others Husbandmen. Here groweth abundance of Corne, of Rice, and of Cotton. Also here are many Defarts and wild woodie Mountains containing many Springs of water. In their Woods grow plenty of wild Citrons and Lemons, which differ not much in taste from the best of all. In the midst of this Province standeth a Towne called by the same name, the walles and houses whereof are built for the most part of a kind of Chalke. The inhabitants are rich Merchants, and most ciuill people. Their King was in times past of great puissance, and had mighty troopes of Horsemen at his command; but he hath beene constrained to pay tribute vnto the Kings of *Zegzeg* and *Cafena*. Afterward, *Ischia* the King of *Tombuto* fauoring friendship vnto the two forsaide Kings treacherously slew them both. And then hee waged warre against the King of *Cano*, whom after a long fidge he took, and compelled him to marrie one of his daughters, vnto him againe to his Kingdom, conditionally that he should pay vnto him the third part of all his tribute: and the said King of *Tombuto* hath some of his Courtiers perpetually residing at *Cano* for the receipt thereof.

Cafena being lying Eastward vpon the Kingdom last described, is full of Mountains, and drie fields, which yield notwithstanding great store of Barlie and Mill-feed. The inhabitants are all extremely blacke, haue great noses and blabber lips. They dwell in most forlorne and bare Cottages: neither shall you find any of their Villages containing above three hundred Families. And besides, their base estate they are mightily oppressed with famine: a King they had in

The Towne
and Kingdom
of Gago.Rich sale for
Cloth.
Swords.

Salt deare.

Of the King-
dome of Guber.Their manner
of dwelling
Corne at the
inundation of
Niger.
The King of
Guber slaine by
Ischia.
Cottages
movable.The Pro-
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Zegzeg and
Cafena, and
of *Cano*, subdued
by *Ischia* the
King of *Tombuto*.
The Kingdom
of *Agadez*.

The Citie it selfe is foure square, and hath foure Gates to enter in at: one standing on the East side towards *Nilus*, another on the South side towards the Lake of *Buchara*, the third Westward towards the Desart of *Barca*, and the fourth towards the Mediterranean Sea and the Hauzen; whereas stand the Searchers and Customers, which traffick with strangers upon their very fifts: for they demand customes, not onely for wares and Merchandize, but also for allowance in the huntie for all kinde of money. Neere vnto this Citie-wal there are two other Gates, alse being situated alond by a faire walke, and a most impregnable Cattle, which standeth vpon the S. rari or Wharfe of the Port, commonly call'd *Marfa el Barga*, that is to say, the Port of the Gatto: in which Port ride the principall and best ships, namely, such as come from *Venice*, *Genoa*, *Ragusa*, and other Ships of *Europe*. For hither resort the *English*, the *Low Dutch*, the *Biscaines*, the *Portugals*, and men of all other Nations in *Europe* for traffique lake. Howbeit, this Port is most vially frequented by the Ships of *Appulia*, *Sicilia*, and of *Greece*, which are *Turkish* Ships; all which resort into this Harbour to save themselves from Pyrates, and from tempestuous weather. Another Port there is also, call'd *Marfa Effil Sela*, that is to say, the Port of the Chaine, wherein the Ships of *Barbary*, namely, those of *Tunis* and the Ile of *Gerb* harbour themselves. The Christians are constrained to pay about the tenth part of all wares that they bring in and carry out, but the *Mahometans* pay but the twentieth part: and whatsoever wares are carried by land to *Cairo* pay no custom at all. And at this present that part of the Citie which is next vnto *Cairo*, is the most famous and best furnished with Merchandize brought by Merchants from all places of the world. The other parts of this Citie are destitute both of Cuillity and Inhabitants: for except one long street, and that part of the Citie next the Hauzen which is full of Merchants Shops, and inhabited by Christians, the residue is void and desolate. Which desolation happened at that time, when *Lewis* the fourth, King of *France*, being restored to liberty by the *Soldan*, the King of *Cyprus* with a fleet, partly of *Venitians*, and partly of *French-men* suddenly assailed *Alexandria*, and with great slaughter surpris'd and sacked the same. But the *Soldan* coming with an huge armie to rescue *Alexandria*, discouraged the *Cyprians*, that they burnt downe the houses thereof, and betooke themselves to flight. Whereupon the *Soldan* repairing the walles, and building a Cattle nere vnto the Hauzen, the Citie grew by little and little into that estate, wherein it standeth at this present.

In the Citie of *Alexandria* there is a certaine high Mount, fashioned like vnto the place call'd *Tesfaccio* at *Rome*, wherein, although it hath no naturall situation, are found diuers earthen Veffels of great antiquity. Vpon the top of the said Mount standeth a Turret, where a certaine officer is appointed to watch for such Ships as direct their course towards the Citie, who for every ship that he gueth notice vnto the Customers, receiue a certain fee: but if he chance to fall asleepe, or to be out of the way at the arrivall of any Ship, whereof he certifieth not the Customers, he payeth double for his negligence into the *Soldans* Exchequer. Vnder each house of this Citie there is a great vaulted Cullerie built vpon mighty Pillars and Arches: wherein the water of *Nilus* at every midnight is coured vnder the walles of the Citie, by a certaine wonderfull and most artificiall sluice standing without the Citie it selfe. But these Culleries growing sometime corrupt and foule, are often in Summer the occasion of many diseases and infirmities. This Citie standeth in the midst of a sandy Desart, and is destitute of Gardens and Vines, neiker is the foule ground about it apt to beare Corne: so that their Corne is brought them from places forty miles distant. Howbeit, neere the foresaid sluice, whereby the water of *Nilus* is coured into the Citie, are certaine little Gardens, the fruits whereof being grown to ripen, are so vniuolent, that they breed Feuers and other noyfull diseases among the Citizens. Sixe miles Westward of *Alexandria*, among certain ancient buildings, standeth a pillar of a wonderfull height and thickness, which the *Arabians* call *Hemadifas*: that is to say, the pillar of freest. Of this pillar there is fable reported, that *Ptolemee* one of the Kings of *Alexandria* built it vpon an extreme point of land stretching from the Hauzen, whereby to the end he might defend the Citie from the inuasion of forraigne enemies, and make it inuincible, he placed a certaine Steele-glasse vpon the top thereof, by the hidden vertue of which glasse, as many Ships as passed by while the glasse was vncouered should immediately be set on fire: but the glasse being broken by the *Mahometans*, the secret vertue thereof vanished, and the great pillar whereon it stood was remoued out of the place. But this is a most ridiculous narration, and fit for babes to giue credite vnto: this present there are amongst the ancient Inhabitants of *Alexandria* many Christians call'd *Iacobites*, being all of them Artizans and Merchants: these *Iacobites* haue a Church of their owne to resort vnto, wherein the body of *S. Marke* the Euangelist lay in times past interred, which hath since beene priuily stolne by the *Venitians*, and carried vnto *Venice*. And the said *Iacobites* pay Tribute vnto the Gouernour of *Cairo*. Neither is it to be pall'd out in silence, that in the midst of the ruinous Remnants of *Alexandria*, there remaineth as yet a certaine little house built in forme of a Chappell, and containing a Sepulchre much honoured by the *Mahometans*, wherein they ascribe, out of the authoritie of their Alcoran, that the body of the High Prophet and King (as they terme him) *Alexander* the great lieth buried. And thither resort yearly great multitudes of Pilgrimes from forraigne Nations, to adore and reuerence the said Sepulchre, and oftentimes do bestow large Almes thereupon.

The Citie of *Rofetto* was built by a slave of a certaine *Mahometan* Patriarke and Gouernour of *Egypt*, vpon the Eatterne banke of *Nilus* three miles from the Mediteran Sea, not far from the place where *Nilus* dischargeth his streames into the said Sea. Here is a stately Bath-house alfo, hauing fountaines both of cold and hot water belonging therunto, the like whereof for stately and commodious building is not to be found in all *Egypt* besides. I my selfe was in this Citie when *Salem* the great *Turke* returned this way from *Alexandria*, who with his priuate and familiar friends beholding the said Bath-house, seemed to take great delight and contentment therein.

There at this present, containeth but three hundred Families in all, being most of them very stately and sumptuously built. It aboundeth with Corne, Rice, and Sugar, and with certaine fruits of a most excellent taste, called *Muffe*. It is also furnished with great store of Merchandizes and Artificers: but the most part of the Inhabitants are husbandmen: and if a man wille the streets in the day-time, he shall see none but trim and beautifull women. The Territorie adiacent aboundeth with Date-trees, which grow by thicke, that a man cannot see the Citie, till he approacheth nigh vnto the walles. Here grow likewise store of Grapes, Figs, and Peaches; which are carried in great plenty vnto *Cairo*. Without the Citie there are many ancient Monuments, as namely, pillars, inscriptions in *Latine*, *Greeke*, and *Egyptian* Characters, and wals of a great thickness, built of excellent stone, and such a number of ruinous places, that this Citie (sometime, in times past, to haue beene very large.

The women of *Fusa*, fortie miles South from *Rofecto*, liue in so great libertie, that they may goe whether they will at the day-time, returning home at night, without any contremolent of their husbands. The fields adiacent abound greatly with Dates, and neere vnto them there is a certaine Plaine which is very apt for Sugar and Corne: howbeit, the *Sugar* Canses there bring not forth perfect Sugar, but in stead thereof a certaine kinde of Honie like sope; which they tie throughout all *Egypt*, because there is but little other Honie in the whole Country.

Against the foresaid Citie the River of *Nilus* maketh an Ile, which being fringed on an high place, bringeth forth all kinde of fruitfull trees except Olives.

They haue a most beautifull Temple at *Deressa*, and the Citizens are exceeding rich in their ground yeldeth such abundance of Sugar, that they pay yearly vnto the *Soldan* * a hundred thousand peeces of Gold, called in their language *Saraff*, for their libertie of making and refining thereof. In this Citie standeth a certaine great house like vnto a Cattle, wherein are their Prefes and Caldrons, for the boyling and preparing of their Sugar. Neither do I neuer in all my life see so many workemen employed about that businesse, whole daily wages (as I understood by a certaine publicke officer) amounted to two hundred *Saraff*.

Cairo is commonly reputed to be one of the greatest and most famous cities in all the whole world. But leauing the common reports and opinions thereof, I will exactly describe the forme and estate wherein it now standeth. And that I may begin with the Etymologie or derivation of the name, *Cairo* is an *Arabian* word, corruptly pronounced by the people of *Europe*: for the true *Arabian* word is *El Chabira*, which signifieth an enforcing or imperious Mistress. This City built in ancient times by one *Gebuse* (whom *Herod* a *Dalmatian* slave (as I haue before signified in the beginning of my Discourse) containeth within the walles not about eight thousand Families, being inhabited by Noblemen, Gentlemen, and Merchants that sell wares brought from all other places. The famous Temple of *Cairo*, commonly call'd, *Gyneth Hefere*, that is to say, the glorious Temple, was built alio by the foresaid slave, whom we ascribe to be the Founder of the City, and whose surname was *Hafser*, that is to say, Famous, being giuen him by the *Mahometan* Patriarke that was his Prince. This Citie standeth vpon a most beautifull Plaine, neere vnto a certaine Mountaine call'd *Macmat*, about two miles distant from *Nilus*, and is enuironed with stately walles, and fortified with Iron-gates: the principall of which gates is called *Babe Nasfer*, that is, the gate of Victory, which standeth Eastward towards the Desart of the Red Sea; and the gate call'd *Bob Zuila*, being next vnto the old Citie and to *Nilus*; and also *Behel Funtub*, that is to say, the gate of Triumph, standing towards the lake and the fields.

And albeit, *Cairo* aboundeth everywhere with all kinde of Merchants and Artificers, yet that is the principall street of the whole Citie which stretcheth from the gate of *Nasfer*, to the gate of *Zuila*, for in it are built most stately and admirable Palaces and Colledges, and most sumptuous Temples, among which is the Temple of *Gyneth Hefere*, the third Schematicall Cattle of *Cairo*. Other Temples there are of a marvellous bigness, which to describe in particular, I shalke it superfluous. Here are many Bath-houses alio very artificially built. Next all is the street call'd *Beind Casfan*, containing to the number of threecore Cookes or Viualters shops, furnished with veffels of Tinne: there are certaine other shops alio, wherein are to be sold delicate waters or drinks made of all kinds of fruits, being for Noblemen to drinke of, and these waters they keepe most charily in fine veffels, partly of glasse, and partly of Tinne: next vnto these are shops where diuers confections of Honny and Sugar, unlike vnto the confections of *Europe*, are to be sold: then follow the Fruiterers shops, who bring out landish fruits out of *Syria*, to wile

The Citie of *Rafid* call'd by the *Italians* *Rafida*.

John Leo was at *Rafid* the same time when *Salem* the great *Turke* passed this way.

The fruits call'd *Almuf*.

Fusa Sugar.

Gyneth Hefere, that is to say, the glorious Temple.

Great abundance of Sugar.

* I was once after in less time taken by the *Turke* and the *Soldan* estimate.

A Description of the huge & admirable Citie of *Cairo*, 1516.

The Founder.

The Temple.

Alexandria surpris'd and sacked by the King of Cyprus.

Pharos.

Watch Tower.

Alexandria vaulted. The water of Nilus brought by a sluice into Alexandria.

Sickly fruits.

The pillar and the apill built thereof.

Certain Christians call'd Iacobites.

Alexanders Sepulchre restored to a Pilgrimage. Falls from a Sine.

Thereward of new and ingenious devices. One *Marte Sclat* in London, made a Locke and Key and Chain, of 43 links, all which a Flea did draw, and weighed but a graine and a halfe, *Stone Chron.* 1579. Fourte several Sects of the Mahometan Religion, permitted in the Citie of *Cairo*.

An horrible kind of execution.

open very late: but the shops of other Artificers are shut vp before ten of the clocke, who then walke abroad for their Iolace and recreation from one Suburbe to another. The Citizens in their common talk vie ribald and filly speeches: and (that I may passe ouer the rest in silence) it falleth out oftentimes that the Wife will complaine of her Husband vnto the Iudge, that he doth not his dutie nor contenteth her sufficiently in the night season, whereupon (as it is permitted by the *Mahometan Law*) the women are diuorced and maryed vnto other Husbands.

Among the Artizans whoeuer is the first Inuentor of any new and ingenious Deuice, is clad in a Garment of cloth of Gold, and carryed with a noyle of Musicians after him, as it were in triumph from shop to shop, hauing money given him at euery place. I my selfe once sawe bound a Flea in a Chain, which lay before him on a great Plate of the *Moor*es called

Among the sundry Sects of Religion in this Citie, there is one Sect of the *Moor*es called *Chensia*: and this Sect lieth vpon *Hersefjeflo*, and let him vp a sitting, and hauing killed any, any halting or lame Iade, buy him forth with, and let him vp a sitting, and hauing killed any, the said Sect of *Chensia* come and buy vp his flesh hand-smooth. This Sect is rife also among the *Turkes*, the *Mamelukes*, and the people of *Asia*; and albeit the *Turkes* might freely vnto the

food before-mentioned, yet doe they not inure themselves therunto.

In *Egypt* and in the Citie of *Cairo* there are permitted foure seuerall Sects, differing each from other both in Canon and Ciuill Lawes: all which Sects haue their originall from the Religion of *Mahomet*. For there were in times past foure men of singular Learning, who by fubtilty and sharpnes of wit, found out a way to make particular deductions out of *Mahomet* generally and Precepts. So that each of them would interpret the opinions of *Mahomet* according to their owne fancie, and would euery man apply them to his owne proper sense: and therefore they

the same sects differ very much, both in their formes of Lyturgie or Prayer, and also in many other respects, yet doe they not for that diuersitie of Ceremonies haue one another, neither yet doe the common people of sundry Sects fall to mutinie and debate: but men indeed of singular Learning and much reading confesse offences together, and as in private each man affirmeth his owne Sect to be the best, so likewise doe they confirme their opinions by fubtile Arguments, neither may any man vnder paine of grievous punishment reproach any of the said foure ancient Doctores. And in very deed they all of them follow one & the same Religion, to wit, that which

is preferred in the Canons of *Asia*, and most part of *Asia*, except in the Dominions of the *Great*

Sephs of *Perfia*: who because he reiecteth the said Canons, is accounted by other *Mahometans* as *Heretike*, and a *Schismaticke*. But how such varietie of opinions proceeded from the foure

Doctores aforesaid, I yet tedious and troublefome to rehearse: he that is desirous to know more of this matter, let him read my Commentaries which I haue written concerning the Law and Religion of *Mahomet*, according to the Doctrine of *Malich*, who was a man of profound Learn-

ing, and was borne at *Medina Tabah*, where the bodie of *Mahomet* lieth buried: which being the Doctrine of *Malich* is embraced throughout all *Syria*, *Egypt*, and *Arabia*: wherewith if any be delighted, let him peruse my fore said Commentaries, and they will satisfie him to the full.

Vpon Malefactors they inflict most grievous and horrible punishment, especially vpon such as haue committed any heynous crime in the Court. Thees they condemne to the Halter. A

murther committed treacherously they punish in manner following: the Executioners assistants take the Malefactor one by the head, and another by the feet, and then comes the chief Executioner with a Two-land-Word, and cutteth his bodie in twaine, the one part wherewith

adorning to the head is put into a fire full of vn-flaked Lime: and it is a most strange and dreadful thing to consider, how the same dismembred and halfe bodie will remayne a live in the fire

for the space of a quarter of an houre, speaking and making answer vnto the flanders by. But

rebels or feditious persons they flea alive, stuffing their skins with bran till they resemble mans

shape, which being done, they carry the said stuffed skins vpon Camels backs through a narrow

streete of the Citie, and there publish the crime of the partie executed: to which punishment I neuer sawe a more dreadfull, by reason that the condemned party lieth long in torment: but if the tormenter once toucheth his nauell with the knife, he presently yeldeth vp the Ghost: which he may not doe vntill he be commanded by the Magistrate standing by. If any be imprisoned for debt, not hauing where withall to satisfie the same, the Gouernour of the prison payeth their creditors, and sendeth them, poore wretches, bound in chains, and accompanied with certain keepers, daily to begge almes from street to street, all which almes redoundeth to the Gouernour, and hee alloweth the said prisoners very bare maintenance to lue vpon.

Moreover, there goe crying vp and downe this Citie certaine aged women, who (though that which they lay in the streets cannot be verified) are neuertheless inuoyed by their office to circumscribe women according to the precept of *Mahomet*: which Ceremonie is not observed but in *Egypt* and *Syria*.

The dignity and power of the *Soldan* was in times past exceeding great: but *Selim* the great *Turke* in the years of Christ (if I be not deceued) 1517. utterly abolished the said dignity, and changed all the Customes and Lawes of the *Soldan*. And because it hath bene my hap

to trauell into *Egypt* since the said wonderful alteration befell, I suppose, it will not be much beside my purpose, if I set downe in this place such particulars as I know to be most certain

res concerning the Court of the *Soldan*. Vnto this high dignity was wont to be chosen one of the most noble *Mamelukes*. These *Mamelukes* being all Christians at the first, and

those in their child-hood by the *Tartars* out of the Province of *Circassia*, which bordereth vpon the *Euxine Sea*, and being sold at *Croja*, a Towne of *Tartaria Chersonesus*, were

brought from thence by certain Merchants vnto the Citie of *Cairo*, and were there bought by the *Soldan*, who by constraining them forthwith to abjure and renounce their baptism, caused

them to be instructed in the *Arabian* and *Turkish* Languages, and to be trained vp in Military Discipline, to the end they might ascend from one degree of Honour to another, till

at last they were advanced vnto the high dignity of the *Soldan*. But this Custom where by it was enacted: that the *Soldan* should be chosen out of the number of such as were *Mamelukes* and

slaves by their condition began about two hundred and fifty years since, when as the Family of the valiant *Saladin* (whose name was so terrible vnto Christians) being supported by a

few of the kindred, fell to utter decay and ruine.

At the same time when the last King of *Ierusalem* was determined to sacke the Citie of *Cairo*, which also in regard of the sloth and cowardize of the *Mahometan Calife* then reigning

out he intended to make it (selfe tributary vnto the same King, the Iudges and Lawyers of the Citie with the consent of the *Calife*, sent for a certain Prince of *Asia*, called *Azedudin*, of the

Nation of *Curd* (the people wherof lue in tents like the *Arabians*) which *Azedudin* together with his sonne *Saladin*, came with an armie of fiftie thousand horsemen. And albeit *Saladin* was

inferiour in age vnto his Father, yet in regard of his redoubted valour, and singular knowledge in Military affaires, they created him General of the field, and gaue him free liberty to bestow

all the Tributes and Reuenues of *Egypt*, as himselfe should thinke expedient. And so marching at length against the *Christians*, hee wonne Victory of them without any bloodshed, and drave

them out of *Ierusalem* and out of all *Syria*. Then *Saladin* returning backe with triumph vnto *Cairo*, had an intent to vspure the Gouernment thereof: whereupon hauing laine the *Calife* his

guard (who bare principall sway ouer the *Egyptians*) hee procured the death also of the *Calife* himselfe, being thus bereft of his guard, with a poysoned cup, and then forthwith submitted

himselfe vnto the patronage of the *Calife* of *Bagdet*, who was the true and lawfull *Mahometan* Prelate of *Cairo*. Thus the iurisdiction of the *Califas* of *Cairo* (who had continued Lords of that

Citie by perpetual succession for the space of two hundred and thirty yeeres) forced, and returned againe vnto the *Calife* of *Bagdet*, who was the true and lawfull Gouernour there-

of. And so the *Schism* of all *Califas* and Patriarkes being suppressed, there grew a contention

betweene *Saladin* and the *Soldan* of *Bagdet*, and *Saladin* made himselfe a foweraigne of *Cairo*, because the said *Soldan* of *Bagdet* being in times past Prince of the Provinces of *Mesopotamia* and

Euxine situate vpon the River of *Ganger*, and being borne in a certaine Countrey of *Asia*, laid

claime notwithstanding vnto the Dominion of *Cairo*, and intending to wage warre against *Saladin*, hee was restrained by the *Tartars* of *Circassia*, who made iuatuations and inrodes vpon

him. *Saladin* on the other side fearing least the Christians in reuenge of the fore said injury would make an expedition into *Syria*, and considering that his forces were partly laine in the

former warres, and partly consumed by peitilence, except a few which remained for the defence and

guard of his Kingdome, began to imploy himselfe about buying of slaves that came

from *Circassia*, whom the King of *Armenia* by those dayes tooke and sente vnto *Cairo* to be sold: which

slaves hee used to abjure the Christian faith, and to be trained vp in feats of warre and in the *Turkish* Language, and being the proper Language of *Saladin* himselfe, and to the said

slaves within a while increased to exceedingly both in valour and number, that they became not only valiant

Souldiers, and skillfull Commanders, but also Gouernours of the whole

King-

The Naull being out is present death

Women circumscribed.

The manner of creating the *Soldan*, and of the orders, degrees, and offices in his Court. John Leo was thirde in *Egypt*. The *Mamelukes*.

10

Vpon the fame file of *Nilus*, standeth the rare Citie and Countrey of the *Califa of Bagdet*, vpon one of the *Misraim* by one *Chajfa*, a Lieutenant and Countrey of all kind of fruit, which albeit in a high place. Heree are most excellent Grapes, and abundance of all kind of fruit, which albeit they are carried to *Cairo*, yet can they not come thither faster and new, by reason that this City is distant from *Cairo* one hundredth and foure score miles. It is adorned with most flatly Temples and other buildings; and here are to be seene at this present, sundry ruines of the ancient *Egypt*.

Asna in times past was called *Siene*. Round about this Citie there are to bee seene diuer

The Critic of
Africa.

The Cities of *Africa*.

Suez.

* *Bugias* are their which in old time were called *Tregidye*.The great Trauels of *Asia*.

huge buildings, and admirable Sepulchres, together with sundry Epitaphes engrauen both in *Egyptian* and *Latine* Letters.

The great, ancient, and populous City of *Afuen* was built by the *Egyptians* vpon the River of *Nilus*; about foure score miles Eastward from *Afua*. The soyle adiacent is most apt and fruitful for Corne. And the Citizens are exceedingly addicted vnto the Trade of Merchandise, because they dwell so nere vnto the Kingdom of *Nubia*, vpon the confines whereof standeth their City: beyond which City, *Nilus* dispersing himselfe ouer the Plains through many small Lakes, becometh innaigable. Also, the said City standeth nere vnto that Desert, ouer which they trauell vnto the Port of *Suez* vpon the Red Sea, and it adioyneth likewise vnto the frontiers of *Ethiopia*. And here in Summer time the Inhabitants are extremely scorched with the heate of the Sunne, being of a swart or browne colour, and being mingled with the people of *Nubia* and *Ethiopia*. Here are to be seene also many buildings of the ancient *Egyptians*, and most high Towers, which they call in the language of that Country *Barka*. Beyond this place there is neither City nor habitation of any account, besides a few Villages of black people, whose speech is compounded of the *Arabian*, *Egyptian*, and *Ethiopian* languages. These being subiect vnto the people called * *Bugias*, live in the Fields after the *Arabian* manner, being free from the *Soldans* iurisdiction for there his Dominions are limited.

And thus much concerning the principall Cities standing along the maine Chanell of *Nilus*: Some whereof I saw, others I entred into, and passed by the residue: but I had most certaine intelligence of them all, either by the Inhabitants themselves, or by the Mariners which carried me by water from *Cairo* to *Afuen*, with whom returning backe vnto *Chana*, I trauelled thence ouer the Desert vnto the Red Sea, ouer which Sea I crossed vnto *Lambuth*, and *Ziddem*, two Hauens Townes of *Arabia Deserta*; of which two Townes, because they belong vnto *Asia*, I will not here discourse, lest I should seeme to transgreffe the limits of *Africa*. But if it shall please God to vouchsafe me longer life, I purpose to describe all the Regions of *Asia* which I haue travelled; to wit, *Arabia Deserta*, *Arabia Felix*, *Arabia Petraea*, the *Asian* part of *Egypt*, *Armenia*, and some part of *Tartaria*; all which Countries I saw and passed through in the time of my youth. Likewise, I will let downe my last Voyages from *Fez* to *Constantinople*, from *Constantinople* to *Egypt*, and from thence into *Italy*, in which Iourney I saw diuers and sundry Ilands. All which my Trauels I meane (by Gods assistance) being returned forth of *Europe* into mine owne Country, particularly to describe; deciphering first the Religion of *Europe* and *Asia* which I haue seene, and thereto annexing this my Discourse of *Africa*, to the end that I may promote the endeauours of such as are desirous to know the fate of those Countries.

§. IX.

Principal occurrences in Iohn Leo his ninth Booke, of the Historie of *Africa*.

Of the *African* Beasts differing from the *European*. The manner of taking Elephants in *Ethiopia*.

* As by a tame Female drawing him to an inclosed place; and by a tame Male lighting with the highest end in the Wood, and meane while ropes fastning fish-binder legs.

The Beasts called *Giraffes*. Here is a word wanting in the original. The Camell.

HE Elephant keepeth in the Woods, and is found in great numbers in the forests of the Land of *Nubia*. They vie to go any in one company, & if they chance to meet with any man, they either run him, or giue place vnto him. But if the Elephant intendeth to hurt anyman, he casteth him on the ground with his long snout or trunk, and neuer ceaseth trampling vpon him till he be dead. And although it be a mighty and fierce beast, yet are there great store of them caught by the *Ethiopian* Hunters, in manner following. These Hunters being acquainted with the Woods and Thickets where they keepe, vie to make among the trees a round hedge of strong boughes and castes, leauing a space open on the one side thereof, and likewise a doore standing vpon the plaine ground which may be lift vp with ropes, where-with they can easily stoppe the laid open place or passage. The Elephant therefore coming to take his rest vnder the shady boughes, entred the hedge or inclosure, where the Hunters by drawing the said rope, and fastening the doores hauing imprisoned him, descend downe from the trees, and kill him with their Arrows, to the end they may get his Teeth, and make sale of them. But if the Elephant chanceth to breake through the hedge, he searcheth so many men as he can find. In *Ethiopia* the higher, and *India*, they haue other deuices * to take the Elephant, which, lest I should seeme ouer tedious, I passe ouer in silence.

The *Giraffe* so fange and wild, that it is a very rare matter to see any of them: for they hide themselves among the Deserts and Woods, where no other beasts vie to come; and so loone as one of them espyeth a man, it dieth forthwith, though not very swiftly. It is headed like a Camell, eared like an Ox, and footed like a * : neither are any taken by Hunters, but while they are very young.

Camels are gentle and domestical beasts, and are found in *Africa* in great numbers, especially in the Deserts of *Libia*, *Numbidia*, and *Barbaria*. And these the *Arabians* esteeme to be their principall possessions and riches: so that speaking of the wealth of any of their Princes, or Gouvernours, he saith (by they) *so many thousands Camels*, and not so many thousand Duckets.

Moreover,

Moreover, the *Arabians* that possesse Camels live like Lords and Potentates in great liberty, because they can remaine with their Camels in barren Deserts, whither no Kings nor Princes can bring armies to subdue them.

African Camels farre excell them of *Asia*; for traouling fortie or fifty dayes together, without any prouender at all, they are valiant in the euening, and turned loose into the next morn, where they feed vpon *Graues*, Brambles, and the boughes of trees; which hardeneth the Camels of *Asia* cannot endure, but when they set forth any iourney, they must be well pappered and full of flesh. Experience hath taught, that our Camels hauing trauelled laden fifty dayes together without any prouender; haue so wasted, first, the flesh of their buncies; & secondly, of their bellies, and lastly, of their hips, that they haue scarce bene able to carry the weight of one hundred pounds. But the Merchants of *Asia* giue their Camels prouender, half of them being laden with wares, and the other half with prouender, and so their whole Carouan of Camels goeth forth and returneth home laden: by which means they keepe them in good plight. Of Camels there are three kinds; whereof the first being called *Hagum*, are groffe, and of a tall stature, and most fit to carrie burthens, but are four yeres end they grow vnprofitable: after which time every Camell but of meane stature will carry a thousand pounds of *Indian* weight. When any of the said Camels is to bee laden, being beaten vpon his knees and necke with a wand, he kneedeth downe, and when he feedeth his load sufficient, he riseth vp againe. And the *Africans* vie to geld their Camels which they keepe for the burthen, putting but one male Camell among ten females. The second kinde of Camels called *Bebeti*, and hauing a double bunch, are fit both to carrie burthens, and to ride vpon: and these are bred only in *Asia*. The third kind called *Ragubill*, are Camels of a slender and low stature, which albeit they are vnfit to carrie burthens, yet doe they not excell the two other kinds in swiftnesse, that in the space of one day they will trauell one hundred miles, and will so continue ouer the Deserts for eight or ten dayes together with very little prouender, and these doe the principall *Arabians* of *Numbidia*, and the *Morres* of *Libia* usually ride vpon. When the King of *Timbuto* is desirous to send any message of importance vnto the *Numbidian* Merchants with great celeritie, his post or messenger riding vpon one of these Camels, will runne from *Timbuto* to *Darba* or *Sagelmisse*, being nine hundred miles distant, in the space of eight dayes at the farthest: but such as trauell must be expert in the way through the Deserts, neither will they demand lesse then five hundred Duckats for every iourney. The said Camels about the beginning of the spring inclining to their lust and venery, doe not onely hurt one another, but also will deadly wound such persons as haue done them any iniury in times past; not forgetting light and easie stripes; and whomsoever they lay hold on with their teeth, they lift vp on high, and cast him downe againe, trampling vpon him with their teete, and in this madde mood they continue fortie dayes together. Neither are they so patient of hunger as of thirst; for they will abstaine from drinke, without any incommence, for fiftene dayes together: and if their guides water them once in three dayes, they looe them great hart, for they are not vually watered but once in five or sixe dayes, & thus in vrgent necessity they are in fiftene dayes. Moreover, the said Camels are of a gentle disposition, and are indued as it were with a kinde of humane reason: for when as between *Ethiopia* and *Barbarie* they haue a dayes iourney to trauell more than their wount, their masters cannot drie them on, being so tired, with whips, but are faine to sing certain songs vnto them: wherewith being exceedingly delighted, they performe their iourney with such swiftnesse, that their said masters are scarce able to follow them. At my being in *Cairo* I saw a Camell dance; which arte of dancing how he learned of his master I will heere in few words report. They take a young Camell, and put him for halfe an houre together in a place like a Bath-house prepared for the same purpose, the floor whereof is heath with fire: then play they without vpon a drumme, whereat the Camell not so much in regard of the noyse, as of the hot pavement which offendeth his feet, and I feeleth vpon one legge after another in manner of a dance, and hauing bene accustomed vnto this exercise for the space of a yere or ten months, & then present him vnto the publique view of the people, when as hearing the noyse of a drum, and remembering the time when he trode vpon the hot floor, he pretinsly balleteth a dancing and leaping: and so, vie being turned into a kind of nature, he perpetually obferueth the same custom.

The Horses of *Barbarie* differ not in any respect from other Horses: but Horses of the same swiftnesse and agilitie are in the *Arabian* tongue called throughout all *Egypt*, *Syria*, *Asia*, *Arabia Felix*, and *Deserta*, by the name of *Arabian Horses*: and the Historiographers affirme, that this kind of wilde Horses ranging vp and downe the *Arabian* Deserts, and being broken and managed by the *Arabians* euer since the time of *Ismael*, haue so exceedingly multiplied and increased, that they haue replenished the most part of *Africa*; which opinion I am sure of truth, for euery at this present there are great store of wilde Horses found both in the *African* and *Arabian* Deserts. And I my selfe saw in the *Numbidian* Desert a wild Cole of a white colour, and hauing a curled maint. The most certaine triall of these Horses is when they can ouertake the beast called *Lant*, or the *Oilch* in a race: which two, if they be able to performe, they are

The *African* Camels are the best.

Three kinds of Camels.

Camels of a wild, trull swiftnesse, whereof called *Dromedaries*.

The Camels great abstinence from drinke.

How the Camels or *Cairo* leane to dance.Barbarie or *Arabian* Horses.

an bounty in former times, was greatly beloved of all the Soldiers both of *Fez*, and also of *Marrueco*; But this policy of his herein took no place, for *Muley Sheek* after he was he at Li-
bertie, made light speedie Journeys that he came to the *Almohalla* of the *Baiba*, before the *Mu-
ley Siden* had certain intelligence of his liberte, and yet hee entered the *Almohalla* but on the
Tucklay, the battled being fought upon the Friday following. *Muley Siden* vnderstanding for cer-
taine that his elder Brother was come into the *Baiba* his *Almohalla*, thought it no time for him
to deferre guing of Battayle, leaif it should be knowne amongst his Soldiers, (many of whom
in former times had serued the laif *Muley Sheek*.) And therefore on Friday the sixt of January
1604. the Forces of each side met and ioyned together, betweene whom there was no long
fight, for upon the ditching of four Peeces of Artillery, (which *Indar Baiba* had with him) 10
some three or four times, a great part of the Soldiers of *Muley Siden* beganne to flye: except
some choice men which were in that part of the Battayle where the *Muley* himselfe was: by
reason of the resolution of their Commander, continued somewhat longer, but in the end fled
when as the Canopic out of *Muley Siden* head was flor downe with a Piece of Ordnance. At
which murther, and before the *Muley* himselfe began to leaue the field, who in the
maging of this battayle, he should not be blamed; for being come to his Campe an hour be-
fore, he had not haue delayed two houres and more the present on-set, gazing in his
Enemies face, and giuing them time to ready themselves to fight, whom otherwise hee might haue
taken at the disper-vue, and his *Fezze* whom hee halfe murthered, no premeditation to reuolt
or runne away. On *Muley Sheeks* side few were laine, and of *Muley Siden* side the greatest
number was some five hundred men. 20

The three Brethren thus fruiting for the Golden Ball of Sovereignty, Iudice was trodden down. The *Lahores* robbed one another, the strongest carrying away all. Quarrels between Families and Tribes, which durst not be talked of in old *Musley Humes*; time, came to be decided with the Sword. After this battle all ways were stopped with Robbers, no trading from the Port Towns to *Murrees*, without great fighting of men. *Musley Befores* (who had the Imperial *Eat*) was neither fit for action, or to do Iudice, as *Musley Sidan* who had lost the day. And that the Kindred, called *Weld Entid*, well knew, which presuming upon the soft nature of *Befores* and their own strength, which consisted of fifteen thousand horse, forged up to *Murrees*; gates, fore-closed all passages for Travellers, making *Murrees* to suffer their prizes: Whereas an exemplary punishment should have been sent to them for robbing in *For*. *Sidan* and *Weld Entid* were so bold, that they made them think the Country too hot: *For Sidan* commanded *Weld Entid* to march with two thousand Soldiers in hostile manner, to fall upon the next *Dur* of Tents belonging to that Tribe, to burne Man, Woman, Child, Kine, Sheepe, and whatsoever belonged to them, not to spare it upon his own life from Fire and Sword, which fully executed and so bloodily, that *Musley Sidan* sighed hearing the true report; yet it made *For* the peaceable part in *Barbarie*. But returne we to *Sidan* fortines after he lost the field, hauing the overthrow, rettyred backe to *For*, and forthwith was *Alked Azam* (the only man in the latter dayes of the old King, fauored by the whole Country) diffused through *Murrees*, to treat of a peace, and himselfe beganne to make head againe to resist such forces as should follow him; but before he could bring his forces together againe, newes was brought vnto him that his Brother *Musley Sheek*, was neere at hand with certain companies of *Horie*-men, and that the whole *Almohada* of the *Bafra* was not farre behind. So that this time he was forced to consider of, and to provide for himselfe by flight, and by any way to escape, and hauing thus done, he came into the hands of thousand *Dur* called *Almorcha*, for the which way he had sent one of his *Alkida* after his returne from the battayle; he thought it his best course to passe that way, and to take that money along with him, but he was follow'd so hardly by *Alkida* *Abdula Wahad*, and *Alked Vmofud Vmby*, *Befores* Seruants, that he was forced to flye directly towards *Trimsine*, and to leaue that Treasure behind him which was taken by his Brother *Musley Sheek*.

In these his frowning fortunes, the molt of his *Alchids* left him, and amongst others *Momime* 50
Bozafia dying to *Momime*, in whom he put no small trust: and more then the Seruants of his
house, he had no man of account but forlooke him, only *Alchid Abduke*, *Flado Tabid*, and
Almephia: the two latter of them being his household Seruants, and belonging to him in his Fa-
thers time, left him not in his aduerfity: So that any *Alchid* of the *Cafsa* or *Cafter* in *Barbarie*,
he had no more then *Abduke*, who rather then he would leaue him (although allured by the
perfwafions of his Brother *Alchid Abela Wabad* and enticed by the teares of his Sonne to
returne, both of them then being in the purfuit of *Muly Sider*, and in a Playne ouerooke the
said *Abduke*, yet he left his houfe and children at the mercie of *Muly Boffer* his Mafter and
Enemie. The *Alchids* who followed in purfuite of *Muly Sider*, followed him fo far, that
befides the treafure of *Alaracha*, they likewife tooke much of the *Muly* Treafure that he
carried along with him, although with that fmall company of Horfes, which were no more
then twentie Horfe-men or thereabout, he returned many times, and fought with thofe who
pursued him, in perfon, being ill one of the foremoft in their Skirmifhes, untill *Alchid Fmbile* 60
who purfued him, admiring his refolution, and pitying his mifable eftate, requested his Ma-
iestic

iestie to keepe on his way, and save himselfe by flight, he not purposing to pursue him any further. And so the *Muley* in this miserable estate (forsaken almost of all) kept on his way to *Trimastine* a Towne bordering vpon the *Turkes*, in the Frontiers of the Kingdome of *Argiers*: and the *Alkeids* who pursued him, returned againe to *Fez*.

ϕ. III.

10 MYLEY SHEK proclaymeth himselfe King in Fez. SIDAN goeth to Tafiler
from thence into Sus. Peace concluded betweene MYLEY BOYERES,
and MYLEY SIDAN. ABDELA SHEKS Sonne escapeth
Sir ANTHONY SHERLEYS Embassage,
Rounie and State.

After *Muley Sidas* fight in this manner, *King Shuck*, entered *Fes*, where he was joyfully received of them, & they clad him life King, and no Gouverneur under his Brother their *Beyfers*. And so being in the time of *Ramadan*, all the *Almohads* of *Morocco* returned home against the *Pajfcha*: from whence after the celebration of the Feast, they were sent forth to all parts of the Country against the *Larbes*: among whom were as great Ciuill Warres, as among the Brethren, for in this time of so many Kings, they would acknowledge none, or pay duty to any of the three Brethren. Whereupon *Hamet Monfore* with three thousand Soldiers, was sent into *Suu* in the month of April, 1604, but his men dying of the Plague (which was very hot at that time) and thereby the *Larbis* little regarding his power, would bring him no victuals, fo that with the remainder of his men, he was contraynted to rerurne towards *Morocco*; Duers other *Almohads* were first aduanced into feuerall parts of the Country, but to the assistance of some few newes comming, *Muley Sidas* returned thence to *Taflet*, where he waited for his Countrey to returne to *Morocco*, and he signied to goe the second time against *Muley Sidas*: who having fone few monethes liued about *Taflet* with some fiftie Soldiers, went towards *Taflet*, about which part liued the *Cafis* & *Sides* of *Alkeid Alsfack* (who was Master of the Hawkes to *Muley Hamet*) had brought the *Sides* of his Castle fome twelue hundred Horfes, with which force he entered *Taflet*: The *Alkeid Muley Beyfer* flying to *Dera* or *Draw* with his Soldiers. In *Taflet*, *Muley Sidas* stayed fome forty dayes, where he understood perfectly of the estate of *Suu*, and had Letters from diuers of his Wel-willers there: vnderstanding of *Alkeid Hamet Monfors* departure from thence: And that the *Shebanies* which is the greatest *Cait* in all *Barbarie*, and the *Capt* or *Caft* of the *Muleys* Mother, would not acknowledge *Beyfers* for King, and likewise, how moft of all the *Cafis* in *Suu* defired his coming thither: Whereupon he prepared with Forces he could gather, to goe into *Suu* by the way of *Taflet*, and vpon the last of Febrerary he came to *Taflet*, and found all his *Almohads*, and toyning fone foure thousand foot of them be- hind him, Horse, tent them from *Morocco* to *Dera*, vnder the command of his Son *Muley Abdellach*, with whom went diuers principall *Alkedis*, as *Alkeid Gowie*, *Umbitie*, and *Musnine Ben Israh*, who in the first battayle of *Muley Sidas* was a principall man of command on his fide, and after his overthrow fled from him to *Morocco*; with diuers others. The chiefe intent of these Forces was to flop the passages from thence to *Suu*, which *Muley Sidas* perceiving before the committing of their whole Forces, he passed by *Alecany*, where the Horse-men on each fide skirmished, the Footmen not being able to come vp, and fone flame of either side, but no matter of account, fave onely *Alkeid Musnine Borsia*, who as fome reported dyed with thirst, being over-heated (the battayle being fought in the middle of Iuly) or as others reported, being wounded, and returning to his tent, and lying by it, after hee had drunken, hee fell downe, and whose dead hee lamented, and cryed of the *Morocco* was faine, hee was nully rewarded for being a Traytour to *Muley Sidas* his Master, who was not only contented to leaue him in his misfortunes, and to let to his Brother, but also to goe forth into the field again him.

66 *Mulay Sidani* Forces were so small, that he was not able to march in strength the *Sabara*, and drive his Enemies; & therefore was contrained to pass into *Suu* by the way of the *Sabara*, and durst not pass by *Dram*. In which *Suu* for want of water, both he and his whole company had almost perished, and after much misery endured in that journey, he arrived at *Aca*, where *Suu* *Abdalla Imbach* the great Foker dwelleth, the friendship of whom obtained, he knew that as his Brothers Forces could not dispossess him of the Kingdom of *Suu*, in such great reverence as that Church-man held in those parts, that the people will obey none, but whom he commandeth them.

He being come hither, the *Foker* by letters to *Muley Boferes*, then at *Moruecos*, procured that there might be a Treaty of peace between the two brethren : Whereupon, in August following

- Ramadan, is
+ Lent.

Civil combu-
stions amongst
the *Larbies*.

Death of Be- crasia.

Sahara, the
Country or
Deserts of
Sands.
The reputa-
tion of *Here*, *alte*
or *Fogers*.

Phaenend.

was the end of them, who had liued in the Streights of *Gibraltar*, and the Mediterranean Sea, not as Merchants by honest Trading, but hauing committed crueltie vpon diuers Sea-faring men, felt the bloody hand of a barbarous Nation, (as a deferred punishment sent from God) to execute Iustice for their manifold committed wrongs and out-raiges.

Sid was Master of
the field and
Mortuor of Mar-
nesse.
The Kings
House a Cattle

This battayle being lost with the greatest blood-shed that any hath bene since these Warres beganne, *Muley Abdala* led to *Fez*, a hundred persons of his whole Army not left able to beare him company: And *Sidan* Master of the field, enriued the Citie of *Morocco*, hauing another taske to take in hand ere he could settle himself quietly in his owne Nest. For the King's Houle being Cattle-wick builded, and seuered from the Citie with a detencible and a strong wall, lacking no kind of Munition for the defence thereof, had within it, besides Souldiers of *Morocco* 1600, three thousand *Fezers* who were not at the last battayle, but left there to guard the place for *Abdala*.

Sanctuary taken
in the Great Church
belonging to the Kings
Houfe.

Ther presuming on their owne valour and strength of the place, denyed to render it vpon any termes to *Sidan*, though they were folliowed, during the space of two dayes, by all fauie meanes thereunto: *Sidan* bringing his Artillery to the wals, yet delayed, as loth to deface a building so strong, costly, and beautiful: So that in the meane time a Captaine whose house layed to the wall by itself with five hundred men, killed and wound the top of the wall, crying Victory for *Muley Sidan*, which so amazed the Souldiers within, thinking the Forces which were entered farre greater then they were, without more adoe or offering to resist, they tooke Sanctuary in the great Church belonging to the Kings Houle, euery man with his Peece and Furniture about him.

Perfidious
crueltie.

Muley Sidan vpon this, sent *Balsa Seleman*, willing them to deliuer vp their Armes, with promise they should be pardoned, which presently they did, yelding and deliuering both Swords and Peeces. Thus difarmed, they, filly folles came forth, when presently after, message came from the King to butcher and cut the throats of them all, which was executed. A pittifull matter in my iudgement, for many men yelding vpon good composition, after fury of battayle, vpon cold blood to be made so pittifull a spectacle: it was bootlesse for them to allege euery Law or reason of defence of their liues: such is the misery and flauery of that people, whose goods and liues lyeth alwayes in the will of the King, eyther to saue, or destroy at his pleasure.

Famine fol-
loweth Warre,
as in the Pe-
tilence.

Now is *Sidan* fedled in *Morocco* but scarce secure, for the chieftest men in the Citie withed an alteration, because their King to get their money and wealth to maintayne his owne estate, beganne to picke quarrels with them, making some who began to speake and repine at his doings, kill their heads, *Quoniam Comis mortuus non latet*: The common people whose naturall condition is alwayes to detest Noulties, withed for a new King, feeling his oppression, and the Famine whereof many dyed, grew carelesse of peace, thinking euery change would bring a remedie, when indeed it was. Like the Incision of an vnskilfull Surgeon, not curing the Malady, but making the wound wider, Gangrened, and incurable. *Sidan* purposing to purge this male-contented humour of the Commonalty, rayed an Army of twelue thousand Foot, and fixe thousand Horse, determining to take *Fez*. The chieftest men of command ouer this Army, were thre, *Balsa Muletha*, *Alheid Hames Benbrahim*, *Alheid Aliy Tabala*, *Alheid Gago*, and *Alheid Hadeo Tobbi*, with diuers others: *Muley Sidan* not going in person with this Army, left in his absence *Chernesse* the Seat of the Empire should reuolt. *Muley Sheek* hearing these newes, went to *Algera*, thence took a great *Flemish* ship from the Merchants, with all the goods in her, thence fluying his Treasure, determining to runne away, if his Sonne *Abdala* should lose *Fez*. *Abdala* omitted no time to gather new Forces, so that in small time he thought himselfe sufficient to meete the *Sidaniens* in open field, and so he did nere to *Michigan*, where the people on *Sidan* part, misting their King in the field, or any one of the Blood Royall refused to fight, and in stead of striking, fell to parley; That if *Abdala* would pardon them, they would yeld, and so they did, yet most of them ranne away, except three thousand *Morockians*, who presuming vpon *Abdala* gentle nature, staid with him, hoping kinde entertainment into his pay, in stead whereof, *Muley Abdala* com-manded all their throats to be cut, granting them onely this fauour: first, to be strippd for fowling their clothes.

Faithlesse but-
chery.

Thus we may see, mercilesse Butcher pouer foules at *Morocco*, pittifull *Abdala* murder the vt unfortunate slaves at *Michigan*, both verifying the old Prouerbe, *Quoniam delinquit Reges, peccantur Achini*. In this battayle were taken betwixt thirte and foure *Englishmen*, who serued *Muley Sidan* as Cannoniers, yet not any of that company which serued *Abdala* at *Morocco*, when he lost the Citie and held, butchered Voluntarys, part of which he led with the boodie of the vt, thence fluying his Treasure, determining to runne away, if his Sonne *Abdala* should lose *Fez*. *Abdala* omitted no time to gather new Forces, so that in small time he thought himselfe sufficient to meete the *Sidaniens* in open field, and so he did nere to *Michigan*, where the people on *Sidan* part, misting their King in the field, or any one of the Blood Royall refused to fight, and in stead of striking, fell to parley; That if *Abdala* would pardon them, they would yeld, and so they did, yet most of them ranne away, except three thousand *Morockians*, who presuming vpon *Abdala* gentle nature, staid with him, hoping kinde entertainment into his pay, in stead whereof, *Muley Abdala* com-manded all their throats to be cut, granting them onely this fauour: first, to be strippd for fowling their clothes.

Thirty or forty
Army backes to
Cannoniers, taken
by *Abdala*.

These we may see, mercilesse Butcher pouer foules at *Morocco*, pittifull *Abdala* murder the vt unfortunate slaves at *Michigan*, both verifying the old Prouerbe, *Quoniam delinquit Reges, peccantur Achini*. In this battayle were taken betwixt thirte and foure *Englishmen*, who serued *Muley Sidan* as Cannoniers, yet not any of that company which serued *Abdala* at *Morocco*, when he lost the Citie and held, butchered Voluntarys, part of which he led with the boodie of the vt, thence fluying his Treasure, determining to runne away, if his Sonne *Abdala* should lose *Fez*. *Abdala* omitted no time to gather new Forces, so that in small time he thought himselfe sufficient to meete the *Sidaniens* in open field, and so he did nere to *Michigan*, where the people on *Sidan* part, misting their King in the field, or any one of the Blood Royall refused to fight, and in stead of striking, fell to parley; That if *Abdala* would pardon them, they would yeld, and so they did, yet most of them ranne away, except three thousand *Morockians*, who presuming vpon *Abdala* gentle nature, staid with him, hoping kinde entertainment into his pay, in stead whereof, *Muley Abdala* com-manded all their throats to be cut, granting them onely this fauour: first, to be strippd for fowling their clothes.

gouerne the Countrey, carrying with him some fiftene hundred Shot, of which fixe hundred were *Straeci*, people of the King of *Chang*, or *Consoes* Countrie, who hath alwaies warres with *Alger*, or *Argiers*. These *Straeci* were borne in the Mountaineas *Atlas*, being of a fierce and bloody nature, not respecting the *Turkes* might or government, no more then the Mountaineas of *Morocco*, will acknowledge the Soueraignie of the *Barbarians*. Some twelue hundred of these had *Sidan* in his pay, halfe part whereof he kept at *Morocco*, the other was sent with *Sidan*. These amongst themselves tell into a muteny, neither for want of pay, or ill vage, but desire to doe a mischief by force cut off the *Baltas* head, carrying it with them as a Trophy of their victorie, and a fit present to win *Abdala* fauour, who was then at *Fez*, whether they went for intertainment, *Sidan* herewith moued, made Proclamation, that for three months what *Straeci* fouler, Souldier, or any other were to be found in *Morocco*, or elsewhere in his Dominions, should be put to the Sword, and so lute it better & more fully executed; it was proclaimed, that the Man-killer should haue the goods of the *Straeci* so killed, *Muley* rich men of this Nation that the Man-killer should haue the goods of the *Straeci* so killed, for the folly and foule fault of their Tribes, which as could get packing, ran away: others of the better fort, their friends held them in their houses, vntill *Sidan* feared with newes of *Abdala* coming towards him, proclaimed generall pardon for the remainder left aliue, and free passage of trading or commerce for any *Straeci*, which would venture to *Morocco*. Yet few durst come vpon these goodly termes, or those who lay hid in *Morocco*, if they were worth any thing, flew themselves in publicke, for feare this were

10 a pretence to bring the residue vnto the halter. Those *Straeci* who were foule carcers of this naufrage, being with *Abdala* at *Fez*, daily moued him to goe towards *Morocco*, vowing euery man to die in his cause and for reuenge of their Wines, Children, and Friends, who had imured for their larks. *Abdala* something animated with their offers, yet delayed, knowing his Forces farre inferior vnto *Sidan*, who was then at *Fez*, very able and resolute men to his aide, he set forwards about the latter end of August, towards *Morocco*, determining to giue battell once more to *Muley Sidan*. Of what strength *Abdala* Army consisted, the certaintie is not knowne, but guessed to bee very nere fiftene thousand Horse and Foote.

Muley Sidan was very strong, for beside his owne Souldiers, the *Morockians* aided him with 20 eight thousand men, and diuers tribes sent supplies to augment his forces. He had two hundred *English*, the most of them voluntaries, sixtie held Pieces, with sufficient Shot and Powder. Ou the *English* and all the *Christians*, was General Captaine *Iohn Gifford*, a Gentleman of a worthy spirit, and descended from the ancient and honourable Stem of the *Giffords* in *Buckingham-shire*. Vpon his first entertainment and welcome into the Countrey, *Sidan* bestowed vpon him a rich Sword, valued at a thousand Marks, and a Scarlet Cloake, richly imbrodered with Pearle, sent as a present to *Muley Hamet*, the Kings Father, from our late Soueraigne of famous memorie Queene *Elizabeth*, besides many other extraordinary fauours of good value; and often conuersed familiarly, yes, sometimes visiting Captaine *Gifford* at his owne Tent. His entertainment was twentie five Shillings per diem, besides many supplies proceeding from the Kings bounty. With him as secondary men in charge, was one Master *Philip Gifford*, his neere and very deare Kinsman; Captaine *Iaynes*, a very valiant Souldier; Captaine *Smith*, one of the most exquisite Engineers in *Europe*; Captaine *Baker*, an ancient Brittain Souldier; Captaine *Tier*, Captaine *Faukes*, Captaine *Chambers*, Captaine *Iack*, men euery way able to vndergoe their feuerall commands. There were daily rendezvous, at twelve Shillings a man, except the two Sea Captaines, *Iack*, and *Chambers*, who had foure shillings a day, and euery common Souldier twelue pence truly payd them. These preparations considered, *Muley Sidan* had small reason to leaue the field, or feare *Abdala* forces being nothing in respect of his. But certaintie it is, the *Muley* sending for his Wizzards, Soothsayers, willing them to fore-tell, what he might foreknow the successe of his embattaled Army. Their answer was; He should looke the battell, bee driven into Sea, within five monthes should regaine *Morocco*, and there during life enjoy the Kingdom. Vpon this answer, the *Muley* giuing great credit thereto as the nature of a *Barbarian* is very superstitious, commanded *Balsa Muletha*, with three thousand Souldiers to accompany away his Mother, Wines, and Children. To *Alheid Hames Benbrahim* and *Hadeo Tobbi* he commended the charge of his Treasure, who laded sixtie Mules with Gold, guarding them and the Mules, with two thousand of his choylest Shot.

These did proceed, it may appeare *Sidan* but houerled, and would follow; yet the battell met the 26 of November, 1607, some sixteen miles from the Citie of *Morocco*, the Cannoniers of *Muley Sidan*, part hauing in the forefront discharged, their Enemies being somewhat farre off, but before they could charge againe, the Enemy was with them. The *Straeci* did not once discharge a Piece great nor small, but joyning themselves close to the *Abdals*, charged the *Sidaniens* very nercely with their Sabres, in reuenge of *Sidan* tyrannie shewed vpon their Kinsred, enraging their minds and courages, or their iustitill promise (which they thought to make good) to *Abdala*, made them put the *Sidaniens* to flight: or else it was *Sidan* feare, that hee should not make good his Soothsayers Prophecies, which made his men to runne away: For at the first encounter,

Straeci mu-
tany.

Their trea-
chery.

Bloody decree.

Two hundred
English seru-
ed *Sidan*.
Captaine *Iohn*
Gifford.

A present sent
from Queene
Elizabeth, giuent
to Captaine
Gifford.
Philip Gifford.
Captaine
Iaynes.
Captaine
Smith.
Captaine
Tier.
Captaine
Faukes.
Captaine
Chambers.
Captaine
Iack.
Soothsaying
Oracles: super-
stitious cred-
it. The Kings
treasure.
The battell

In the Merchants Ships.

First, Captaine *Samuel Argall* in the *Golden Pheix*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance, four and twentie. Secondly, Captaine *Christopher Harvie*; in the *Samuel*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance two and twentie. Thirdly, *Sir John Fearn* in the *Mary-Gold*, burden two hundred and sixtie tunne, men one hundred, Iron Ordnance one and twentie. Fourthly, Captaine *John Pennington* in the *Zouch Pheix*, burden two hundred and eightie tunnes, men one hundred and twentie, Iron Ordnance fixe and twentie. Fifthly, Captaine *Thomas Porter* in the *Barberie*, burden two hundred tunnes, men eightie, Iron Ordnance eighteenth. Sixty, *Sir Francis Twissell* in the *Centurion*, burden two hundred tunnes, men one hundred, Iron Ordnance two and twentie. Seventhy, *Sir John Hamden* in the *Prim-rose*, burden one hundred and eightie tunnes, men eightie, Iron Ordnance eighteenth. Eighty, Captaine *Endley Case* in the *Heracles*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance four and twentie. Ninethly, Captaine *Robert Haughton* in the *Nepsture*, burden two hundred and eightie tunnes, men one hundred and twentie, Iron Ordnance one and twentie. Tenthly, Captaine *Isak Chetwy* in the *Merchant Bonaventure*, burden two hundred and sixtie tunnes, men one hundred and ten, Iron Ordnance, three and twentie. Eleuthenty, Captaine *George Kaymond* in the *Reffore*, burden one hundred and thirtie tunnes, men fiftie, Iron Ordnance twelue. Twelfthly, Captaine *Thomas Harbert* in the *Marmaduke*, burden one hundred tunnes, men fiftie, Iron Ordnance twelue.

The Fleet thus furnished set sail in the sound of *Plimmouth*, the twelfth of October in the morning, in the yeare 1620.

The one and thirtieth of October, in the morning, were turned into the Road of *Gibraltar*, where were riding at anchor two of the King of *Spaines* ships of warre, the Vice-Admirall of a *Swedish* King, the King Admirall in his fore-top and another, who so loone as they perceived vs weighed their Anchors, left Layle, and comming Lee-ward of our Admirall, strooke his flag, furling him with their small fort and great Ordnance, after heald him with voyces : your Admirall (frisking his flag, answered them with voyces , gaue them his Ordnance and small fort, so the Fleet following in order : this done, we furlated the Towne with our Ordnance the Towne doing the like by answering vs. Our Admirall being at an Anchor, the *Spanish* Capitaine accompanying with other Gentlemen, came aboard our Admirall, who told vs that there were great store of Pirats abroad, and that two of the Pirats shippes had fought with *Iuen Spanish* Gallies, and had taken of them four hundred men , and that they had bene at *Stercia* (a small Gallie, and had taken of her Layle of ships and ten Gallies, and had taken it, and carryed away diuers Prisoners, and that they had threatened to take *Gibraltar* : there the Admirall sent his flicke men ashore, haueing houes and lodgings prouided for them, amongst whom was Capitaine *John Fenner* who here dyed.

The second of November, about seven in the morning, having a fresh gale at North-west, the Admirall with the rest of the Fleet waled Anchor and standing off, met North the Rear-Admirall of the *Spanish* Fleet, who saluting vs North his Ordinance and were flood on our course North-east by East, being bound for *Malaga*. The third, about two in the morning, we came to an Anchor in *Malaga* Road, and about eight of the clocke we waled the Towne with our Ordinance and diuers Volles of small shot; here diuen *Spaniards* of account came aboard our ships whom we kindly entertaigned, here we likewise expected Letters but heard not of any.

The sixth, our Admirall dispatched a Gentleman, one *Maister John Dapye*, with Letters to the *English Embassador* at the Court of *Spain*, to let him know of our arrival and proceedings. This day about eleven of the clocke, the Fleet weighed Anchor and fey le the wind into the West. But before we weighed, our Admirall gave order to the Fleet to divide themselves into three Squadrons, the Admirall Squadron was kept five leagues from the shore, the Middle Squadron in three leagues, and the Rear-Admirall three leagues within him on his quarter Bow was bound by the pendants on their Mizen tops, whereodeing themselves according to their order steered away Eastward by South along the shore, being bound for *Alicante*.

The feudent, about the middle of the month, it being calke, and all the Fleet together, the Admirall tooked in the morning, and lay a huff, all the Fleet doing the like, the Admirall put out his flag of the Admirall's Council which was *Saint George*. Whereupon all the Captaines and Matters repayed aboard him, where it was concluded, and thought meet that two lippes of leaht draught of water, and one Pinnaffe should hale the hoare cloe aboard to fee if any *Pirats* were at an Anchor, ecyther in Bayes or Coes, and to free the shoare; here likewise was given a word whereby to know our owne Fleet from others, if any strangers should chance to fall among it vs in the night, the word was *Greenwich Toner*. The Council ended, and euery man repayed aboard his

his owne shippe, in the evening the whole Fleet in their order sayled alongst towards Cape
Degat. The next day having but little wind we gayned not much way. The tenth, in

The eight and ninth dayes having but little wind, we gayned not much way. The tenth, in the morning, falling with the point of *Muttrill*, and having the wind Southerly, the whole Fleet put into the Road and there anchored.

[illegible]

The five and twentieth, being fitted with Wine, Water, and other such necessaries as we wanted, the wind being Northerly, the whole Fleet set sayle, leaving behind the *God Will*, out of whom our Admirall had taken moit of her men to supply his wants for those sicke hee left ashore, and being vnder sayle we shaped our course South-west for *Algier*.

The fifteen and twentieth, about ten in the morning, wee came to Anchor in *Algier* Road in seven and twentie fathome water, out of command of the Towne or Castle, the Admirall and Reare-Admirall wearing white Ancients on their Poppes, the rest of the Fleet wearing no Ancients at all, going in the whole Fleet, saluted the Towne with their Ordnance, but the Towne gave us none againe.

The eight and twentieth, our Admirall sent a Gentleman ashore, one Captain *Squire*, with a white flag of Truce in his Boat, to give the Vice-Roy to understand the cause of our coming; hereupon the Vice-Roy sent a Boat aboard our Admirall, with a white flag and four men in her, one of whom was the Vice-Roy himself, who delivered our Admirall, signifying the Vice-Roy, had received our command from the *Grand Seigneur*, to vie with all respect, and that our men might have the free liberty of the shore to buy fresh victuals or whatsoever they wanted; they were so minded our Admirall if on the morrow we would be ready to receive the shooting of a Peerce of Ordnance, by the Kings Majesties command, and that any man of our quality ashore with us, should be rewarded by the Kings Majesties bounty, should receive sufficient Hoftages aboard for his fidelity: this night the Pirates were divided into three Prizes, one *Fleming*, the other two *Englishmen*, the one a *Pillemouth* man, and the other of North *Tarmouth*.

The third of December, came sixe of the King of Spaines ships into the Road, the Admirall striking his flag; alotted the Admirall with small shot and Ordnance, this done, he came aboard our Admirall in his Boat, and told him a free canoe purfuite of certaine Pirates, who had taken diuers of their men, who being in a Ship of five hundred tuns nere *Carthagea*, in fight with a *Turkish* Pirat, had boarded her, entred her men and taken her, had not their owne ship vnsfortunely fide on a towne, and so left both, for being not able to quench the fury of the fire, were forced to fide themselves to the slavery of the *Turkes* to fave their liues, being in all three hundred *Turkes* hereof thirty perished in the fite. This *Spanis* Admirall sayling nere the Towne, the 40 men that fye fouente four great shot at him, and hee gave them some fexteen backe in exchange, but the distance betweene them was so farre, that the shot falling thorow no harme was done on either fide.

The fourth, our Admirall received from the Towne an answere of the Kings Letters.

The fourth, our Admirall received from the Towne an intewere of the Kings Letters.
The sixth, after long debating, finding the *Turke* perfidious and fickle, as well in betraying
our Messengers, who deluded his Maties Letters, notwithstanding the most sufficient hostages
for him, as in breaking all other promises: in the end it was agreed thus, upon leaving a Coun-
sell with them, they would send our Messengers come aboard againe; whereupon the Admirall
sent a common man, well clothed by the name of a Confail, whom they received with good
respect, and sending our Messengers aboard, received their owne pledges, and deliuered vs some
of the Captains, which they pretended was all they had in the Towne, this was all we
could draw from them. The fourth, in the morning, our Admirall sent a Letter with instru-
ctions to our Council, with another Letter to the *Bashaw*, to let him know how ill wee took his
perfidious dealing.

The eight, in the morning, our Admirall and all the rest of the Fleet weighed Anchor and set sayle.

The tenth day at night, the wind shifted to the South and East, and so to the East.

The tenth day at night, the wind shifted to the South and East, and to the East. The fourteenth, came to Anchor in the Road of *Alacoba*, on the North side of the said Island, we found this to be a very good place, yielding vs Wood, Water and Ballast, wherof we had great need, the people very kind courteous, bringing vs great store of all manner of provisions, whiche we bought at easi rates, whereby wee supplied our wants, and releued our sick men, wherof we had great store in our Fleet.

The foure and twentieth, in the morning, the Fleet weighed Anchor and set sayle.

The five and twentieth, in the morning, the Fleet weighed Anchor and let saile.
The five and twentieth, about nine at night, came eight or nine saile of *Turkes* into our Fleet.

Fleet, whom so soone as we discovered, we chased them and made shot at them, but by reason it was a darke night, and that they layed better then our ships, they escaped vs.

The fixe and twentieth, about three in the afternoon, we put into *Alicant* Road, hoping there to receive Letters of aduice, els some newes of a supply of victuall out of *England*, but missed both.

The seuen and twentieth at night the Reare-Admiralls Squadron went out to Sea in pursuit of two *Turkish* Pirats, who had taken about three hours before two *Flemish* ships; the *Flemings* quiring their ships, faued themselves in their Boats.

The fourth of January at night, the *Constant Reformation* and the *Golden Phoenix* had order to goe to Sea, to seeke two Pirats ships, which we heard were on the Christian shore. The fifth 10 at night, they returned into the Road againe, but met not with any.

The sixth, the Vice-Admirall with his Squadron set sayle for *Malbaga*, to see if they could heare of any newes of a supply of victualls, or whether the two Princes which were long expected were come thither. The twelfth, Master *Iohn Dugga* came from *Carthage*, bringing with him a packet of Letters of aduice sent out of *England*, bearing date the fourteenth of December, he signified that there was fixe moneths victualls sent out of *England*, for a supply of his Maiesties ships, and that they were at *Malbaga* with the two Pinnalles; this night the Reare-Admirall with his Squadron was sent to Sea to see if he could meet with certaine Pirats, which we had intelligence of. The thirteenth, the *Reformation*, the *Samuel*, and the *Restore* went to Sea, to see if they could meet with any Pirats. The eighteenth, the *Reformation* with the 20 other ships returned into the Road, where we found the Reare-Admirall with his Squadron likewise returned, but met no Pirats.

The one and twentieth, there came a *Flemish* Boat with fiftene *Flemings* in her aboard our Admirall, who being chased by the *Turkish* Pirats off, of Cape *Martine*, left their ships and faued themselves by their Boat; this night was the *Antelope* with other ships sent out to see if they could meet with them. The foure and twentieth, the *Antelope* with the other 30 ships returned into the Road, but met with none.

The five and twentieth, our Admirall being invited to the *Engish* Confils house went ashore, where at his arrival he was entertained with small shot and Ordnance both from the Towne and Castle, and at night with Fire-works, running of Horses, shooting of Ordnance, and other sports; this day Captain *Iohn Roper* was dispatched with Letters for *England*. The fixe and twentieth, our Admirall returned aboard the Towne, giuing him a friendly farewell with their Ordnance.

The seuen and twentieth, the Admirall with the rest of the Fleet set sayle, leaving the *Marmaduke* behind, whole Captaine and Matter were both sicke ashore. The eight and twentieth at midnight, we met with seuen sayle of *Fleming* ships of Warre, neere Cape *Paul*, under the command of Captaine *Haughton* Admirall of *Zeland*, who the next morning, after he had faured our Admirall with Ordnance, came aboard in his Boat, he told our Admirall hee had two and twentie ships of Warre vnder his charge, whom he had diuided into Squadrons, employing them some without the Streights, and some within. The one and thirtieth, we came to an anchor againe in *Alicant* Road.

The first of February, the Reare-Admirall put to Sea with foure shippes, to see if he could meet with any Pirats, and this day dyed Captaine *Euseby Cane*, Captaine of the *Hercules*, and the Admirall disposed the command of the same ship to Captaine *Alexander Bm*. The fifth, the Reare-Admirall returned with the other foure ships but had met none.

The sixth, the wind being Easterly, the Fleet weighed Anchor about midnight, shaping our course for *Malbaga*, during the time of our staying here we refreshed our sicke men ashore, having convenient houses provided for them in the fields Gardens, with careful people to attend them, providing them such necessities as they should need. The *Constant*, for her part, sent ashore ninetie two persons, who as they recovered their strength were sent for aboard, yet notwithstanding all their care, at their departure they were forced to leaue behind them fortie two 30 desperately ill, the Admirall taking order both for them and others, that they should bee carefully provided for vntill the Fleets returne.

The sixteenth, came into the Road the Vice-Admirall and his Squadron with the two Pinnalles which we so long expected out of *England*, the one the *Mercure*, of the burden of two hundred and fortie tunnes, fixtie fire men, and twentie peeces of Brasse Ordnance, under the command of Captaine *Pineau Per*, the other the *Spy*, of the burden of one hundred and fixtie tunnes, fiftie fire men, and eightene peeces of Brasse Ordnance, vnder the command of Captaine *Edmond Gyles*: there came also two Merchants ships with a supply of victualls for his Maiesties ships.

The eighteenth, the *Zouch Phoenix*, the *Hercules*, the *Naptime*, and the *Spy* put to Sea, with order to ply betwixen *Gibraltar* and *Shorte point*. The nineteenth, the *Antelope* put to Sea, and with those ships which went out the day before, had order to ride in *Sbnie* Road, to see if they could descry any Pirats come into the Streights.

The

The three and twentieth, the Reare-Admirall put to Sea with foure shippes, the *Golden Phoenix*, the *Samuel*, the *Centurion*, the *Marigold*, and the *Restore*, with order to ride in *Tarfay Bay*, where they were to attend the coming in of diuers Pirats whom we heard to be without the Streights mouth.

The foure and twentieth, the *Antelope* with the rest of the shippes returned, bringing with them a prize being a small *Frenchman*, which had fiftie Burs of Oyle in her, and diuers *Moors* and *Jewes*, men, women and children, Passengers bound from *Tioun* to *Algier*, all the *Turkes* taking themselves in their Boat: this day also came into the Road Captaine *Gyles Peme*, in a ship of *Brittoll*, from *Tioun* Road, bringing a Letter from the *Mogden* to our Admirall, and two 10 *Moors* who treated with him concerning the redemption of their people, whom our ships had taken, offering forso many *Moors*, so many *Engish*, whom they held in the Towne as slaues, haken, offering bought them of the *Turkes* Pirats. The seuen and twentieth, the *Samuel* and the *Centurion* using bought them of the Streights, with order to ride at *Shorte*, to see if they could discouer any Pirats coming into the Streights, the wind being Westerly. The eight and twentieth, any Pirats coming into the Streights, the *Reformation* hauing taken in some of the Captiues, had order the wind likewise Westerly, the *Reformation* hauing taken in some of the Captiues, had order to weigh and set sayle for *Tioun*, to treat with the *Moors*, and to take in her company the *Samuel*, the *Buenamure*, and the ship of *Brittoll*, where the lame day about noone they came to an Anchor in the Road of *Tioun* in twelve fathome water, the wind at West.

The fourth of March, Master *Albfield*, Minister of the *Reformation* dyed, much lamented of the whole company, of whom in the extreme of their sickneses they had recieued much comfort. The fifth, hauing a faire gale at South-east, our Admirall with the rest of the Fleet weighed Anchor, and set sayle for *Gibraltar*, hauing concluded nothing with the *Mogden*. The sixth, we came to an Anchor in *Gibraltar* Road, where we found our Vice-Admirall with his Squadron.

The thirteenth, we came to an Anchor in *Malbaga* Road.

The eight and twentieth, about eight in the morning, the Admirall and Reare-Admirall set sayle for *Alicant*.

The second of April dyed Captaine *Manwaring*. The fourteenth, about three in the afternoon we came to an Anchor in *Alicant* Road, where we found our Admirall with the rest of the Fleet: here our Admirall had hyred a *Pollacre* about the burden of one hundred and twentie 30 tunne, for that he was reported to bee an excellent Saylor, and likewise bought three Brigandines which rowed with nine Oares on a side: hee also hyred a house wherein hee made diuers workes for the firing of the ships within the Mould of *Algier*.

The one and twentieth, we received Letters out of *England*, by a Post sent from *Malbaga* signifying a remaynder of victualls, which wee expected, was arrived at *Alicant*. The five and twentieth, about nine in the morning, the whole Fleet sayle for *Alicant* Road, being bound for *Firma terra*, to supply our wants for wood. The eight and twentieth, in the evening, hauing fitted our files with wood, we set sayle for *Mogyek* to take in water. The nine and twentieth, in the after-noon, we came to an Anchor in the *Mogyek* Road. The Towne of *Mogyek* is large 40 and well fortified, the people industrious, both men, women and children giuen to labour, labouring and courteous to strangers: there we found all manner of victualls in plentie and at easie rates. Their chiefe Merchandises are Oyle, Wood, and Cheefe, whereof the Countrey affordeth plentie.

The one and twentieth of May, at fixe in the after-noon, we came to an Anchor in *Algier* Road, order being first giuen by our Admirall how every ship should berth herselfe.

The ships being come to an Anchor in their orders, our Admirall caused fixe of the Merchants ships presently to weigh, with directions to ply off and on of the Westermost part, keeping as neere the shore, as conveniently they might, to prevent the coming in of any Pirats betwixen the Fleet and the shore. In the beginning of this night, the Boats and Brigandines appointed 30 for the assistance of two shippes, which our Admirall resolved should that night goe into the Mould, and there to set themselves on fire, being chained and linked to the Pirats ships, repayed aboard our Admirall, there to recieve their directions. The manner and preparations for firing of the ships was thus.

First, there were two small ships which we had taken from the *Turkes*, the one of the burden of an hundred tunnes, the other of fixtie, with great store of fire-works in them. There was layd in them plentie of dry Wood, Wood of Ocham, Pitch, Rozen, Tarre, Brimstone and other Materials fit to take fire: they had likewise in them Chaines and Grapnels of Iron to fasten themselves to the ships which they were to fire: they had also Boats to bring off their men 60 when they had fired the ships: then were there three Brigandines fitted with fire-balls, buckets of wild-fire, and fire Pikes to make their fire-works fast vnto the ships: there was also a Gund-lod fitted with fire-works, Chaines and Grapnels of Iron; she was to goe into the midst of the ships in the Mould, where fastening her to some ship, was to be set on fire. Shee had likewise with her a Boat to bring off her men. Likewise, there were seuen Boats which were called

They come to guide to *Algier*.

called Boats of rescue, well filled with armed men, who were to rescue and release the Boats of execution, if they should chance to be pursued by other Boats or Gallies at their coming off. There had also fire-works in them, to fire the ships which rode without the Mould; these Boats being all aboard, the Admirall sent for most of the Captains and Masters in the Fleet, to advise whether it were fit to attempt it with Boats and Brigandines, in regard it was little wind, and that Westerly, so that it was impossible for the ships to get in. After some deliberation, it was concluded, that it was not fit, for that the surest and most certain means of firing was by the ships which were to be made fast to the ships in the Mould, and to burne with them. Whereupon it was deferred for that time till a better opportunity was offered. The two and twentieth at night, there were like preparations made, but deferred for like reasons. The three and twentieth, in the beginning of the night we had a fresh gale of wind at South by South-west, continuing the space of two hours or more, with Thunder, Lightning, and some drops of Raine: the two ships weighed, and with the Brigandines and Boats set forwards towards the Mould, but the wind shifting before they came neere, they were forced also to give over for that night.

The four and twentieth at night, after a great shower of Raine, we had the wind out of the Bay at South South-west, the weather then clearing vp, both the ships and Boats advanced themselves towards the Mould, as before they had done: but coming within lesse then Musket shot of the Moulds head it fell calme, so that the ships could by no means get in, the Boats and Brigandines finding that they were discouraged, by reason of the brightness of the Moon, which was then at full, and hearing it reported by a Christian Captive which did swimme from the Towne the night before to the ships, that the *Turkes* had left their ships without guard, leaving one or two in a ship, as fearing no such attempt from vs. And moreover, hearing the drummen guen to the Towne by those which kept watch on the walls, with good resolution went on, but wanting wind to nourish and disperse the fire, the fire-works tooke no effect at all. In this service were onely sixe men slain outright, foure or five dangerously hurt (which not long after dyed) and some three others slightly hurt, yet notwithstanding, the attempt was given vnder the wals of the Towne, where both small shot and Ordnance played continually vpon them: the hurt done our men was their coming off, for that they were got into the Mould before the Towne was risen, and being in, the ships in the Mould defended them both from small shot and Ordnance of the Towne, our Boats still keeping the ships betwene them and the Towne.

The five and twentieth, there came in foure faye of Pirates by the Wester-most point of Land, notwithstanding fixe ships were appointed to lye off at that place, for the wind being Westward and a great Current setting to the Eastward our ships were put so farre to lee-ward that they could not prevent the Pirates coming in betwene the shoare and them, but yet the *Bombardiers* looked to neere, that there passed some shot betwene her and the Pirates ships, but no hurt done: this night our Admirall and the whole Fleet weighed Anchor and stood off to the Sea.

The six and twentieth, the fore-part of the day, the wind was shifting to and fro, from the South-east to the South-west; in the after-noon at South, and South South-east had gale and raynie weather, and at night hauing the wind shifting at South and South-west, we played off and on all night by a wind.

The eight and twentieth, we had faire weather the wind Westerly, this night the *Bombardiers* put a Pirate ashore, he hauing an hundred and thirtie *Turkes* in her, and twelue poore Christian Captives, they were all drowned but twelue *Turkes*, who got to the shoare by swimming.

The one and thirtieth in the morning, our Boats tooke vp two *Genowayes* Captives, whoe adventured to swimme from the Towne to the ships. They told that the same night our ships flood off to Sea, there came into the Mould seuen of the best ships belonging to *Algier*, and that if we had stayed they had fallen into our laps. They likewise told vs, that the *Turkes* had Boomed vp the Mould, so that it was not possible for eyther shippe or Boate to get into to fire the ships, which were now filled with armed men, besides three Gallies and fiftene Boats which lay continually well stitted without the Mould before the Boome for a Guard, &c.

The rest of this Journal containing their returne, &c. is for breuitie omitted. Among many *English* which since the firing of this Walpea Ness, haue bin taken, we haue thought fit to adde to the glory of God, and honour of the *English*: these two strange deliuerances follow, as if we had stayed they had fallen into our laps. The Stories of two ships of *Briflow* which tooke their takers.

CHAP. VI.

The Relation of the Iacob, a ship of Briflow, of one hundred and twentie Tunnes, which was about the end of October, 1621. taken by the Turkish Pirats of Argier: and within five dayes after, foure English youths did valiantly overcome thirteene of the said Turkes, and brought the ship to Saint Lucas in Spaine, where they sold nine of the Turkes for Gallie-slaves: with mention of some other like English adventures.



Eere the latter end of October last, 1621. a ship belonging to the Citie of *Briflow*, being about the burden of one hundred and twenty Tunns, was met withall and set vpon by *Turkes* or Pirats of *Argier*, where after a long and sharpe fight (being in the mouth of the Straits of *Gibraltar*) the *English* ship being opprest with the multitude of their enemies, was taken, their Ordnance, Cables, Anchors, Sailes, Ship and men pillaged, ransacked, and at the mercy of the insatiable *Barbarians*, who to make their worke the surer, tooke all the *Englishmen* out of the ship, except foure youths, whose names were, *John Cooke*, *William Ling*, *David Iones*, and *Robert Turkey*, into which ship the *Turkes* did put thirteene of their owne men to command the *English*, and to bring the ship ass prize to *Argier*: amongst which one of the Pirats was appointed Captain being a strong, able, itterne, and resolute fellow.

These foure poore youths being thus fallen into the hands of mercilesse Infidels, began to studie and complot all the means they could for the obtaining of their freedoms: First, they considered the lamentable and miserable estates that they were like to be in, as to be debard for euer from seeing their friends and Country, to be chained, beaten, made slaves, and to see the bread of affliction in the Gallies, all the remainder of their vnfortunate liues, to haue their heads hauen, to feed on coarse dyet, to haue hard boords for beds, and which was worst of all, neuer to be partakers of the heavenly Word and Sacraments.

Thus being quite hopelesse, haplesse, and for any thing they knew, for euer helplesse, they layed five dayes and nights to the command of the Pirats, when on the fifth night, God in his great mercy shewed them a means for their wished for escape, for in the dead of the night, the wind began to arise, and in short space it blew so stiff that they were enforced to strike both their top Sayles; and at last, it encreased to such a gulf or storme, that they must take in their maine Saile, and being vnable to doe it themselves, *John Cooke* and *William Ling* did call to the *Turkes* for helpe: whereupon the Captain himselfe came to helpe them; who standing by the ships side, betwene the foresaid *John* and *David Iones*, lending his hand to hale in the saile, the said *John* and *David* suddenly tooke him by the breech and threw him ouer-board, but by fortune he fell into the bunt of the sayle, where quickly catching hold of a rope, he (being a very strong man) had almost gotten into the ship againe: which *John Cooke* perceiving, leaped speedily to the Poope, and tooke off the Pumpe brake or handle, and cast it to *William Ling*, bidding him knocke him downe, which he was not long in doing, but lifting vp the wooden weapon, he gaue him such a palt on the pate, as made his braines forsake the possession of his head, with which his body fell into the Sea.

An Obiection may be made here, why the *Turkes* cried not to his fellows as first for helpe, or how these things could be done, but the rest of his company must either see or heare it so which I answered, that at Sea a Gulf, Flaw, or Storme, hath many times a louder voice than a man; besides, when Mariners doe hale or pull any thing, they doe make a noyse, as it were crying ha! 50 *moet hale men hale*, which with the noyse of the wind whizzing and hizzing in the shrowds and corderage, would overcome and drowne the voice or cry of any man whatsoever. Besides, his companions were all busie some at the mizen, some at the sprit-faile, some to trim the fore-faile, and the night exceeding darke, all these things concurring, and chiefly, God graciously assisting, thus these braue Lads began the businesse luckily.

Nor must I forget *Robert Turkey*, who was employed all this while in a place of maine importance, for he stood at the Helme, and in all the weather guided the Ship: now after the Captain was thus calied, *John Cooke* ran hastily vp the halfe Decke to the Masters Cabine, neere which, were standing six or seuen *Turkes*, but hee being nothing daunted or discouraged for them, slipped roughly by them, and gat out two good Cuttleaxes, or short Swords, one of which hee deliuered to *William Ling*, withall saying, courage my fellows and Country-men, God strengthen and assist vs; with that, they laid about them so manfully, that they drove the *Turkes* from place to place in the Ship, and hauing coursed them from the Poope to the Fore-castle, they there valiantly killed two of them, and gaue another a dangerous wound or twy, who to escape the further fury of their Swords, leapt suddenly ouer-board to goe seeke his Cap- 60 taine.

taine. Thus foure of the thirteene *Turkes* being made sure for doing any harme, they chafed and followed the other nine to close, that they (to save themselves) being all of many of them, fore hurt and wounded, ranne betweene the Ships Decks; whereupon the *English* men fastned the Decks to keepe them vnder: the *Turkes* not knowing how to be reuenged, ran afterward toward the Helme, and vnshipt their Whip-staffe, or as some call it, a Whip-flooke (which is the staffe that a Mariner holds in his hand, when he guides or steeres a Ship) by which means the *English* men were in some distresse, by reason the Ship lay tumbling and rowling vnguided in the raging and boyftrous billows of the Sea: at last, *John Cooke* and *William Ling* got each of them a Musket, which they quickly charged, and went downe where the nine *Turkes* were, making offers to shoote at them, at which they were much terrified; whereupon they quickly ship'd their Whip-flooke againe, deliuering the Helme to *Robert Tuckey* and then presently they flow'd all the *Turkes* vnder the Hatches, where they kept them close till the next morning, and then as they had occasion to vife them, they would call vp two or three of them at a time, to hale and pull Sheetes, Tackes, Braces and Bolesins, to hoyle and strike Sayles, or any such necessary and laborious imployments; in all which, the *English* made the *Turkes* attend them, and directing their course for the Port of Saint *Lucas* in *Spaine*, they in short time (by Gods ayde) happily and safely arrived at the said Port, where they sold the nine *Turkes* for Gallies-slaves, for a good summe of money, and as I thinke, a great deale more then they were worth.

Nor doe I write this to the intent that any man should presume that their owne strength, valour or courage, is sufficient to doe these or the like actions, for they are not ordinary, and therefore man is but made the ordinary instrument of an extraordinary power, and he that shall attribute such things as these to the arme of flesh and blood, is forgetfull, ingratefull, and in a manner Atheistificall.

Serbe Hiltory in Black Voyages.

One *John Fox* an expert Mariner, and a good approued and sufficient Gunner, was (in the raige of *Queen Elizabeth*) taken by the *Turkes*, and kept eighteen yeeres in most miserable bondage and slavery, at the end of which time, he espied his opportunity (and God assisting him withall) that hee slew his Keeper, and fled to the Seas side, where he found a Gally with one hundred and fifty Captiue Christians, which hee speedily waying their Anchor, set Saile, and sett to worke like men, and safely arrived in *Spaine*; by which means, he freed himselfe and a number of poore soules from long and intolerable seruitude; after which, the said *John Fox* came into *England*, and the *Queen* (being rightly informed of his braue exploit) did graciously entertaine him for her Seruant, and allowed him a yearly Pension.

Cap. Nicholas.

Captaine *Nichols* with a Ship of *London*, called the *Dolphin*, fought a long and bloody fight, with many of the *Turkish* men of warre at one time, at which time hee sunk some of them, slew many of their men, and hauing his owne Ship exceedingly rent and torne with the Enemies great shot, yet at last it pleased God to deliuer him from them, so that hee safely arrived at home.

Master Malin.

Master *William Malin* of *Rotherhithe* within these three yeeres was set vpon by these Routers, and after a long fight, being much hurt by the Ordnance of the *Turkes* (the night coming on) which made the fight to cease, when the Generall of the Pirates past his word, and bound it with an Oath, that if Master *Malin* would come aboard his Ship all night, that hee should well and safely bee set aboard againe his owne Ship the next morning, vpon which word and oath Master *Malin* went aboard the *Turke*, and a Merchant with him; but hift before he went, commanded his Mate to watch his opportunity, and steale away with the Ship in the night, if he could, which fell out as he wished, whereby all the Merchants goods were lated, and the Ship safely arrived here at *London* but in the morning, when the *Turkes* did perceive the *English* Ship was gone, then would they haue not Master *Malin* and the Merchant that was with him, to death, whereupon he vrged him with his oath and promise, which was, that he should come and goe safely, and that if a *Christian* had made him or any man such a promise, and bound it with a vow, hee would haue kept his word. And (that for any thing hee knew) his Ship being so dangerously hurt by them, might be sunke in the night, and not escaped away as he imagined. Now whilst they were in this discourse, presently came a Saile in sight, which afterward they found to be a small *Scottish* Ship bound for *England*, whom the *Turkes* quickly tooke, and pillaged at their pleasure, taking from them their Sailes, Cables, Anchors and all things necessary for their vse, or preleration, and hauing robd, a rised the poore *Scott* in that manner, they put Master *Malin* and the Merchant into her, to trie their fortunes, either to sinke or swim, but it pleased God, they safely arrived in the West part of *England*, where they came home by land sad and disconsolate, because they could not heare any newes of the Ship: but the same night that hee came home, before day, there was happy tidings brought of the Ships faile arrival into the Riuer of *Thames*.

All these things are true from mine owne knowledge, and these worthy Mariners that haue bene so deliuered, doe, and euer did, attribute all the means of their deliuerance to the mighty hand of God; and they are so farre from taking any of these things to their owne praise or glory, that some of them haue euer done their best to suppress them from being printed.

CHAP.

CHAP. VII.

The wonderfull recovery of the Exchange of Britlow, from the Turkish Pirates of Argier, published by JOHN RAWLINS, here abbreviated.

IN the yeere 1631. the first of Nouembre, there was one *Iohn Rawlins*, borne in *Rochester*, and dwelling three and twenty yeeres in *Plimouth*, imployed to the Strait of *Gibraltar*, by Master *Richard*, and *Steven Trevelin*, Merchants of *Plimouth*, and freighted in a *Barke*, called the *Nicholas* of *Plimouth*, of the burden of forty Tun, which had also in her company another ship of *Plimouth*, called the *George Bonaventure* of twenty Tun burthen, or thereabout; which by reason of her greatneffe beyond the other, I will name the *Admirall*; and *Iohn Rawlins* Barke shall, if you please, be the *Vice-admirall*. These two according to the time of the yeere, had a faire passage, and by the eighteenth of the same month came to a place at the entring of the Straits, named *Trafalgar*; but the next morning being in the sight of *Gibraltar*, at the very mouth of the Straits, the watch deliered fue saile of ships, who as it seemed, vied all the means they could to come neere vs, and as we had cause, vied the same means to go as farre from them: yet did their *Admirall* take in both his top sailes, that either we might not suspect them, or that his owne company might come vp the closer together. At last percuising vs *Christians*, they fell from deuices to might come vs the closer together, and making out against vs: we againe suspecting them Pirates, tooke our course to escape from them, and made all the sailes we possibly could for *Terriff*, or *Gibraltar*: but all we could doe, could not prevent their approach. For suddenly one of them came right ouer against vs to wind-ward, and lo fell vpon our quarter: another came vpon our luffe, and lo threatened vs there, and at last all fue chased vs, making great speed to surpriue vs.

Their *Admirall* was called *Callister*, hauing vpon her maine top-saile, two top-gallant sailes, one above another. But whereas we thought them all fue to be *Turkish* ships of war, we afterwards vnderstood, that two of them were their prizes, the one a small ship of *London*, the other of the West-country, that came out of the *Quadrash* laden with figges, and other Merchandise, but now subiect to the fortune of the Sea, and the captiue of Pirates. But to our businesse. Three of these ships got much vpon vs, and so much that ere halfe the day was spent, the *Admirall* who was the best sailer, sent vp the *George Bonaventure*, and made booty of it. The *Vice-admirall* againe being neere vnto the latter Barke, whereat *Iohn Rawlins* was Master, shewed him the force of a stronger arme, and by his *Turkish* name, called *Villa-Rise*, commanded him in like sort to strike his sailes, and submit to his mercy, which not to be game-faied nor preuented, was quickly done: and so *Rawlins* with his Barke was quickly taken, although the *Reare-Admirall* being the worst fayler of the three, called *Reggipse*, came not in till all was done.

The same day before night, the *Admirall* either loth to pester himselfe with too much company, or ignorant of the commodity was to be made by the sale of *English* prisoners, or being not to trust them in his company, for feare of mutinies, and exciting others to rebellion; let twelue persons who were in the *George Bonaventure* on the land, and diuers other *English*, whom he had taken before, to trie their fortunes in an vknowne Country. But *Villa-Rise*, the *Vice-Admirall* that had taken *Iohn Rawlins*, would not so dispence with his ship, but commanded him and fue more of his company, to be brought aboard his ship, leaving in his Barke three men and his boy, with twelue *Turkes* and *Moorcs*, who were questionless sufficient to ouer-maister the other, and direct the Barke to Harour. Thus they sailed directly for *Argier*; but the night following, followed them with great tempest and foule weather, which ended not without some stress of a storme: for they lost the fight of *Rawlins* Barke, called the *Nicholas*, and in a manner lost themselves, though they seemed late a shipboord, by fearfull conidering what should become of vs: at last, by the two and twentieth of the same month, they, or we (whoe you whether) arrived at *Argier*, and came in safely within the Mould, but found not our other Barke there; nay, though we earnestly inquired after the same yet heard we nothing to our satisfaction; but much matter was miniluted to our discomfort and amazement. For although the Captaine and our ouer-seers, were loth we should haue any conference with our Country-men; yet did we adventure to informe our selues of the present affaires, both of the Towne, and the shipping: so that finding many *English* at worke in other ships, they spared not to tell vs the danger we were in, and the multitudes we must needs incur, as being here if we were not vied the same purpose, and about a hundred handsome youths compelled to turne *Turkes*, or made subiect to more vild prostitution, and all *English*: yet like good *Christians*, they bade vs be of good cheere, and comfort our selues in this, that Gods trials were gentle purgations, and these croffs were but: to cleanse the drossie from the gold, and bring vs out of the fire againe more cleare and luey. Yet I must needs confesse, that they a'forded vs reason for this cruelty, as if they determined to be reuenged of our last attempt to fire their ships in the Mould, and therefore protested to spare none, whom they could surpriue, and take aloue, but either to sell them for money,

not discover, whether they went to *Arger* or no; if they did, they refused by *Rawlin*: example to cut their throats, or cast them over-board: and so I leave them to make vse of the Renegades instructions, and returne to *Rawlin* againe.

The Master of the Barke of *Tor Bay*, and his Company were quickly searched, and as quickly pillaged, and dismissed to the libertie of the shippe, whereby *Rawlin* had leisure to entertaine him with the lamentable newes of their extremities, and in a word, of euery particular which was befitting to the purpose: yea, he told him, that that night he should lose the light of them, for they would make the helme for *England*, and hee would that night and euermore pray for their good successe, and safe deliuerance.

When the Master of the Barke of *Tor Bay* had heard him out, and that his company were 10 partakers of his Story, they became all silent, not eyther diffident of his Discourse, or afraid of the attempt, but refused to assist him. Yet to heew himselfe an vnderstanding man, hee demanded of *Rawlin*, what weapons he had, and in what manner hee should execute the business: to which he answered, that he had Ropes, and Iron Hookes to make fast the Scottels, Gratings, and Cablines, he had also in the Gunner room two Curtlexes, and the flues had fise Crowes of Iron before them: Besides, in the scuffling they made no question of some of the Souldiers weapons: then for the manner, hee told them, they were Iure of the Ordnance, the Gunner 20 room, and the Powder, and to blocking them vp, would eyther kill them as they came downe, or turne the Ordnance against their Cablines, or blowe them into the Ayre by one Stratagem of other, and thus were they contented on all sides, and refused to the Enterprize.

The Prize out of fight.

The next morning, being the tenth day of February, the Prize of *Tor Bay* was not to bee found, whereat the Captaine began to forme and sweare, commanding *Rawlin* to search the Seas vp and downe for her, who bestowed all that day in the businesse, but to little purpose: whereupon when the humour was spent, the Captaine pacified himselfe, as conceiting he should find her at *Argier*: but by the permission of the Ruler of all actions, that *Arger* was *England*, and all his wickedness frustrated: for *Rawlin* being now startled, left he should returne 30 in this humour for the Streights, the eight of February went downe into the hold, and finding in this humour of the Streights, the eight of February went downe into the hold, and finding to a great deal of water below, told the Captaine of the same, adding, that it did not come to the Pumpe, which he did very polittically, that he might remouee the Ordnance: For when the Captaine askt him the reason, he told him, he was too farre after the head: then hee com. 30 manded to vie the best meanes he could to bring her in order: sure then, quoth *Rawlin*, we must quit our Cables, and bring foure Peeces of Ordnance after, and that would bring the water to the Pumpe, which was presently put in practice, so the Peeces beeing usually made fast thwart the ship, we brought two of them with their mouths right before the Biticle, and because the Renegades *Flemings* would not begin, it was thus concluded: that the ship hauing three Decks, wee that did belong to the Gunner room should bee all there, and breake vp the lower Decke. The *English* flues, who always lay in the middle Decke, should doe the like, and watch the Scottels: *Rawlin* himselfe preyntly with the Gunner, for so much Powder, as should prime the Peeces, and so told them all there was no better watch-word, nor meanes to begin, then vpon the report of the Peerce to make a cry and skrich, for God, and King *James* and 40 Saint *George* for *England*.

When all things were prepared, and euery man resolved, as knowing what hee had to doe, and the houre when it should happen, to be vpon the affaer remoued, *Rawlin* aloud the Master Gunner to speake to the Captaine, that the Souldiers might attend on the Poop, which would bring the ship after: to which the Captaine was very willing, and vpon the Gunners information, the Souldiers gat themselves to the Poop, to the number of twentie, and fise or fixe went into the Captaines Cabline, where always lay diuers Curtlexes, and some Targets, and so wee fell to worke to pumpe the water, and carryed the matter fairly till the next day, which was spent as the former, being the ninth of February, and as God must haue the prayse, the triumph 50 of our victorie.

For by that timeall things were prepared, and the Souldiers got vpon the Poop as the day before: to auoid suspicion, all that did belong to the Gunner-room went downe, and the flues in the middle decke attended their businesse, so that we may call vp our account in this manner. First, nine *English* flues, besides *John Rawlin*: fise of the *Tor Bay* men and one boy, foure *English* Renegades, and two *French* foure *Hollanders*: in all foure and twenty and a boy: so that liuing 60 For by that timeall things were prepared, and the Souldiers got vpon the Poop as the day before: to auoid suspicion, all that did belong to the Gunner-room went downe, and the flues in the middle decke attended their businesse, so that we may call vp our account in this manner. First, nine *English* flues, besides *John Rawlin*: fise of the *Tor Bay* men and one boy, foure *English* Renegades, and two *French* foure *Hollanders*: in all foure and twenty and a boy: so that liuing

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The onse.

When *John Rawlin* perceived them so violent, and vnderstood how the flues had cleared the decks of all the *Turkes* and *Moors* beneath, he set a guard vpon the Powder, and charged their owne Muskets against them, killing them from diuers scour-holes, both before and behind, and so lessened their number, to the ioy of all our hearts, whereupon they cried out, and called for the Pilot, and so *Rawlin*, with some to guard him, went to them, and vnderstood them by their kneeling, that they cried for mercy, and to haue their liues saued, and they would come downe, which he bade them doe, and so they were taken one by one, and bound, yea killed with their owne Curtlexes; which when the rest perceived, they called vs *English* dogs, and reuiled vs with many opprobrious termes, some leaping over-board, crying, it was the chance of war, some were manacled, and so throwne over-board, and some were flaine and mangled with the Curtlexes, till the ship was well cleared, and liberty in the decks, the Captaine was a writing in his Cabline, and hearing the noise, thought it some strange accident, and so came out with his Curtlexes in his hand, presuming by his authority to pacifie the mischief: But when hee call his eyes vpon vs, and saw that we were like to surpise the ship, he threw downe his Curtlexes, and begged vs to saue his life, intimating vnto *Rawlin*, how he had redeemed him from *Villan*. 30

At the first report of our Peerce, and liberty in the decks, the Captaine was a writing in his Cabline, and hearing the noise, thought it some strange accident, and so came out with his Curtlexes in his hand, presuming by his authority to pacifie the mischief: But when hee call his eyes vpon vs, and saw that we were like to surpise the ship, he threw downe his Curtlexes, and begged vs to saue his life, intimating vnto *Rawlin*, how he had redeemed him from *Villan*. 30

The Victory.

30 When all was done, and the ship cleared of the dead bodies, *John Rawlin* assembled his men together, and with one consent gaue the praise vnto God, vnto the accustomed seruice on ship-board, and for want of bookes lifted vp their voyces to God, as he put into their hearts, or renewed their memories: then did they sing a Psalm, and last of all, embraced one another for playing the men in such a Deliueraunce, whereby our feare was turned into ioy, and trembling hearts exhilarated, that we had escaped such ineuitable dangers, and especially the slavery and terror of bondage, worse then death it selfe: The same night we walked our ship, put euery thing in as good order as we could, repaired the broken quarter, set vp the Biticle, and bore vp the Helme for *England*, whereby Gods grace and good guiding, we arrived at *Plimouth*, the thirteenth of February, and were welcommed like the recovery of the lost Shippe, or as you read of a lauding mother, that runneth with embraces to entertaine her sonne from a long Voyage and escape of many dangers.

Praise giuen to God.

They arrive in England.

Not long after we vnderstood of our confederats, that returned home in the Barke of *Tor-bay*, that they arrived in *Penfance* in *Cornwall* the eleventh of February: and if any aske after their deliuerance, considering there were ten *Turkes* sent to man her, I will tell you that too: the next day after they lost vs, you haue heard and that the three Renegades had acquainted the Masters Mate, and the two *English* in her with *Rawlin*s determination, and that they themselves would be true to them, and assist them in any enterprize: then if the worst came, there were but fise to fixe: but as it fell out, they had a more easie passage, then in *Armio*, or *man*-slaughter. For they made the *Turkes* beleene, the wind was come faire, and that they were sayling to 60

Escape of the other Ship.

Eeece 3 start

ters of those times for a certainty affirmed, that the *Nilus* increased not; many two years defect prognosticated the fall of two great Potentates, *Cleopatra* and *Anthony*. Which ages before, *Callimachus* reports, that it did the like for nine years together. From the same cause, no question, but that seven years dearth proceeded in the time of *Pharo*.

It also produceth abundance of Fish, in shape and qualitie much differing from ours: but by reason of the muddy channel, not altogether fauour nor wholesome.

Throughout this Countrey there are no Wines, yet want they none, in that they desire them not. Neither are here any trees to speake of, but such as are planted, and choise in Orchards only, excepting Palmes, which delight in Deserts; and being naturally theirs, doe grow without limits. Of these they haue plenty, pleasing the eye with their goodly formes, and with diueritie of benefits enriching their owners. Of body straight, high, round and slender (yet vñt for buildings) crested about, and by means thereof with facilitate ascended. The branches like Sedges, sit on the neather side, and euer Greene; growing only on the vppermost height, resemble faire plumes of feathers, which they yearly prune, by topping off the lowest, and at the top of all by bearing a little of the bole. Of these there be male and female, both that st forth (which are full of seeds like knotted strings) at the noote of their branches, but the female is only fruitful; and not so, vñse growing by the male (towards whose vñght growth the inclines her crowne) and haue of his seedes commixed with hers, which in the beginning of March they no more faile to doe, then to sow the earth accustomed seasons. Their Dates doe grow like figgers, and are thereof named; not ripe vntill the fine of December, which begin to cad about the beginning of February. They open the top of which as are fruitlesse, or otherwise perillous; and take from thence the white pit, of old called the braine, which they fell vp and downe; an excellent salad, not much vnlike in taste, but farre better then an Artichoke. Of the branches they make Bed-steads, Lattices, &c. of the web of the Leues, Baskets, Mats, Fans, &c. of the outward huske of the Cod, good Cordage; of the inward, Brushes, &c. such and such like afford they yearly without empaire to themselves. This tree they held to be the perfect image of a man, and by the same represented him: First for that it doth not fruite, but by coiture; next, as hauing a Braine, as it were, in the vppermost part, which once corrupted, may, euen for it perillous; and lastly, in regard that on the top thereof grow certaine fringes, which resemble the haire; the great ends of the Braine is neuer to be suppressed, but smootheth vñt against all opposition, fingers. And because the Palme is neuer to be suppressed, but smootheth vñt against all opposition, the boughs thereof haue beene proposed as rewards for such as were either victorious in armes or exercises. Wood then is here but scarce in regard of the quantitie; and yet enough, if their vies for the same be considered. For they eate but little flesh (fresh Cheefe, fowre Milke made solid, Roots, Fruits and Herbs, especially *Calocasia*, anciently called the *Egyptian Beane*, though bearing no Beane, but like the leafe of a Colewort, being their principal sustenance, baking their bread in Cakes on the harch, and mingling therewith the seeds of Coriander.) As for cold, they know it not; hauing sufficient of the residue of Palmes, Sugar-canes, and the like, to furnish them with fuel, answerable to their necessities. But forrainers that feed as in colder Countries, doe by their Wood by weight, which is brought in hither by shipping. The Gallions also of *Constantinople*, alwaies goe into the Blacke Sea for timber, before they take their voyage for *Cairo*. Omit I must not the sedge reeds which grow in the Marishes of *Egypt*, called formerly *Papyrus*, of which they made paper; and whereof ours made of reeds, altho they haue the name. They diuided it into thin flakes, whereinto it naturally partes: then laying them on a table, and moistning them with the glutinous water of the Riuer, they press them together, and do dried them in the Sunne. It is now gouerned by a *Bassa*, who hath his residence in *Cairo*, and commandeth as an absolute Soueraigne, vnder whom are sixteene *Sauvaks*, and a hundred thousand *Spahies*. The revenues of this little Countrey amounting to three Millions of *Shariffes*. The Great Turke hauing one (viz. foure hundred thousand) disbursed yearly in Sugar and Rice, and sent to *Constantinople*, the residue sent our-land with a guard of fixe hundred Soldiers, for sale of the *Florentine*: another Million is spent in payes, and in setting forth the *Carnau* vnto *Mecca*; the third he hath for the supportance of his owne estate, and entertainment of his dependents. But this is little in regard of that which was sold thereof in the reigne of *Auliers*, who received fixen Millions and a halfe of Crownes; much more supposed to haue yielded to the more prouident *Kemans*.

The *Bassa* now being, and called *Mahomet*, is a man well stricken in yeares, of a fowre and inflexible nature. At his first entrance hee cutt off the heads of foure thousand *Spahies*, that had borne themselves too insolently, and committed many outrages and extortions. Hee sent the great men that bore command (way vnto *Constantinople*), those that related to goe, hee caused to be strangled, vñng the aide of the *Arabians* (who usually hate the other) in all his executions. If do a robberie be committed, and the theues escape, such as are appointed to guard those quarters, do suffer in their fide; in somuch as often they attach poore innocents when they cannot apprehend the guiltie, to deliuer themselves from punishment: bearing hence the condemneds armes, stretch wide on flutes, in which are Candles flucke, that burne downe into the flitch, and

are led in that manner through the Cite vnto the place of execution. Others are strip of their skinner, yet lue in horrible torment so long as the Executioners Steele offends not the Nauell. Drunkenesse is punished with death; and all disorders to feuerly looke into, that I thinke in no other place you shall see so few amongst such a multitude of people. The malice his before procured, had caused himselfe to confine himselfe to the Caffe for a twelue-month, rigour or comming to *Cairo*; but his gouernment is so well approued by the *Grand Signor*, that to doe him the more honour, he hath giuen him his daughter in marriage, a child of foure yeares old, which hath bene solemnized with all possible Ceremonies. One thing more is in him playef-worthly; that hee will hardly suffer a Christian to turne *Mahometan*, either out of the dislike of his owne Religion, or knowing well that they doe it only for commoditie and preferment.

Those that now inhabit the Countrey, are for the most part *Moors*. *Turkes* there are many, and *Leues*, which reside only in Cities. Store of *Arabians*, and not a few *Negres*. Of Christians, the natie *Cepies* are the most in number; some *Greekes* there be, and a few *Armenians*.

The *Egyptian Moors* (descended of the *Arabians*, and vñderstanding each other) are men of a meane stature, tawny of complexion, and spare of bodie, shrill tongued, and nimble footed; naturally indolent, affecting more their profit then their ease, yet know they not how to lue of a little, as in nothing riotous. Rather cruise they are then wise; more obsequent then faidfull, by much more deuout then the *Turkes* in the *Mahometan* Religion. In learning they are vñterly ignorant. Amongst them none are Noble; few admitted to the Soldiery, (nor exercised in Towns; to weare Weapons) not any to Magistracie. In Cities the best of them exercise Merchandize, rich by means of their Traffike with the *Indians*; yet that decayed since our East Indian Voyages; in somuch, as spices brought out of the *Leuant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turkes*, excepting those of the younger sort, who weare fide Coates of Linnen (the ancient habit of that Countrey) girt to their waistes, and Towels throwne about their neckes of the same. Diuers of the *Negres* weare Vests like Surplices. Those of the poore, long Garments of Hayre, streaked blacke and white; in the winter, fide Coates of Cotton. The Beggars by singing, both get reliefe, and comfort their poeerie, playing withall vpon Drumes which are fashioned like Sues.

A number here be afflicted with sore eyes, eyther by the reflecting heate, the salt dust of the soyle, or excessive Venrie: for the Pockes is vñcredibly frequent amongst them. The women when out of their houses, are wrapt from the crowne of the head to the foot in ample Robes of Linnen, spreading their armes vnderneath to appeare more copulent: for they thinke it a speciall excellencie to be fat; and most of them are so; so in frequenting the *Bannias* for certayne dayes together, wherein they vie such dyet and frictions, as daily vie confirmeth for effe-chall. They couer their faces with black Cypresse bespotted with red. Their vnder garments of lighter stufes then the *Turkish*, not differing in fashion. The better sort weare hoodes of Gold and Silver about their faces, and about their anles: others of Copper, with Peeces of Coyne half couering their fore-heads, and plates hung about their neckes, &c. Both men and women doe brand their armes for the loue of each other. Diuers of the women haue I seene with their chimes distaffed into knots and flowers of blue, made by pricking of the skinn with Needles, and rubbing it ouer with Lake and the Iuyce of an herbe, which will neuer weare out againe. They haue quicke and eafie labour, bearing heretofore often two, and sometimes three at a burthen: those also borne in the eighth month lue, rarely if else-where heard of. In the adioyning Deserts of Saint *Macario*, a Plant there is, low, leaueslike, brown of colour, branched like Corall, and closed at the top, this in the time of the labour of women, they set in water in some corner of the roome, which strangely displaith, procuring (as they generally coniecture) eafie deliuires. The Countrey people doe follow Husbandry. They are not long in dressing themselves, being onely wrapt in a russet Mantle: nor haue the women any better co-ecture, hiding their faces with beattly clouts, hauing holes for their eyes; which little is too much to see, and abstayne from lothing. Their fathers the men weare rounds of fluffed russet, to defend their braines from their piercing fœuour. A people breathes not more fange and nastie, crusted with dirt, and stinking of smoke, by reason of the * fuel, and their houses which haue no Chimnies. Some of them dwell vnder beggerly Tents, and those effeued of the old Inhabitants.

But the *Cepies* are the true *Egyptians*, retaining the name of *Coprus* that ancient Cite and Territorie, a lide below, and on that side the Riuer where once stood *Thebes*; against the lland of the *Tenentes*. The name signifieth Prinition, is called, for that there *Isi* cutt off a locke of her Hayre, and put on farnel Garments for the death of *Osiris*. Others will haue them to be circumcised, in regard of their Circumcision. These, as I said, are Christians, notwithstanding they are circumsised, whereof they now begin to bee ashamed; saying, that in the Countrey they are therunto compelled by the *Moors*; and in Cities where secure from violence, they vie to now;

Palmerets.

Male and Female.

Wood sold by weight.

Paper, sedge.

* Having the stamp of the Sultan, the name of *Cairo* added where it is coined: of better value in that of finer gold by two or three Aspers, 1610.

The *Bassa* sent our-land.

Theeues how punished.

The *Moors*.

Their apparel.

The women.

* Stercus leuissimum.
The Christians called commonly and corruptly *cepies*.

and watering the Valley below, is againe drunke vp by the thirtille fad. This frowning Monasterie is to entertaine any Pilgrims, (for there is no other place of entertainment) hauing an annuall Reuenue of fixtie thousand Dollars from Christian Princes. Of which foundation fixe and twentie other dependants dispersed through diuers Countries. They giue also daily Almes to the *Arabs*, to the *Indians*, and to the *Indians* of the *Indies*. They also haue a great number of slaves from the Battlemens. Their Orchard aboundeth with excellent Fruits: amongst which Apples, rare in these Countries, transferred from *Damasco*. They are neither bigger than Peppes, nor Patriarke, but haue a Superintendent of their owne, at this present in *Cairo*. These here made vs collation, where I could not but observe their pulling in of Wine with a deare felicity, whereof they haue their prouision from *Candy*.

10

Eggs hatched
by art.

be

13

Rue whole-
some.

S. 1

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Sec 2.61.

the extremity of heat lifting vp his feet one after another. This practise they for certaine moneths together, so that at length whensoever he heareth the fiddle, he will fall a dancing. After they will teach to doe such tricks, as if possessed with reason: to whom *Banks* his horse would haue proued but a *Zany*.

10

2C

Ma: wca.

Salanicus tom:
to cap. 6. dare
to report (as he
saith himselve
seeing it) that
from Sunday
at noone vntill
Monday morn
ning they will
not labour in
the drawing
vp of water,
though wrge
with stripes.

• **Balme:**

§. III.

*The Pyramids viewed, S P H I N X and other antiquities.
Journey from Cairo to Gaza.*



4

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F f t f f 3

Captive

fecting her particular glorie, of her severall Customers demanded severall stones, with which she erected the second Pyramis; farre lesse then the former, smoothe without, and not to be entered. The third which standeth on the higher ground, is very small if compared with the other, yet faith both *Herodotus* and *Strabo*, greater in beautie, and of no lesse cost: being all built of Touch-stone; difficult to be wrought, and brought from the farthest *Ethiopian* mountains: but surely not for yet intended they to have covered it with *Tuban* Marble; whereof a great quantity lyeth by r. Made by *Myserius* the Sonne of *Cheops*; some say, by a Curtizan of *Naucrētis*, called *Thoris*, by *Sophia* the Rose-tree, beloved of her Brother *Caraxus*, who fringed with Wines, oft sayled hither from *Lebus*. Others name *Ekshaps*, another of that Trade; at the first fellow slave with *Sejpe* the writer of Fables; who observing her libertie dwelt in this Citie: where such in some Reges were reputed noble. But that she should get by whoring such a masse of Treasure, is incredible.

Some tell a storie, how that one day washing herselfe, an Eagle snatched away her shoos and bearing it to *Memphis*, let it fall from on high into the lap of the King. Who astonished with the accident, & admiring the forme, forth-with made a search for the owner throughout all his Kingdom. Found in *Naucrētis*, and brought vnto him, he made her his Queene, and after her death enclosed her in this Monument. She lived in the dayes of *Amasis*.

The Colosse.

Pisces taxed.

Not farre off from these the *Apollon* doth stand, vnto the mouth consisting of the naturall rocke, as if for such a purpose situated by Nature, the rest of huge flat stones laid thereon, wrought altogether into the forme of an *Ethiopian* woman, and adored heretofore by the Countrey people as a rurall Deity. Under this, they say, lieth buried the body of *Amasis*. Of shape, lesse monstrous then is *Pisces* report: who affirmeth, the head to be as hundred and two feet in compass, when the whole is but sixtie foot high, the face is something disfigured by Time, or indignation of the *Mages*, detesting Images. The fore-said Author (together with others) doe call it *Sphinx*. The upper part of a *Sphinx* resembled a Maide, and the lower a Lion; whereby the *Egyptians* deified the increate of the River, (and consequently of their riches) then rising when the Sunne is in *Leo* and *Virgo*. This but from the shoulders upward firmounteth the ground, though *Pliny* give it a belly, which I know not how to reconcile vnto the truth, vntill the land doe cover the transiender. By a *Sphinx*, the *Egyptians* in their Hieroglyphicks presented an Harlot, having an amiable and alluring face; but withall the tyrannie, and rapacity of a Lion: excruciated over the poore heart-broken, and voluntarily perishing Lover.

The Images of these they also erected before the entrances of their Temples; declaring that secrets of Philosophy, and sacred Myserie, should be folded in Enigmatical expressions, separated from the understanding of the prophane multitude.

Five miles South-east of these, and two West of the River, towards which inclineeth this brow of the mountain, stood the Regall Citie of *Memphis*: the strength and glory of old *Egypt*, built by *Ogdis*, and called *Memphis*, by the name of his Daughter, comprehended (as they say) by *Nilus*, in the likeness of a Bull. In this was the Temple of *Apis* (which is the same with *Osiris*) as *Osiris* with *Nilus*, *Bacchus*, *Asclepi*, &c.

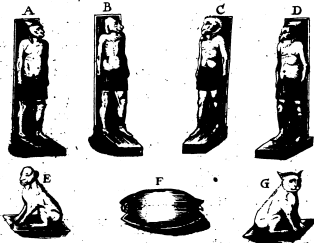
But why spend I time about that that is not? The very ruines now almost ruinated, yet some few impressions are left, and diuers thrones downe, Statues of monstrous resemblances, a scarce sufficient testimonie to shew to the curious looker, that there it had bene.

This hath made some erroneously affirme old *Memphis* to have bene the same with new *Cairo*: new in respect of the other. But those that have both seen and writ of the former, report it to have stood three Schœnes above the South Angle of *Delta*, (each Schœne containing five miles at the least, and sometimes seven and a halfe, differing according to their severall conclusions) which South-angle is distant but barely foure miles from *Cairo*. Besides, these Pyramids appertaining vnto *Memphis*, affirmed to have stood five miles North-west of that Citie, standing directly West, and full twelue from this. But the most pregnant proofe hereof are the *Mummies*, (lying in a place where many generations have had their Sepulchres) not farre above *Memphis*, nere the brow of the *Liban* Desert, and freighting of the Mountains, from *Cairo* wel-nigh twenty miles. Not likely it is that they would so farre carry their dead, having as convenient a place adjoining to the Citie.

These we had purposed to have seen, but the chargeable guard, and feare of the *Arabs*, there then solemnizing their festival, being besides to have laine out at night, made vs content our Idles with what we had heard; slaving before usene diuers of the embalmed bodies, and some broken vp, to be bought for Dollars a peece at the Citie. In that place are some indifferēt great, and a number of little Pyramids, with Tombs of severall fashions: many ruinated, as many violated by the *Moors* and *Arabs*, who make a profit of the dead, and infringe the priviledge of Sepulchers. These were the graves of the ancient *Egyptians*, from the first inhabiting of that Countrey; counting to be there interred, as the place supposed to containe the body of *Osiris*. Under every one, or whereof there lies bones not naturall to the place, by removing the same, descents are discovered like the narrow mouths of Wells (having holes in each side of the walls

to defend by, yet so troublefome, that many refuse to goe downe, that come thither of purpose) some wel-nigh ten fathoms deepe, leading into long vaults (belonging, as should seeme, to particular families) hewne out of the Rocks, with Pillars of the same. Betweene every Arch the corries lie rancke one by another, throwed in a number of folds of linnen; swathed with bands of the same: the breasts of diuers being stained with Hieroglyphical Characters. Within their bellies are painted papers, and their Gods inclosed in little Models of stone or metall, some of the shape of men, in coat-armours, with the heads of Sheepes, Hawkes, Dogs, &c. others of Cats, Beetles, Monies, and such like. Of these I brought away diuers with mee, such in similitude.

10



A. This with the head of a Monkey or Baboon, should seeme by what is said before, to have bene wor-
30 shipped by sects of *Tubialis*.

B. Anubis, whereof *Vergil*,

The Monster-Gods, Anubis barking, buckle
With Neptune, Venus, Pallas.

Omniaesum; deum monstra & latrat Anubis,
Corus Neptunum & Venerem, coeque; Minerva,
Tela tenens. &c.

Some say, he was the eldest sonne of *Osiris*, being figured with the head of a dogge, in that he gave a dogge for his *Emblem*. Others, that under this shape they adored *Mercurius*, in regard of the sagacity of that creature. The Dogge throughout *Egypt* was universally worshipped; but especially by the *Cynopolites*.

40 C. These of *Sait* did principally worship the sheepe, it should seeme in this forme.

D. This I conceive (howe ever unlike) hath the head of a Hawke, being generally worshipped by the *Egyptians*, under which forme they presented *Osiris*.

E. I know not what to make of it (for the original is greatly defaced) unless it be a Lyon; under which shape they adored *Isis*.

F. Not so much as the Beetle, but received Divine Honours: and why? see *Plutarch*. in *Isis* and *Osiris*; near the end.

G. The Cat all generally adored: they honoring such creatures; for that their voracity and run-away Gods took on them such shapes to escape the furie of pursuing *Typhon*.

50 The Linnen pulled off (in colour, and like in substance to the inward fibre betweene the Barke and the bole, long dried, and brittle) the body appeareth solid, vncorrupt, and perfect in all his dimensions: whereof the musculous parts are browne of colour, some blacke, hard as stone-pitch, and hath in Physicke an operation not vnlike, though more Soueraigne. In the preparing of these, to keep them from putrefaction, they drew out the braines at the nostrils with an instrument of iron, replenishing the same with preservative spices. Then cutting vp the belly with an *Ethiopian* stone, and extracting the bowels, they closed the inside with wine, and stuffing the same with a composition of *Galls*, *Myrrhe*, and other odors, closed it againe. The like the poorest sort of people effected with Bitumen (as the inside of their akus and bellies yet testifie) fetched from the lake of *Abballais* in *Jawy*. So did they with the iuyce of Cedars; which by the extreme bitterness, and scituate faculty, not onely forthwith subdued the cause of interior corruption, but hath to this day (a continuance of about three thousand yeeres) preferred them vncorrupted. Such is the differing nature of that tree, procuring life as it were to the dead, and death to the living. This done, they wrapt the body with linnen in multitudes of folds, be-
meared with Gum, in manner of seare-cloth. Their ceremonies (which were many) per-
60 mitted

med, they layd the corps in a boate, to be wafted o^r *Acherusia*, a lake on the South of the C^{ity}; by one onely whom they called *Charon*, which gave to *Orpheus* the invention of his infernal Ferry-man: About this lake flood the shady Temple of *Hecate*, with the Ports of *Cerberus* and *Obolimon*, separated by barres of brasse, the original of like fables. When landed on the other side, the body was brought before certain Judges, to whom if commined of an euill life, they deputed it of buriall; if otherwise, they suffered it to be interred as aforesaid. So some¹ were they in these houses of death, lo carefull to preserve their carcases, Forasmuch as the faul² knowing it selfe by daime infamit immortall, doth desire that the body (her beloued companion) might inioy (as farr forth as may be) the like felicitie; gining, by erecting such little Pyramids and thole dyes of funeral, all possible eternitie. Neither was the losse of this life feared, then the ensuing court.

Returning by the way that we came, and having repast the *Nile*, we inclined on the right hand to see the ruines of the old C^{ity} adioyning to the South of *Cairo*, called formerly *Babylon*, of certaine *Babylonians* then suffered to inhabit by the ancient *Egyptian* Kings; who built Caste in the same place where this now standeth, described before, which was long after the Garrison Towne of one of the three Legions, set to defend this Countrey in the time of the *Romans*, and anciently gave the name of *Babylon* vnto this C^{ity} below, now called *Misrah*, which by the *Arabs*, said to haue bene built by *Omar* the successor vnto *Mahomet*; but surely, rather redified by him then founded, having had in it such store of Christian Churches as testified by their ruines. We past by a mighty Cistern closed within a Tower, and standing vpon an in-let of the River, built as they heare say, at the charge of the *Temes*, to appeale the anger of the King, incited by them against the innocent Christians; who by the removing of a Mountaine (the task imposed vpon their faith) conuerted him vnto their Religion, and his displeasure vpon their accusers. This fortress the Caste with water running along an aquaduct borne vpon three hundred Arches. The ruines of the C^{ity} are great, so were the buildings; amongst which, many of Christian Monasteries and Temples, one lately (the last that flood) throwne by this *Bassa* (as they say) for that it hinderd his prospect: If so, he surely would not haue giuen leave vnto the Patriarche, to rebuild it; for which he was spitefully spoken of by the *Moores*, as a suspected fauourer of the Christian Religion, who subuerted forthwith what he had begun. Whereupon the worthy *Cerril* made a Voyage vnto *Constantinople*, to procure the *Grand Signiors* Commandement for the support of his purpose, when by the *Greeks* there, not altogether with his will, he was chosen their Patriarch, but within a short space displace (as the manner is) by the bribery of another, he returned vnto *Cairo*. Besides, there is a little Chappell dedicated to our Lady, vnderneath it a grove, in which it is said that he hid her selfe, when pursued by *Hirad*. Much frequented it is by the Christians, as is the Tombe of *Nasif* (here being by the *Mohometans*).

The few inhabitants that here be, are *Greeks* and *Armenians*: Here we saw certaine great *Serraglias*, exceeding high, and prope vnto by buttresses. These they call the Granaries of *Seydi*, wherein he hoarded corne in the yeer of plenty against the succeeding famine. In all these between, three standing and employed to the same fame v^{se}, the other ruined. From thence vnto the River for twenty miles space, there is nothing but ruine; thus with the day We ended our Progreffe.

Vpon the fourth of March we departed from *Cairo*, in the habites of Pilgrims, four of vs *English*, comforted with three *Italians*, of whom one was a Priest, and another a Physician. For our felues we hired three Camels with their keepers, two to carry vs and the third for our provision. The price we shall know at *Casra*, vpon the diuiding of the great Caran, aduantageable to the successe of the journey. We also hired a *Coptic* for halfe a Dollor a day, to be our interpreter, and to attend on vs. Our provision for so long a Voyage we bore along with vs, *viz.* Biscot, Rice, Raisins, Figs, Dates, Almonds, Oyles, Olie, sherberts, &c. buying Powder, Brasse, and such like implements, as it to set vs house-keeping. Our water we carried in Goat skins. We rid in shallow Cradles (which we bought also) two on a Camell, harboured aboue, and covered with linnen, to vs exceeding vneade; so not so to the people of these Countreys, who sit crosse-legged with a naturall facility. That night we pitched by *Hangia*, some foureteen miles from the C^{ity}. In the evening came the Captaine, a *Turke*, well mounted, and attended on. Here we stayd the next day following, for the gathering together of the *Caran*; paying foure Madens a Camell vnto them of the Village. These as (chiefe else where) doe nightly guard vs, making good whatsoeuer is stolne. Euer and anon one crying *Walhad*, is answered, *Elenghby* another (oyntly signifying one onely God) which passing about the Caran, doth assure them that all is in safety. Amongst vs were diuers *Leath* women: in the extremity of their age vnder-taking so wearisome a journey, only to die at *Ierusalem*, bearing along with them the bones of their Parents, Husbands, Children, and Kinsfolke; as they doe from all other parts where they can conveniently. The Merchants brought with them many *Negros*; not the worst of their Merchandizes. These they buy of their Parents, some thirty dayes journey aboue, and on the West side of the River. As the wealth of others consists in multitudes of cattell, so theirs in the multitude of their children, whom they part from with as little passion; neuer after to be

Babylon.

See Lib.

Hangia.

Vnnatural Parents.

be seene or heard of, regarding more the price then condition of their slavery. These are descended of *Cain*, the Sonne of cursed *Lam*; as are all of that complexion. No doubt by reason of *Cain's* Curse continuing till their Seed, nor heat of the Climate; N^{er} of the Soyle, as some haue supposed; for neither haply will other Races in that Soyle prospered; and, now that here in other Soyles grow to better complexion; but rather from the Curse of *Noe* vpon *Ham* in the Posteritie of *Chus*. About ten of clocke in the night the Caran dislodged, and after ten the next morning pitched at *Bahig*, which is in the Land of *Goshen*. Paying two Madens for a Camell; at mid night we departed from thence. Our Companions had their Cradles strucke downe through the negligence of the Camellers, which accident cast vs behind the Caran. In danger to haue bene surprized by the *Desants*, we were by a *Spahie* that followed, deliuered from that mischiefe. About nine in the forenoon, we pitched by *Catara*, where we payed foure Madens for a Camell.

Here about, but neerer the *Nile*, there is a certaine Tree, called *Achur*, by the *Arabs*, the Tree of *Leues* thereof being dried and reduced into powder, doe dye a reddish yellow. There is y^earely lyfene of this through the *Turke* Empire, to the value of foure or thousand *Saltines*. The women with it doe dye their haire and nayles, some of them their hands and feet; and not a few, the moeth of their bodies tempered onely with Gamme, and had on in the *Bamias*, that so may penetrate the deeper. The Christians of *Bahia*, *Valachia*, and *Russia*, doe v^{se} it, as well as the *Mohometans*. Trees also here be that doe bring forth Cottens. The next morning before day, we removed and came by nine of the clocke to *Salbia*, where we ouer-tooke the rest of the Caran; all Christians of thole Countreys riding vpon Mules, and *Affes*. Who had procured leave to set forward a day before; desirous to arrive by Palme Sunday at *Ierusalem*, (this Caran, daying ten dayes longer then accustomed, because of certaine principall Merchants, but they did not by chemicles y^eare ore the mayne *Dulcers* which all this while we had treated, along and now we were to the durt).

A little lessenth is the Lake *Sabana*, called by the old *Egyptians*, the place of *Typhon's* exhalation, now *Bayezia*, diuiding *Egypt* from *Syria*. A place to such as knew it not, in this time of vn suspected danger. Then two hundred furlongs long, being but narrow, and bordered on each side with hills of sand, which borne into the water by the winds, fo thickened the same, as norby the eye to be distinguished from the part of the Continent; by means whereof whole Armies haue bene deuoured. For the lands nere hand seeming firme, a good way entered thid farther off, and left no way of returning, but with a finging gruelie swallowed the engaged; whereupon it was called *Barathrum*. Now but a little Lake and waxing little dayly: the passage long since choaked vpon which he had into the Sea. Close to this Banketh the Mountaine *Palis* (no other then a huge mole of sand) famous for the Temple of *Iupiter*, and Sepulchre of *Pompey*, there obscurely buried by the pietie of a priuate Soldier; vpon whom hee is made by *Lucus*, to bestow this Epitaph:

Here the Great Pompey lies, so Fortune pleas'd
To infill this stone; whom *Cæsars* selfe would haue
Interr'd, before he should haue mis'd a Graue.

Hic fons est magnus placet hoc Fortuna sepulchrum
Dicere Pompei; qui consilii maluit illius
Quam terra caruisse Socii.

Who lost his head not farre from thence by the treacherie and commandement of the ingratefull *Plotinus*, his Tombe was sumptuously re-edified by the Emperour *Adrian*. North hereof lyes *Idomee*, betwene *Arabia*, and the Sea extending to *Iudea*.

The *Subasse* of *Sabia* invited himselfe to our Tent, who feeding on such provision as we had, would in conclusion haue fed vpon vs; had not our commandement (which stood vs in foure *Shawies*) from the *Bassa* of *Cairo*, and the favour of the Capitaine, by means of our Physician, stood vnto their right or wrong, had bin but a silly plea to the countenances armed with power. We feare were all the *Franks* that were in the countrey, we heard how hee had serued others, and reioyced not a little in being thus fortified against him. The whole Caran being now assembled, consists of a thousand Hories, Mules and *Affes*; and the hundred Camels: These are the ships of *Arabia*, their Seas are the Deserts. A Creature created for burthen. Sixe hundred weight is his ordinary load; yet will he carrie a thousand. When in lurching or vnlading he lyes on his belly, and will life (as it is said) when laden proportionally to his strength, nor suffer more to be laid on him. Foure dayes together hee will well traually without water, for a needfull fourteene: in his often belchings thrusting vp a Blackier, wherewith hee moystneth his mouth and throat, when in a Iourney they cramme them with *Barley* dough. They are, as some say, the onely that negre backward. Their pace slow, and inollatable hand, being withall vneare of foot, where neuer so little slippery or vneuen. They are not made to amend their paces when wearie, with blowes; but are encouraged by Songs, and the going before of their Keepers. A beast gentle and tractable, but in the time of his Vnery: then, as is remembering his former hard v^{se}, he will bite his Keeper, throw him downe and kicke him: fortie dayes continuing in that fatie, and then returning to his former meeknesse. About their neckes they

The Caran described.

they hang certaine Charmes included in Leather, and writ by their *Derwises*, to defend them from mislances, and the poyson of ill eyes. Here we paid five Madaines for a Camell.

Arabia petraea.

Having with two dayes rest refreshed them, now to begin the worth of their Journey, on the tenth of March we entered the mayne Deserts, a part of *Arabia petraea*: is called of *Petræa*, the principal Citie, now *Rabulabad*. On the North and West it borders on Syria and Egypt, Southward on *Arabia Felix* and the Red Sea; and on the East it hath *Arabia deserta*: a barren and desolate Countrey, bearing neither Grasse nor Trees, save only here and there a few Palms which will not forsake those forsaken places. That little that grows on the Earth, is wild Hippocyp, whereupon they doe pasture their Camels, a Creature content with little, whose Milk and flesh is their principall sustenance. They have no water that is sweet, all being a meere Wildernes of sand. The winds having rayfed high Mountaynes, which lye in Drifts, according to the quarters from whence they blow.

Affinitie of wild Arabs.

About mid-night (the Soldiers being in the head of the Caravan) these *Arabs* assailed our Wilds. The clamour was great, and the Passengers, together with their Leaders, fled from their Camels. I and my companion imagining the noise to bee only an encouragement vnto one another, were left alone; yet preferred from violence. They carried away with them diuers Mules and Asies laden with Drugges, and abandoned by their Owners, not daring to flay too long, nor cumber themselves with too much luggage, for feare of the Soldiers. These are defended of *Usual*, called also *Sarracens of Serre*, which signifieth a Desert, and *Saghe*, to inhibit. And not onely of the place, but of the manner of their lues, for *Sarrack* imports as much as a Thiefe, as now, being come from the beginning vnto Theft and Rapine. They dwell in Tents, which they remove like walking Cities, for opportunitie of prey, and benefit of pasturage. They acknowledge no Soueraine, nor worth the conquering, nor can they bee conquered, retreating to places impaffable for Armies, by reason of the rolling sands and penurie of all things. A Nation from the beginning vnmixt with others, boasting of their Nobilitie, & at this day having all Mechanical Sciences. They hang about the skirts of the habitable Countreys; and having robbed, retire with a marvellous celeritie. Those that are not detected persons, frequent the neighbour Villages for provision, and traffick without molestation; they not daring to intreat them euilly. They are of meane stature, raw-boned, tawnie, having feminine voyces, of a swift and noyless pace, behind you are aware of them. Their Religion *Mohammetanisme*, glorying in that that the Impostor was their Countinman: their Language extending as farre as that Religion extendeth. They ride on swift Horses (not misse-shapen, though less) and patient of labour. They feed them twice a day with the milke of Camels, nor are they esteemed of, if not of sufficient speed to out-take an Ostridge. Of those there are store in the Deserts. They keepe in flocks, and oft affrighted the stranger Passenger with their fearefull shrieces, appearing as farr off like a troupe of Horsemen. Their bodies are too heauie to bee supported with their wings, which velleile for flight, so doe fence them onely to runne the more speedily. They are the simplest of Fowles, and Symbols of folly. What they find, they swallow, without delight, euen flings and Iron. When they haue their Eggs, they leaue great then the bullet of a Culverin (whereof there are great numbers to be sold in *Cairo*) they leaue them, and vnmindfull where, sit on those they next meet with. The *Arabs* chide the young ones, running apart as foon as they are dislodged; and when fatted, doe eate them, so doe they some part of the old, and sell their skines with the feathers vpon them. They ride also on Dromedaries, like in shape, but lesse than a Camell, of aumping gait, and incredible speed. They will carrie a man (yet vnto for burthen) a hundred miles a days liuing without water, and with little food satisfied. If one of these *Arabians* undertake your conduct, he will performe it faithfully, neyther will any of the Nation molest you. They will lead you by vnkowne nearer wayes, and farther in foure dayes, then you can trauell by Carau in fourteen. Their Weapons are Bowes, Darts, Slings, and long Jewellings beaded like Perillans. As the *Turks* sit cross-legged, so doe they on their heeles, differing little in habit from the *Ruffick Egyptians*.

Ostridges.

Dromedaries.

About brake of day we pitched by two Wells of brackish water, called the Wells of *Durder*. Hither followed the *Subasse* of *Saltina*, with the *Iemes* which we left behind, who would not traull the day before, in that it was their Sabbath. Their Superstition had put them to much trouble and charge as of late at *Tunis* it did to me paine. For a sort of them being to imbarke for *Salomonia*, the wind coming faire on the Saturday, and the Master then hoysing layles, loth to infringe their Law, and as loth to lose the benefit of that passage, to coozen their consciences, they hired certayne *Lauisiers* to force them aboard, who tooke their money, made a leift of beating them in earnest. At three of the clocke we departed from thence, and an hour before mid-night pitched by the Caffe of *Cabie*, about which there is nothing vegetiue, but a few solitary Palmes. The way was bad, inasmuch that that which the Captaine drinckes is brought from *Tunis* a Sea-bordering Towne, and towne miles distant. There score Soldiers lye here in Garrison. We paid a peece of Gold for euery Camell, and halfe a Dollar a peece for Horses, Mules and Asies, to the Capitaine, besides, five Madaines a Camell to the *Arabs*. It seemeth strange to me, how these Merchants can get by their Wares so far fetched, and traulling through such a number of expences, The

Tew's Superstition.

Tew's superstition, rewarded with pie fraudes, Cite.

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The thirteenth spent in paying of *Caphor*, on the fourteenth of March by five of the clocke we departed, and drifted about noon by the Wells of *Alues*. Hither followed the Gouernour of *Catie*, accompanied with twenty horse, and pitched his tentbesides vs. The reason why he came with so light a Conduct, through a passage so dangerous (for there, not long before, a Carau of three hundred Camels had bene borne away by the *Arabs*) was for that he was in fee with the chiefe of them, who vpon the payment of a certaine taxt, secured both goods and passengers. Of these there were diuers in the company. Before midnight we did lodge, and by fixe the next morning, we pitched by another Well of brackish water, called the Well of the mother of *Asph*. In the afternoon we departed. As we went, one would haue thought the Sea to haue bene hard by, and to haue remoued vpon his approaches, by reason of the glittering Nitre. And no doubt, but much of these Deserts haue in times past bene Sea, manifested by the falsitie of the stile, and flesh that lie on the sand in infinite numbers. The next morning by five of the clocke, we came to *Africa*, a small Caffe, environed with a few houses; the Garrison consisting of a hundred Soldiers. This place is something better then Desert, two miles removed from the Sea, and filled with good water. Here we paid two Madains for a Camell, and halfe as much for our Asies; two of them for the most part rated vnto one of the other. On the fouteenth of March, we did lodge betimes in the morning, resting about noon by the Wells of *Feare*; the earth here looking greene, yet waste, and vnhusbanded. At the evening we departed. Having passed in the night by the Caffe *Hannion*, by the brake of day they followed vs to gather their *Caphor*; being three Madains vpon euery Camell. The Coun ray from that place pleasant, and indifferent fruitfull. By feuen of the clocke, we pitched close vnder the Citie of *Gaza*.

And here we will leave him till our *Asph* opportunity doth reuinte vs: returning now to the more Southerly and Westerly parts of *Africa*, passing from *Nilus* to *Niger*. Onely in the way, we will with our Author touch at *Malta* an African Island, and with his eyes observe the rarities there.

§. IIII.

Arriuall at Malta, and observations there.

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Now out of sight of *Candie*, the Winds both backe and contrary, we were forced to Steare Northward of our course, vntill we came within view of *Zant*, where our Master purposed to put in (since we could not shorten our way) but anon we discovered five sailes making towards vs; and imagining them to be men of warre, made all things ready for defence. But to our better comfort, they proved all *Englisb*, and bound for *England*; with whom we comforted to furnish the ship with fresh water, and other provisions: they hauing supplied our necessities.

Five Englisb Ships.

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So on the second of Iune being Sunday, we entred the Hauen that lies on the East side of the Citie of *Valletta*, which we saluted with eighteen peeces of Ordnance, but we were not suffered to come into the Cipe (though euery ship had a neat Patent to shew, that those places from whence they came were free from the infection) nor suffered to depart, when the wind blew faire, which was within a day or two after. For the Gallies of the Religion were then setting forth, to make some attempt vpon *Barbarie*. The reason thereof, left being taken by the Pyrats, or trucking vpon occasions; *Tripoli*, *Tunis*, or *Argire*, their designs might be by compulsion, or voluntarily revealed: nor would they suffer any Frigate of their owne, for feare of surprisall, to goe out of the Hauen, vntill many dayes after that the Gallies were departed. But because the *Englisb* were so strong (a great ship of *Holland* putting also in to seeke company) and that they intended to make no more Ports: On the fixt of Iune, they were licensed to set saile, the Masters hauing the night before, in their feuerall long-boats, attended their returne of the great Master (who had bene abroad in his Gallie to view a Fort that then was in building) and welcomed him home with one and twenty peeces of Ordnance.

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But no intreaty could get me abroad, shoofing rather to undergoe all hazards and hardnesse whatsoeuer, then to lose a Voyage by sea, to my nature so irksome. And so was I left alone on a naked promontory right against the Citie, remote from the concourse of people, without provision, and not knowing how to dispose of my selfe. At length a little boat made towards me, rowed by an officer appointed to attend on strangers that had not practique, left others by coming into my company, should receive the infection; who carried me to the hollow barging of a rocke, where I was for that night to take vp my lodging: and the day following to be conveyed by him vnto the *Lacustrina*, there to remaine for thirty or forty dayes before I could be admitted into the Citie. But behold, an accident, which I rather thought at the first to haue bene a vision, then (as I found it) reall. My guardian being departed to fetch me some victuals, laid along, and muling on my present condition, a *Palanquin* arriued at the place. Out of which

Curiosity of admitting strangers.

Pompous solemnities.

the Harbour. The Palace, Temples, Alberges, and other principall houses, were flucke round on the outside with lampes, the cuning before : and amongst other solemnities, they honoured the day with the discharge of all their Artillery. The Forts put forth their Banners, and every Alberge the Ensigne of his Nation, at night haung Bone-fires before them; five great ones being made in the Court of the Palace; whereof, the first was kindled by the Great Master, the second by the Bishop, the third by the Prior, the fourth and fifth by the Marshall and Admirall. On the foure and twentieth of June, I departed from *Malta* in a Phalucco of *Naples*, rowed by five, and not twice so big as a Wherry, yet will for a space keepe way with a Gally. They vie to set forth in such boats as these, two hours before Sun-set, and if they discover a suspected faile betweene that and night (for the *Turkes* continually lie there in waite) doe returne againe: if not, they proceed; and by the next morning (as now did we) reach the Coast of *Sicilia*.

The end of the Sixth Booke.

NAVI-



NAVIGATIONS, VOY-
AGES, AND DISCOVERIES OF
THE SEACOASTS AND INLAND RE-
GIONS OF *AFRICA*, WHICH IS GENERALLY
CALLED *ÆTHIOPIA*: BY ENGLISH-
MEN AND OTHERS.

THE SEVENTH BOOKE.

CHAP. I.

A true Relation of Master *RICHARD IOBSON'S* Voyage, employed
by Sir *WILLIAM SAINT IOHN, Knight*, and others; for the Dis-
coverie of *Gambra*, in the *Sion*, a ship of two hundred tons, Admirall;
and the *Saint Iohn* fiftie, Vice-Admirall. In which they passed
nine hundred and sixtie miles up the River into the
Continent. Extracted out of his large
Iournall.

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We set saile from *Gravesend*, on Saturday the fift of *October*, 1620. From *Gravesend*, on the five and twentieth, we departed from *Dartmouth*, we sayled from *Dartmouth* to the *Canaries*.

The fourteenth of February, we came to an anchor in *Tranisco* Road, where we found three *Frenchmen*, and one *Flemish*. *Francisco a Portugal* here dwelling was busie to enquire if we went to *Gambra*, having a letter as he said from *M. Cramp*, who had lately departed thence for *Sierra Leona*, set forth by the Company. This *Portugall* bearing just revenge for the ship taken and men betrayed and murdered by them in *Gambra*, had procured a Letter in behalfe of some of his friends. In the River of *Borsall* we entred, where we took a small Boat belonging in part to *Heitor Numez*, the principall in that Treachery and Murder afore said, and certayned some of his goods therein for satisfaction, taking thereof a publike Inuention, that if any other could lay iust claime they might be restored. This was done by punishing *Numez*, and to terrifie others from like trecherous attempts, not without effect. The *Portugals* were glad they soeiscaped, knowing and cursing *Numez*'s villanie. The *Portugalls* which trade here, and inhabit the River are banished men, Renegados and baser people, and becaue themselves accordingly.

The *Katherine* betrayed.

Portugals which trade, *Gambra*.

The generall winds.

We built a Shallop, and lanchd it the two and twentieth. The next day we set saile vp the River, and the tyde spent, anchored against a little land on the South-side some foure leagues vp. From *October* till *May*, the winds are generally Easterly, and downe the River which much hindered our course vp the same. We paft vp by tydes, intending to stay at a Towne called *Tanheronalle*, but ouer-shot it in the night, and the next morning were against another Towne foure leagues

Tanheronalle.

Towne on the other side the River. And within three dayes there were five hundred, which were more Savage people; having breeches of beasts skins, neither had they euer seen any white people before. The women would run and hide themselves when we came neere them at their first coming; but after grew bold to buy and sell with vs. These people likewise were all for Salt, and had Teeth and Hides for sale. Our Salt was almost gone before they came; so we had but forty bushels at first.

Then *Diago* the chief was aboard, a very ferocious we should come againe. On that side we saw likewise there was Gold, and those people had familiarity with each other, whereby it seemed they had trade and commerce, by some higher part of the River.

On the fourth, the King of *Islebon* and *Tinda* fell, under the great King of *Woley*, came downe with his Luddies or Fiddlers, which played before him and his wives, such being the fashion of the great ones. These Luddies are as the *Irish* Rimmers: all the time he sayes, they play and sing songs in his praise, and his ancestors: When they die, they are put in an hollow tree upright, and not buried, we gave him a Preface, and he a Beefe to vs.

On the eighth, *Bucker* Sawe would needs be filled the white man *Almeid*. I took it kindly, and put about his necke a string of Christall, and a double string of Currall. *Broad* gave him a silver chaine, and with drinking a cup of Rob-Isois, and shooting off five Muskets, a folsome cry, *Almeid*, was proclaimed: he adding his fillers musicks, the people already with their bowes and arrows, his wife with matts on thaire to attend the solemnity. So folsome as nuts are of great account through all the River, and are a great fauour from the King: five hundred of them will buy a wife of a great house. Their sale is very licet, but caught the water presently after, to taste very pleasant. This done, he went to the Kings house, who fast without doores, their fashion being as folsome as it is darke, to make a fire of Reed without doores, and the best for to have matts, on which to sit downe, and vie their Ceremonies. He placed me by the King, and went himselfe six paces off, right before him, and made a speech, which one repeats after him as he speaks, to intreat his kind visage to the white men. The King answered with a like speech, giving vs liberty to shoot any thing on the land, and none should offend vs. *Bucker* Sawe knelt downe, and gave him thanks, and sent vnto him in our behalfe of Currall and Christall. Whereupon the King made a long speech, concluding that he would give him that land whereon we were, for vs four times. Upon which words, *Bucker* Sawe pulled off his shirt in token of thankfulness, and knelt downe naked, vntill all diuers *Marybuckes* with their hands raked vp a heape off the ground, upon which he lay flat with his belly, and covered him with the earth lightly from head to heele. Then with his hands he threw the earth round about amongst vs all: after which, the *Marybuckes* gathered a round heape againe together, and compassing it with a round ring of the same earth, wrote with his finger as much as the round would containe: which done, *Bucker* Saweooke of that earth into his mouth, and put it forth againe, and then taking both his hands full of the earth, and our two *Marybuckes* following done, he rose vp, and two women were ready with clothes to wipe him, and a third woman with a cloth to wipe him, and dipping a little off, he had his best clothes brought him, which he put on, and his sheafe of arrows about his necke, a bow and an arrow in his hand. He came in againe, and twenty more, with bow and arrows, after he had done twice or thrice about, presenting himselfe by drawing his arrow vp to the head, as if he were to shoot, he deliuered them, and late downe by me. The rest with their bowes and arrows came one after another, and kneeling at his foot with their faces, from him presented their bowes, as hee did. Then began others to dance after their fashion, at the end whereof they began to make funeral speeches, (for every one of the better fore will haue his speech) wherewith we were weary, and left them for that night. Our manner was to let our watch with a Psalm, which they hearing, would be fill, and after a while would leave vs quiet till morning.

I threw this *Bucker* Sawe a small Globe, and our Compasse, whereupon he told vs that hee sene with his eyes a Countrey Southward, whose houses were all covered with gold, the people wearing iron in rings through their lips and eares, and other places, to which place he told vs it was foure moones trauell. Hee told vs like wife of a people which hee called *Arabeckes*, who came vnto this Countrey and would be at a Towne, called *Mambay*, but for a dayes journey from *Tinda*, the second moone after, which was in March. And there was a Town called *Iaye*, from whence much gold came, but three dayes journey from *Mambay*, whither the *Arabeckes* went not. More I might haue knowne, had not the emulations of my compaignie hindered, who would not suffer the blacke boy to let me know what hee spoke.

Some people which came to vs, were of *Combaranda*, a Towne four dayes journey thence, of which we thinke is *Tindine*. A *Marybucke* was here of Maister *Tomson* acquaintance, borne in *Iaye*, which would not company with the people of *Tinda*, but came to vs, and told vs that many people were coming, but were sent backe by some that returned, and reported our Salt was gone. He offered, if we were past these people, he would undertake to bring vs to *Mambay* and

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and *Gago*. We made haste to be gone: for by our marke the water was funke about six inches, promising to returne in May, when the water increased. We called this place *Saints Johns Mart*.

On Saturday the tenth of February, we came away, the wind and dreame ceased, but wee durst not sayle for the shoals, nor tye by night. On Wednesday at night, hauing but three miles to *Baracoda*, by the *Marques* intricate we went thither our Land, and passed easily in six dayes downe, whilst had cost vs twelue dayes labour and trouble. We had a great cheate in the River, wounded and made him flee, but lost him in the high feele; and after found him in Elephane, where being shot in the eare he turned head on vs, and made vs row off and leave him thrice wounded, our Pece failing in the ditchage.

Munday the nineteenth, we came to *Bute*, *So Johns Towne*, we had our first *Marybucke* and the blacke Boy which spake *English*, whole age of fixtenteen yeares was now ripe for thair Circumcision. Hither we came in season for that Solemnity, hearing before we came; thores Drummes and Countrey Musicks. The Boy knew the meaning, and told vs it was for cutting off prickles, a world of people being gathered for that purpose, like an *English Faire*. Vnder euenie great tree, and among all their houses at night were fires without doores, and in especiall places dancing, the Musickall Instruments made with Keyes like vnto Virginals, whereupon one plays with two tickes which haue round Balls of leather at the end, about their wrists like bracelets. They are called *Ballardes*, and contayne some founteine Keyes. The women for the most part dance with strange bending of their bodies, and circling of their knees, their legges crooked, the flanders by keeping a time in clapping their hands together to grace the dance. If the men dance, it is one alone with fish Swords as they wate, naked in his hand, with which hee atteth.

About two furlongs from their houses vnder a great tree were many fires, and much drumming with great noyle: here they had some dances which were cut, but would suffer mee to goe see. Some distance beyond we might heare a great roaring noyle, which they fearfully made the voyce of *Hera*, that is, after their impolure a Spirit, which approacheth at great Feasts, for whom they prouide hote of Rice, Corn, Bees, and other *Indie* trade stuff, which is instantly deuoured. And if he be not satisfied, he carries some of their Sonnes (the vncircumcised Females he regards not) and keeps nine dayes or more in his belly, then to bee redeemed with a Beefe, or other belly-timber: and so many dayes after mult they be mute, and cannot be enforced to speake. This seemes an illusion of their Priests to extoll Circumcision, and the hoarse-nesse of some shewed, they had lost their throats in that roaring. This roaring, shouting and dancing continued all night. We saw our blacke Boy circumcised, not by a *Marybucke*, but an ordinary fellow hacking off with a white at three cuts his priapus, holding his member in his hand, the Boy neyther hidden nor bound the while. He was carried to the rest, nor would they suffer our Surgeon to heale him. The people in twentie miles space came in to this Feast with their provision.

I made haste backe to *Serics*, to meete the *Tinda* Merchants; and on the sixtenth, being within two miles of the place, I received a great and dangerous blow by the Sea-shore which endangered our sinking, but we made thut to stop lewch some losse. We came to *Serics* three miles from the water side, the greatest Towne we saw in the Countrey, higher then which the *Portugall* Trade not, and from hence carry much Gold the most of the Inhabitants *Marybuckes*, and the Towne gouerned by one of them, called *Fales* *Bruce*. They are Rored with Affes and Slaves, their Merchandise Salt. The chief *Marybucke* dying, there came multitudes of people to his Funerall. Of the Grass, Earth dugged for him eary principal *Marybucke*, made a Ball mingled with water out of one pore, which they esteemed as a Relique. They lay all sweet smells they can get into the ground with him, and took it kindly that hee flowed home. Much Gold is buried with them, or before by themselves in a private place, for their life is another World.

Much singing, or howling, and crying is vied many dayes about the Feast. This recourse we also to establish his eldrit Sonne in his dignitie, to which many Prefates are Rites. I saw among other beasts one Ramme of a shyte Woollike Goate. Someesteed their Rathers, but the Kings Brethren take place before the Sonnes. The hekinde of our men in the *Saint Johns* hastened my departure, and we went away on Wednesday to the *Saint Johns*.

Sunday the cleuenth of March, we landed, and on Wednesday came to the *Saint Johns*. The next day, I set forward to the *Sew* and on Saturday came to *Pampay*, where the *Portugall* made vs good cheere. Hee told vs of the Devils giving notice of our being in the River, and coming vs, which the circumcised made probable. On Monday, we came to *Cassia*, a hill where the *Sew* did rise: the Malice and many others dead, and many shot four mile men in the Company.

Here we lay from the nineteenth of March, to the night of the fourth of April, we weighed and came the next morning to anchor against *Woley*, vnder the King of *English*. Whilence were there, came a new King from the King of *Burial* to take possession of the Countrey: the old King being elected as the Sonnes of a Captiue woman, whereas this was wife Heire by both

Indy Diago
of the
chief man,
called by the
name of his
Country,
vnder the great
King of *Cassia*.
Fiddlers or
Fiddlers.
He brought and
sold the sea vs.

Nuts of precious
esteeme.
Hee seemeth to
be the Gold.

The Countrey
given to the
English.

In this manner
the Kings take
possession of
the lands they
came to.

Iron preferred
before Gold.

Much Gold.

Combaranda
Towne.

Baracoda.

Circumcised.

Drummes.

Here.

Serics.
Blow by a Sea-
buckie.

Marybucke
Fales
Buce.

Devils crying.

any ship come to anchor there, then the Capitaine comes presently aboard with a Canoe, to take Anchorage money, which is commonly three barres of Iron, but of such as know not their custom, they take as much as they can; their bodies are very blacke, and of a good proportion. When they speake, they put out their neckes, like Turkie Cockes, and speake very fast. They have a speech by themselves.

The course
from Cape
Verde.
Miles are to
be understood
Dutch; or as
the Latin
hath leagues
late in this
place.

Leaving Cape Verde, to sail to the Golden Coast of *Myna*, the course is best (if the wind will serve) along by the land, to the place where you will Traffique, and deale with the *Negros*: from Cape Verde to Rio de *Gambra*, is five and twenty miles, from Rio *Gambra* to the *Baies* of Rio Grande thirty miles, from thence to *Sierra Leona*, threecore miles; there is a good place to lie in the Winter time, for in the entrie of the River, you have five fathome deepe at the least, and for the space of fourteen miles going South-east towards the Roade, you have sixteen, fourteen, twelve, ten, and eight fathome water; from the River of *Serra Leona* to Rio de *Salto*, (that is, the River of *Hera*, because there are many Hens, and very good cheape, at a *Melma*, which is a piece) fourty miles, from Rio de *Salto* to Cape de *Monte* eightie miles, the land of Cape de *Monte* reacheth South-east, and by South, it is a low land, but the Cape is high land, lieth a hill, or like a horse necke, with a falling in: from Cape de *Monte*, to Cape *des Baies*, fiftie miles; from Cape de *Baies* to Cape de *das Palmas*, fiftie miles. These are the three principallst Capes of a l the gold Coast; this Cape lieth vnder foure Degrees, and is the furthest land of all the Coast, which reacheth towards the Equinotiall line, all the land for the most part lieth South-east, and North-west, low ground, sometimes rising, but no high hills to be seene inward to the land; from Cape de *Palmas*, to Cape de *Apollonia*, and so to Cape de *Tres Puntus* sixtie miles, from Cape de *Monte*, to Cape de *Misranda*, sixtente miles (this Cape is a high land) from Cape de *Misranda* to Rio de *Cofe*, five and twenty miles, all along lieth to you, a large good Anchor ground at twelue fathome, the West point is rising land, like to a hill that riseth and fieweth it selfe within the Countrey, when you are North) from it you are then right against Rio de *Cofe*, before in the mouth of the River, there lieth a small Island, and the Village where you Traffique, lieth a mile upwards within the River. From Rio de *Cofe* to Cape *des Baies* five miles, this Cape lieth like a fall, and it is a white Rocke which lieth out into the Sea, being two miles from the Cape you saw, foure and thirty, and five and thirty fathome water, good Anchor ground, you may hold your course along by the land at two and thirty, three & thirty, and foure & thirty fathome deepe, but go no neerer if you desire not to go to the gold Coast, because of stormes, with a wind out of the Sea, as also because of Rocks, and foule ground, that are, and is for cause to be there, which will rather hurt, then doe you good. From Cape de *Baies* to *Sarguin* three miles, there is much Graine to be bought, and good Traffique; from Cape de *Baies* to *Bofse* a mile and a halfe, there also is Traffique; from *Bofse* to *Serre* two miles, there also you may Traffique, and it is a good place: from *Serre* to *Batama* two miles, it is also a good place to Traffique in: from *Batama* to *Synno*, five miles. There also is Traffique; from *Synno* to *Sommerboe* threemiles, from *Sommerboe* to *Baddoe* two miles, from *Baddoe* to *Cran* two miles, from *Cran* to *Wappa* foure miles; from *Wappa* to *Grancherre* two miles: thus the French men call *Paris* (from *Grancherre* to *Goyana*, foure miles, thither there cometh great store of Graine to sell, and it is a good place to Traffique in with the *Negros*; from *Goyana* to Cape de *das Palmas* three miles, all this from Cape Verde to Cape de *das Palmas* is called the Graine or golden Coast (otherwise *Mellegete*) wherein the Kingdome of *Melle* is contained, which by us that are the *Netherlanders* is called the Graine Coast; but by others it is called the Coast of *Mellegete*: this Kingdome of *Melle* lieth an other Kingdome under it called *Buani*, which lieth not farre from Rio *Cofe*.

The Kingdome of *Melle* is rich of Corne, Graine, Rice, Cotten, and fiefh, and some Elephants, whereby they tell many of their teeth vnto strangers. The inhabitants are mischieuous and cruell, (yet better in one place then in another) alwayes seeking to spoile and intrap strangers, that come thither, and cruellly to murder them; but some Countrey-men are better welcome vnto them then others, and those are *Frenchmen*, because of their long Traffique into those Countreys. The *Portugalls* come very little thither, one Countrey-men are better entertained in one place then in another, & that by reason they have sometimes swaggred there abouts, and for that cause the *Negros* likee to be reuenged. The greatest Traffique here is Graine, Teeth, and some Rice; other Wares that are there to be had cannot be bought for in any great quantity, as gold and Teeth, for there is little to be had, but other necessities for subsistence of man, are there reasonably to be had, and wine of *Palme*, which they draw out of the trees, is there very delicate, exceeding sweet, and as excellent as any can be found in these Coasts. The Inhabitants are subiects to their Capitain, whom they call *Taba*, and are very submissive and ready to obey his commandment. The Kings or Captaines of their Villages, are very graue, and rule with great feueritie, holding their subiects in great subiection. Their Language differeth in the one place from the other: but most of them speake a little *French*, by reason, that they are vied to deale much with the *French* men, and so get some part of their speech, as they on the gold Coast also doe, who likewise speake a little *Portugall*, by reason also that the *Portugalls* in times past vied to Traffique much there. They are very expert in husbandry, as to

some Graine, wherewith they have a great Traffique, they are also very cunning, and fine workmen to make many fine things; specially, very faire Canoes or small Scutes, wherewith they also rowe into Sea, which they cut out of a whole tree (like to a *Venetian Gouelle*) which are very swift to goe; the men haue as many wives as they can maintaine, but they keepe them very short, and looke nere vnto them. They are likewise very jealous of their wives; for if they perceiue that any of their wives haue plaid false with them, they will keeke great reuenge against the partie that hath done them the wrong, and will make warre vpon him, and for that cause, raise all their Countrey, so that the women are not here so common, as on the golden Coast of *Mina*, and else where. Passing further from Cape *des Palmas*, you find many Rivers, where you may buy better for great store of Teeth, to Cape de *Tres Puntus*, and for that cause it is called the tooth Coast.

Passing Cape de *Apollonia*, (which lieth betwene Cape *des Palmas*, and Cape de *Tres Puntus*) five miles further: there lieth a small Castle, but not strong, which is held by the *Portugalls*, the Village is called *Achombrone*, and the Castle *Artem*, there many *Negros* dwell, but come seldom aboard our ships that lie there at Anchor, which the *Portugalls* forbid them to doe. Thus you haue read the Description of the Graine or gold Coast, as also the Tooth Coast, and now you shall read of the Coast of *Mina*. * And first of the Iron people in this golden Coast.

* See Chap. 8.

§. II.

How they marrie each with other, and what goods their Fathers giue with their Children; their House-keeping together; the wemens lying in; education of their Children: Their proportions, industry and conditions.

When their children begin to attaine to yeetes of discretion, and are able to be married to a wife, Then the father seeketh out a wife for his Son, which he thinks will like his Son well, and yet he neuer saw, nor knew her before, & without seeing her other. Who being thus brought together, the Father giueth nothing at all with his son towards household; but if he hath gotten any thing himselfe, by fishing or carrying Merchants aboard the ship, that is his owne to begin household withall. But the Brides friends, give the value of foureteen Gulden in gold with their daughter, for their marriage good; which is to be vnderstood, that if they be any thing worth, then the Father giueth his daughter a *Peso* and a halfe of gold, and the mother halfe a *Peso* of gold: which after our reckoning altogether, is halfe an ounce of gold. Trow weight, which they giue them to buy wine de *Palme*, to keepe their Bridall withall: for she hath nothing else, but that which her Father and Mother giueth her, for she getteth nothing in her youth, as her husband doth. And if it be a Kings sonne or daughter, they also giue no more with their marriage; for it is a common custome with them to giue no more with their daughters in marriage, then they giue them as a liberaltie, but when they goe to keepe house, they giue them a slave to serueth them. Besides this, the Bride in the presence of her friends which come to the Banquet, maketh a promise, and sweareth, to be true to her husband, and not to vie the bodily company of any other man; but the man taketh no such oath, but is free thereof.

Now, if the chanceth to commit whoredome with an other man, either willingly or against her will, and that her husband heareth thereof, then he must put her away for it; and the man that hath committed the ad, shall forfeit to the King feere and twenty *Pesos* (which after our account is nine ounces) of gold. But if it be a *Dutch* man, he payeth no fine, because he is a stranger, and knew not whether the woman was married or not, which excuseth him: yet the fault is laid vpon the woman that hath done such an offence, and the must pay to her husband foure *Pesos*, or halfe an ounce of gold, because the committed adultery with another man. If the hath gotten any thing; but if she hath nothing, and cannot pay the fine to her husband, it excuseth her not: for if she hath no great fantasie to his wife, or that they haue little affection one vnto the other; if he will, he may put her away from him, and as then the band of Matrimonic is broken betwene them, and he may take an other wife when he will.

But if he cannot learne that his wife hath committed such a fault, by information of other men, but presume it of himselfe, or suspecteth that his wife hath lain with any other man, he chargeth her with it, and making her eate certaine Sale, with other Ceremonies of their Idolatrous *Fetichs*, wherewith the woman knowing her life to be cleere, and not to haue committed adultery with an other man, willingly taketh her oath. But knowing her selfe to be faulty, she dare not take her oath fearing, that if she should forswear her selfe, her *Fetich* would make her die, whereby oftentimes the wife discouers her owne offence, and proceeth the means to moue her husband to be deuoted from her, which chiefly happeneth by means of the Idolousie; which the man hateth of his first wife, for at cauck a great hatred and contention be

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twene

Prouision of a wife.

Portion.

Rites of marriage.

Discrete and feueritie.

Tristitiosie house.

tweene them, because it is a great scandall vnto him, and oftentimes there groweth so great strife about it, that hee seeketh to murther the man that doth the fault, and although he hath paid the fine imposed vpon him, the married man hath the Priuledge to driue him out of the Towne.

Polygamy.

Further, when they keepe house together, if the man beginneth to thrive, and hath meanes to buy an other wife, he may not buy her without the consent of his first wife, vntlesse he were at controuersie with her, and put her away for some thing that he could charge her withall: but with her good will he may buy another. He giueth his first wife sixe Englishen of gold, or two, three, foure or fise, as much as he can get, or hath need of, keeping his other wife for his flauie, or to ferue him, or for his Etegiuio, or in our Language, his Whore or Concubine, to whom he beareth not to great affection, nor is not so calous of her, as of, and to his wife, and those he ferue for euery man, for he may compraine of no man for her, nor cause him to pay any fine for her. His first wife waxing old, and her mind being not so much aduised vnto ill, if he perceiue it, then he cleaeth to his younger wife, to haue his pleasure with her, and euer after letting most of her, maketh his old wife doe the household worke, giuing her meat and drinke as often as the meeth, and putteth her not away, but is the forced to ferue the young wife, and shall neuer trouble her selfe with any thing, but onely to eate and drinke well, to haue a care to please her husband, and to doe whatsoever he commaundeth.

Their means.

the man a man hath as many wiues as he is able to keepe, yett are not of one, but of several
 ages, the one yonger then the other, that they may be the better served by their wiues. For
 when the eldest can doe no more for age, (that he may not want worke) and that the yongest
 wiues might doe him more pleasure, they make moell of the yongest: and euery wife dwelleth
 in a house by her selfe, although he haue ten wiues, as many of them haue. The wife keepe
 her husbands money, and when he needeth any, he fetcheth some of her. They eat not one with
 the other, but either of them alone by themselves; the husband careth with one of his compa-
 nions that he dealeth with, or with whom he goeth to sea: his wiues also eat with their
 friends or neighbours, euery one bringing their meat with them, and fo make good cheare to-
 gether, and at euening, the women goe home to their houses againe, and are together but in
 the day time. The man and wife lie each of them in a separate room, at night, preading a mat vpon
 the ground, and lay a wooden steele vnder their heads, in stead of a pillow, and then mak-
 e a little fire of wood, when it burneth to the top of the house, with the fire of a fierer tree before it, that
 the heat thereof may keepe the cold away, so that which way by day haue drawn in the wind
 from the earth (going bare-footed, seeming it to be very good for them, which we mult al-
 lowe to saye. Now when he hath a desire to vifayn of his wiues, either he calleth or fetcheth her
 name, and that night heleth with her, and the next day, he goeth to her house againe, where the dwel-
 leth, not once making any of the reit acquaintance, what she did that night, or that her husband
 lay with her: for then they would be too iueious.

Child-birth.

Being with child, when their time of deliv'rance, and bringing forth of their child into the world cometh, when it is in labour both men, women, maids, young men & children, run vnder to her, and in the most flamm'd manner, is deliv'ered before them'all. I would say much more hereof but in respect of the credit of women, I will leave it. When the child is borne, the goats to the water to w'ork & make cleane her selfe, not once dreaming of a months lying in, nor of making Castles of Iphraia and other whims, as women in these times do, they cry out, Nones such a thing, we will be as our children, neither lceke to the slauity and soft, but they presently take a spoonfull of Oyle, and a handfull of Maazette or Graine, whereof they make a drinke and drinke it vp.

Names:

The next day after, they go abroad in the streets, to doe their businesse, as other women doe. They giue their child such a name, as they thinke good to themselves, and blisse the same with their *Tefijes*, and other witchcrafts, and when time serueth, circumcise both boyes and girls: at which time they make a great feast, whereof they make great account. But where the women are most shamefull at the time of the birth of their children, the men in three months after, lie not with that wife, nor once haue the vse of her body, which neuertheless, I thinke they doe not, for any shame or regard that they haue, to deale with that woman, but only because they haue other wises enough. They take the yong child as soone as it is borne, and wrapping a cleane cloth about the midle thereof, lay it downe on a mat vpon the ground, and not in a cradle, and theret let it turne and sprawle about, and doe what it will, and when it is two or three monthes old, the mother takes the child with a peece of cloth at her backe, and lo lets it hang there, as the *High Dutch* women vse to follow their husbands in the warres. When the child crieth to sucke, the mother taketh one of her dugs backward out her shoulder, and so the child suckes it at his hangings. The women go vp and downe from place to place, and carry their children in their arms, and haue nothing at their backs, as the child is held by his aunt against her shoulder, and to the end of shaking of the child, carefully to hold, whereby we considered that they brake not the childes ioynts, by bearing them in that sort, being so young, and yet you find very few or no lame persons in those Countreys. They teach their children

lours, most cunningly done, as if they were fastened together with cords, much to bee wondered at, they also knowe to grind their Corne or Millia, and thereof make Bread, which they goe and sell for their Mothers, and bring them the money to buy other meate withall, and whatsoever they get, they give it to their Mothers, who for that (when they marry) give them some gift, as I have said before. In this sort the Girls begin to labour, and to learne to doe household worke, wherein according to their manner of house keeping, they are very curious, and exceed the men in cunning workmanship.

Their limbs
and members.

The men in those Countries are of a very good proportion, with faire members, strong legs, and well-shaped bodies, which is easily to be seen, for that they goe almost naked of their bodies, they have round faces, and no great lips, nor wide mouthes, as the *Barbarian Moors* have, but their Noses are flat, which they make flat when they are young, for they esteeme a flat Nose to be a great ornament unto them, and to say truth, it doth not amisse in them, for that according to the proportion of bodies, it beautifieth their faces: their eares are small, their eyes white, their eyes beeing very great, white teeth in their mouthes, (for they keep their teeth very cleane, fousing them with small fishes, and thereby make them very smooth, and shining like Iuorie) they have little beard, and are at least thirtie yeares of age, before they have any. They have broad shoulders, thicke armes, great hands, and long fingers, and let their nails grow very long, which they keep very cleane with kraping, for some of them let them grow as long as the ioynt of a mans finger, which they esteeme for a great ornament, for that causeth thinking themselves to be Gentlemen. The Merchants also that dwell within the Land, viz those long nailer for a great shew, for they keep them as white as Iuorie, by scraping them, and againe they haue good use for them, for that sometimes when they haue not a Spooone by them, and that they vntie their Purles to weigh Gold, and wanting a Spooone to take it out, for haile they use their long nailer, and therewith put the Gold into the Scales, and I have seene some of them at one time, take at least halfe an ounce of small Gold like sand out of their Purles. They haue small bellies, long legs, broad feet, and long toes, little haire vpon their bodies, curled haire vpon their heads, but not so much curled as the *Tawnee Moors*, for theirs is short like bristles, and not like Wool. In the palmes of their hands, vnder their feet, and vnder their lips, they are very white, their skins are as soft as Velvet, and smooth, which they prize not, they likewise haue a great priue member, whereof they make great account, therein they much surpass our Countreinen.

As they grow in yeares, they become blacker and blacker, at thirtie yeares of age being in their best time, but when they are fountie or eightie yeares old, then their blackness begins to decay, and their bodies become yellowish, and their skins begin to be rugged, and to wrinkle like *Spanys* Leather; they exceed all other *Moors* in *Africa*, for proportion and stature of bodies.

Their wits are
subtile.

The men are industrious and subtil persons as can be, good Workmen or Labourers, strong of bodie, frait, and very vpright, ingenious to learne any thing, and ready to conceiue if any thing whatsoeuer they see done before them, they will (some imitate and counterfeit, they are of a very sharpe sight, and see further then our *Netherlanders*, for if there be any ships at the Sea, they will see them sooner then we, they are subtil Merchants to traffique with all, and euerie day more and more learne of the *Netherlanders*, so that in time they will surpass them, for they haue good skill and knowledge in the Merchandizes which we sell them, they are hard of complexion, and haue very hot stomacks, for they are able to digest raw and moist strange meates (whereat we wonder) for if they had an Ostridge maw, they could not better digest such raw meate as they many times eat, as I will further declare, when I speake more of their manner of feeding. They are very eniuous and spitefull one against the other, and will beare malice against a man ten yeares together, and when they haue the meane to be reuenged, then they will make their malice knowne, and untill then keepe it secret.

Stomacks.

Seemaks and
reuenge.

They are Idolatrous, and very superstitious in their Religion. They haue a strong complexion, or fauour of their bodies, much like Oyle of Palme, wherewith they often anoint themselves. They are very curious to keepe their bodies cleane, and often wash and scoure them. They are much troubled with Lice and Fleas. They are not ashamed to shew their naked bodies, but they are very carefull not to let a Fart, if any bodie be by them; they wonder at our *Netherlanders*, that vie it so commonly, for they cannot abide that a man should Fart before them, esteeming it to be a great shame and contempt done vnto them; when they see themselves, they commonly goe in the morning to the Townes end (where there is a place purposely made for them) that they may not be leene, as also because men passing by should not be molested with the smell thereof, they also esteeme it a bad thing that men should eate themselves vpon the ground, and therefore they make houses which are borne vp above the ground, wherein they eate themselves, and euerie time they doe it, they wipe; or else they goe to the water side, to eate themselves in the sand, and when these Priue-houses are full, they let fire in them, and let them burne to ashes: they pisse by Iobs as Hogs doe, and not all at one time; they are very courteous, and much addicted therunto, and they can begge so well, and are so expert therein, that they surpass all

Courte and
begging.

the beggers in our Countrey, who although they had set ten or twelue yeeres ordinarily at the Church doores, in *Holland* or *Zeland*; or gone from doore to doore to begge an almes; yet they cannot haue their lessons so perfectly as thefe. And although they are very hard and nigardly, and will giue but little, yet when they haue gotten any thing by their begging, then they will be somewhat libellal thereof, when it costs them nothing.

They are very lecherous, and much addicted to vncleane; especially with young women, wherby they are much fabled to the Poze, and are nothing ashamed of them. They are nolesse giy; which they make small account of, and are nothing ashamed of them. They are nolesse giy; to drinking; for they are great drunkards, and dainty mouthed, and can eate and drinke and will giue but little, yet when they haue gotten any thing by their begging, then they will be somewhat libellal thereof, when it costs them nothing. They are likewise much inclined to theft; for they will steale like dogs, for their Kings and Captaines practise it, and they are so well vied thereunto, that they cannot leaue stealing. They are very expert and cunning to filch, and to till the land, and in their apparell, and going very proud, they are very stout, proud and curious in all their actions. They are not to be trusted nor credited, for they are no good pay-masters, you wretches good giue it, as trust them with any thing. They are of a very good memorie, and will remember a thing long. They are by nature warme and hott, and therefore cannot endure cold, they are not frugal, for whatsoever they get, they spend it presently: for it grieues them to keepe it, so that therein they are like to little children, that can keepe nothing. They are excellent Swimmers and Diuers in the water, and are so expert therein, that they much surpass our Countrey men.

¶ III.

Of their Apparell, Customs: within doores, Manner of diet, Merchandising, the use of Dache; Wares carried thither.

Although their apparell and manner of dressing is not variable, yet they take a great pride therein as first, in cutting their haire, every one of a feuerall fashion, and as he may as he can deuise it: some with a halfe moone, some crooke wise, others with three or four horns vpon their heads, and euerie one a feuerall way, so that among fiftie men, you shall scarce find two or three that are cut alike. On their armes they hang Iron rings, three or foure vpon one arme cut, some round, others flat, which are raced, and marked as we make fairings for children. About their neckes they were a string of Beades, of diuers colours, which our *Netherlanders* bring them; but the Gentlemen wear Rings of gold about their necks, on their feet, they wear many strange wreathes, which they call *Fetters*, (which name they deriue from their Idolatry) for when they eate or drinke, then they power meat and drinke vpon them: and first giue them to eate and drinke. At their knees also they wear a string of Venice beades, with some gold among them, of diuers fashions, much after the manner that our young maidens wear their Corall bracelets about their armes. They wear caps made of Barkes of trees, with a long fringe hanging at them, which they bind about their heads, after the *Turkish* manner, in stead of a hat-band, painted and dyed of diuers colours. They also make caps of Reeds, they likewise haue hats of Straw as we haue, and some of Greene Ruffes, they also make caps of Dogs and Goats skins; which they spread vpon a blocke of wood, all finely made, they wear at least two fathome of Linnen about the middle of their bodies, and between their legs, and round about them like a girdle, and let it hang downe beneath their knees, like the *Portugall* Breaches; and when they goe out of doores, they take a fathome of Linnen cloth, Sey, or Stiffe, and wear it about their neckes, and croffe vnder their armes like a Cloake, and in their hands they wear an Asagaie or two, and when they goe in this manner in the streets, they haue a Boy or a Slave following them, which carrieth a stoole after them, and where they Ray, then their slaves sets downe their stooles for them to sit and pray; they are very proud in their going, for they goe very slowly, and vie a long pace as they goe along through the streets, they looke forward, and neuer cast vp their eyes, vntill some body that is better then themselves, speakeeth vnto them, and with them they will stand and talke, and make them an answer; but if they be such as are of meane qualitie then themselves, to them they will make no answer: but with angry countenance, and despitefully, saying, hold your peace, speake not to me, esteeming themselves embayed, by speaking to a meane person then themselves in the streets; for there are very great men among them, very proud in speech, and doe much honour and reuerence to strangers, to the end you should doe like them to them.

When they goe to Sea, then they put off their clothes, and taking a little peece of Linnen or cloth, about a handfull broad, tie that about their bodies, and between their legs, before their priue members, and when they goe on land againe, then they put it off, and wash them-

Lechery.

Drunkenesse
and good-
nature.

Lying and
stealing.

Cutting their
haire.

Rings.

Fetters.

Caps.

Page.

finde

1 women that dwell in the Caste among the *Portugali* that can dresse meate well, they eate also many Hens, Goats, Oxen, and Hartes, but such meate is not eaten by the common people, but those that eate them are Gentlemen, or such as are rich, and are able to buy them; they also eate Iugnamis, Bannanas, and Patates. They have three kind of trees, as the Palme-trees, whereof some are Females which yeeld no wine, but beare Grapes as bigge as Plummes, of an Orange colour, at the one end being some-what blackish: those Grapes they peepe to the stones, and thereof they make Oile, which they call *Palme Oile*, which is verie delicate and good, which they vie to dresse their meate withall, and make good sauce thereof for their fish, the thickest of this Oile they vie to anoint their bodies withall, to make them cleane, and the women vie it to frizzell their haire, the wines are as great as Accores, and as hard as a stone, at the end thereof hauing three small holes, they beate them in pieces, and within them find certaine Nuts, like little earthen pellets, much like hazell-nuts, but when you eate them, they taste of the wood, and are verie drie.

They likewise have many Beanes and Pease, whereof some are like *Turkie Beanes* of a purple colour, those Beanes are good and fat, which they dresse with Oile of Palme, and it is a very excellent meate and nourisheth well, but the other kind of Beanes and Pease, they vie not to eate, for they have no great quantity of them, growing thereabouts. The Iugnamis also they vie in many places in stead of bread. Their drinke commonly is nothing but water, but yet in some places they brew little Mais in water, which being foddren together, is almost like a kind of beere, which they also vie much to drinke and call it *Poitou*, others buy a pot of *Palme-wine*, and because that will not continue long, therefore foure or five of them goe together, and buy a pot or two: a pot of this is as ten pence of ours, and that they pay for together, which they ponne into a great Cabas, which growes vpon Trees, whereof some are halke as big as a Kilderkin, and will hold at least twelue Canas, and then sit downe round about it to drinke, whereof euery man lendeth his loungest and truest wife a little pot full home to drinke, and the first draught that they drinke, they take it out of the Cabas with a smaller Cabas, and when the first man drinckes, the rest stand vp, and taking his Cap or Hat off, lay their hands vpon his head, and with a loud voice cries, *Tauaui, Tauaui*; at the first draught, they drinke not the Cabas full out, but leaue a little in it, which they throw vpon the ground, saying, *I. O V*, as giuing their *Festiu* that to drinke, and if they haue other *Festiu* on their armes or feete, they spit drinke out of their moutnes vpon them, as if they gaue them drinke also; for they are of opinion, that if they doe it not, or forget to doe it, they should not drinke their wine quietly together, but that their *Festiu* would let them. Naturally they are great Drinke and vie no leude vncleminesse in their feedings, but eate as vnmannerly and greedily, as if they were a companie of Hogs: for sitting down vpon the ground to eate, they haue not till they haue eaten one mortell vp, but still cramme in, and they put not their meate into their moutnes, but pull their meate in pieces, and take it vp with their three middlemost fingers, and gaping cast it so right into their moutnes, that they neuer faile nor cast it beside their moutnes, wherewith we wondred much. They are alwayes hungry, and would willingly eate all day long, which shewes that they haue very hot mawes, and although the Countrey is very hot, whereby the heate of the Aire commonly should fill mens stomakes, yet they are hungrie, and wee *Netherlanders* are not weake stomaked there, but alwayes haue good appetites, whereby I am of opinion, that heate in those Countreies makes men hungrie: but because I am no Doctor of Physicke, I will not intreate thereof. And because they make great account of that drinke together, they are verie earnest and industrious to get something, and to make provision of Gold, which hauing gotten, they cannot be frugal or sparing, but presently goe and drinke it with their companions, now one, and then another, euery one his turne, and if one gets more then his fellows, then hee must be liballer then his fellows, that is, when they begin to deale with the Merchants, and to goe aboard the ships, and he that is poore or hath not much, can hardly beare companie to drinke, because they are not sparing, when they haue gotten any thing.

As I haue vnderstood by the Inhabitants of those Countreies, before the *Portugali* came thither to deale with them, they had very little or no kind of Merchandize to traffique withall, or to lue by, but lue vpon that which they got from others by force, which was not much, specially to get any thing to appaile themselves; for before that time they went all naked, as I said before, much lesse had they any cattle or viduals for their maintenance, but only such as the *Portugali* brought thither, and by that meane the Countrey was filled and replenished with diuers kinds of beastes and Come, whereby at this day, there is almost all kind of things that are necessarie and needfull for mans subsistence, and otherwise to bee had in those Countreies. And within a while after, the *Portugali* began to traffique and deale with the Saage Inhabitants, they likewise began to know their Merchandize.

At the first, in former time they came and brought their Gold vnto the *Portugali*, and bought of them such things as they wanted, as Linnen Cloth, &c. but the people dwelling further within Land, durst not venture to come to the *Portugali* to deale with them, as wondring at them,

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them, it being a fearful thing vnto them to see white men appailled, and they themselves blacke and vnapparelled, (as the like happened vnto our men; for at the first they were afraid to see *Blacke Men*) And therefore they brought their monie to those that dwell on the Sea side, where the *Portugali* traffique, and told them what wares they would haue, and they went to the Caste, and bought such things as they desired, as Iron, Tinne, Copper Balons, Knives, Cloth, Linnen, Kettles, Cerals; and such like wares, and the Merchants that sent them to the *Portugali*, paid them for their paines, vpon euery Pello of Gold by them disbursed, so that if they bestowed many Pellos, they received a good deale of monie for their Factoridge, and by that meane they got their liuinges.

10 But after that, when we began to traffique thither, (the first that went from hence thither out of Holland, to deale with the *Negros*, being called *Barnier* *Ensigne* of *Holland*) and found what profit the *Portugali* did there, we increased our Trade thither, and sent many ships with the said *Barnier*, as before, for, because he knew the Coast, as hauing beene there with the *Portugali*. But hauing no place vpon the Land (as the *Portugali* had) to carrie our wares ashore, and to lay it in Ware-houses to traffique with them as time serued, and durst not, or else might not goe on Land, we were constrained to stay with our shippes at anchor before their Townes, attending for the Merchants, that came aboard our ships with their Canoes, at which time the *Negros* seeing that we had Merchandize aboard, imboldened them selues to traffique with vs, and brought their Gold aboard our ships, and for that at this present they deale but little with the *Portugali*, but only with our Countreimen, therefore I will shew in what manner they deale with vs.

In the morning betwixt, they come aboard our ships with their Canoes, or Scutes to traffique with vs, and the cause why they Merchants came so early aboard, is for that in the morning the wind, which they call *Befine*, blowes off from the Land, and then it is calme smooth water for about noone the wind which they call *Agem* *Brutto* begins to blow out of the Sea, and then they row to Land againe: for the people that dwell within the Land, can hardly brooke the Seas, for when they are aboard the ship, they can scarce goe or stand, but lie downe and feele like Dogges, and are verie Sea-sicke; but their Rowers and Pilots that bring them aboard, are hardie enough, and neuer are sicke, by reason of their daily vnto the Seas. But some of these 30 Merchants when they come aboard our ships, are so sicke, that they cast out all they haue within their bodies, and by reason of their being so sicke in farse weather, they are so afraid of the wind (when the waves goe any thing high) that they make as much haste home as they can, and some of them dare not venture vpon the Seas to goe aboard the ships, but deliver their monie to the Pilots or Factors, telling them what Merchandize they desire to buy, and those *Talke* come with the Gold aboard the ships, lauing a Purle which hangeth about their middles, wherein they put their Gold, and euery seuerall mans Gold is in a piece of Cloth or Paper by it selfe, and they can tell which is euery mans, and what wares hee desireth to haue for it, and sometimes they haue twelve or ten mens Gold to bestow, which is called an *Englio* of Gold, and of some two, three, or foure, and when any of their monies is not waight, then they put it into their Purle, and carrie it to the man againe, for if they should put any thing to it, to make it full waight, the Merchant would not giue it them againe, for they weigh their Gold first vpon the Land, and know how much it is before they lend it aboard the ship, for they credit not one the other, and when they haue bestowed their monie, then we must giue them some-what to boot, which they call *Dache*.

When we began to traffique here in the Countrey with two or three ships, as one of *Middelburgh*, one of *Amsterdam*, and one of *Schiedam*, and that all our ships met and lay at anchor together to sell our wares, the one ship seeing that the other trafficked more, and vented more wares then his fellowes, to find the meane to get the Merchants aboard their ships, they willed the Pilots (with whom they must hold friendship, for they carrie the Merchants aboard) to bring them aboard their ships, and they would giue them something for their labours, and the Pilots accordingly to get something, brought them aboard that ship, which had made them that offer, for they are verie courteous, which the other ships perceiving, willed the Pilots to bring the Merchants aboard their ships, and they would likewise giue them something; and they made them answer, that if they would giue them as much as the other did, they would come aboard their ships, which they promised to doe, and gave them more *Dache* then the other, and by that meane drew the Merchants, Pilots, and *Talke* aboard their ships, which the other ships seeing, and thinking that their Merchants wares cost them no more then the others, gaue them more *Dache* then the others, and by that meane striuing one with the other, they diminished one and the others gaine, and in fine, their gifts grew to such a rate, that at this day, their *Dache* amounteth vnto fixe or seuen per cento.

And now it is come to passe, that whereas the Countrey people and Merchants were wont to pay the ltridage and brokerage to the Pilots and *Talke*, to carrie them aboard the ships, they fought to the Merchants and Countrey *Moore* to get them into their Canoes, for greedinesse of *Dache*, which they got of the Factors for their labours, to bring the Merchants aboard, and thereby

First Dutch Trade.

Wind in the morning from land & calme.

Englio of Gold.

Dache. Vndermining and defrauding Merchants.

thereby in stead of paying them for going aboard, they giue the Merchants much *Dache*, in regard of the great profit they get thereby.

Many Merchants coming to the Sea side to buy wares, some of them a hundred or two hundred miles from within the land, bring great store of gold, & haue diuers flauers with them, which they lade with the wares which they buy in the ships, whereof some haue twenty, others thirtie, and some more, as they haue means, and according to the trade that they vie: which Merchants or *Moorish* country people, know the houses or lodgings, where they vie to lie, and waigh their money to their Toltke or Hoste, and tell them what goods or wares they will haue; who coming aboard, commonly bring one of the Merchants with them, for they trust not one the other, and leaue the rest with their flauers vpon the land: which tell them what wares they desire to haue; and if it be a Merchant that can speake no *Portugall* speech, they will presently tell you, and will the Factor not to speake *Arabicke* speech vnto them, because their Merchant is one that dwells farre within the land; thereby giuing you to vnderstand, that they meane to deceive him, and to beguile him of much money. The poore Merchant being sicke, and lying in the ship spaine like a dogge, in the meane time the Brokers make the match for them, telling the Factors how much wares they desire to haue for so much gold; for that the wares are commonly sold all at one price: The Tolken makes not many words with the Factors, but set certayne wares before the Merchant, as little as they can to content him for his money, and the price being made with him, he weighs their gold, and takes the wares, and goes on land againe; and the Merchant being gone home, then the Pilots and Tolken come aboard the ships againe, to fetch that which they haue coozened the Merchant off: so that oftentimes the Merchants are deceived of a third part of their goods by such practices: others, while hee looks about, or turns to spue, steale a peece of the Merchants gold, and put it into their Mouthes, Eares, or Nostrils, making the Merchant believe that his money is too leaue the Merchant for his part, feeling that by means of their cheaterie his money will not reach out, because it is too light, that it may weigh more then it is, blowes in the Balance, which the Factors oftentimes perceiving not, and thinking that they haue their full weight, are by that means deceived, and come short of their reckoning: so that they haue a thousand devices to steale, and to beguile the Merchants. At first they were wont to be very simple in their dealing, and trusted the *Netherlanders* very much, whereat we wondered: for they were of opinion, that white men were Gods, and would not deceive them, and thus tooke the wares vpon their words, without reckoning it after them, whereby they were deceived: for, that if they bought ten fathome of Linnen cloth, they found but eight, and by that means, lost two fathome, and other things after the rate, which the Factors did so greedily, that the Merchants in the end perceived it, and began to looke better to themselves, and grew to subtilty in their reckoning, that if they bought one hundred fathome of Linnen, they could reckon it too fathome, and tell whether they had their measure or not; so that now if you doe them any wrong, by measuring or reckoning, they will not come aboard your ship any more; and which is more, for any bad looke, or harsh word that you shall giue them, they will neuer be friends with you againe.

Troubles and warres in the *Netherlands*, constrained vs to seek Traffique here also, and to vnder take this voyage, by that meane to put the *Portugalls* from it, which in the end we did, for that since the *Netherlanders* came hither to traffick with the *Negros*, *Moores*, the *Portugalls* haue best trading, and are wholly decayed. First, we bring them great store of fine Linnen cloth, whereof there is very much spent in those Countries, for they appaile themselves therewith, and it is the chiefest thing they vie for that purpose: besides this, we carry them great store of Basons, as little Basons, Barbers Basons, Basons to drinke in, Platters of Copper, flat Basons, great broad Copper pans, at the least two fathome about, and small Pointers without edge: The small Basons they vie to put Oile in, wherewith they anoint themselves, and the greater sort of them they let in the gausset the dead, & vie them to carry diuers things in. The Barbers Basons they vie to wash themselves in, & when they cut their haire, platters they vie to lay out their coats to counter them withall, to keepe dust and filth from falling into their things. The great broad Pans are by them vied to kill a Goat or a Hogge in, and to make it cleane therein, in stead of a Tub. The Possenters they vie to dress their meat in, which serueth them to very good purpose, they will not haue them with Reales, as we vie them here with vs, and many other such like Basons of Copper, which our ships bring thither in great quantities, and therewith fill the Countrey to fill, and by means thereof, they are sold as good cheape there vnto the *Negros*, as they are bought in *Amsterdam*. And although there are so many of those Basons brought thither, and no wares that weareth so much, as Linnen, yet you see but few old Copper things there, and therefore you must thinke, that there is great store of people inhabiting further within the land, which vie so great quantitie of such things.

We carry thither great store of Kettles, which they vie to fetch water in, out of their pits and Valleys, and some red Copper pots Tinned within, wherein they vie to put water, in stead of a barrel of beere to drinke, earthen pots they vie also to drinke out of. Iron is vied by them to make their weapons, as *Aligage*, cutting Knives, Poniards, &c. The *Aligages* & Poniards they

Aske my fellow if I be a Thiefe.

Coozening Knaues.

White Devils can hardly make blacke Saines.

Warres for these parts of Guinee, and for what vie.

they vie for the warres. The cutting Knives, to Till and cut vp the ground, in stead of Spades, and some to cut wood withall, and vie also for their Building, for they haue no other Tooles: They also buy great store of Red, Blew, Yellow, and Greene Rapiun cloth, which they vie for Girdles about their middles, to hang their Knives, Purfes, Poniards, and such like things at. They vie white *Spanish* Serges to wear vpon their bodies, in stead of Clokes, [Rings of Copper and Brasse, which they wear about their armes and feet for a great pride. They also vie Tin things, as Rings for their armes, but not many. They vie many Knives which wee make with vs in *Holland*, and call them *Doeke Messen*. They also vie great store of *Umier* Beads, of all kinds of colours, but they desire some colours more then others, which they breake in foure or fiae peeces, and then grind them vpon a stone, as our children grind Cherrie stones; and then put them vpon strings, made of Barke of trees, ten or twelue together, and therewith Traffique much: Those ground Corals they wear about their neckes, hands and feet. They also vie round Beads, and specially great round Counters, which they hang and plaie among their haire, and let them hang ouer their eares. Pins they vie to make Fish-hooks, Horle tales they vie when they daunce, & also when they sit still, to keep the flies from their bodies; Looking glasses, and small Copper milke Kans, with many such like things. But the chiefest wares that are vnterred there, and most vied among them, is, Linnen, Cloth, Brasse, and Copper things, Basons, Kettles, Knives, and Corals.

At first we vied many times to deceive them, not onely in measuring of Linnen, but in deliuering them broken and patcht Basons, and peeced Kettles for their money; rotten Cloth, through the which they might haue sifted Beanes; Knives that were more rustie, that they could hardly without breaking pull them out of their sheathes, with such like wares. But now by vie and experience, they haue attained to such skill in our wares, that they are almost able to surpass vs therein. For first, when they buy any Linnen cloth, they looke if it be not to light and thin, and whether it be white and broad for they are very curious to buy white and broad Linnen, and respect not the strength so much as the breadth of the Linnen: for they vie to hang it about their bodies, specially the women, which desire to haue it hang downe from vnderneath their breasts, to their knees. Secondly, they take Woollen cloth, and hold it vp against the light, to see if it be thin. They draw the Knives out of the sheathes, to see if they be not rustie. They looke vpon the Basons one by one, to see if they haue no holes in them: or whether they be broken, and the least hole that they spie in them, they lay them away, and desire to haue others for them; and also if they be but a little foule or greasie, they will none of them: And for quantitie and qualitie make triall of all other wares, as curiously as in *Europe* is done.

Their knowledge in our wares, and in all thereof.

§. IIII.

What Custome the Merchants pay to their Kings. Their Measures, Weights, Scales, Markes: Also their Sabbath, Festiues and Superstitions.

The Kings haue their Customes dwelling vpon the Sea Coast, where the ships lie to Traffique with the Countrey people, and they are placed there, to see that the Kings lose not their Rents and Imposts, and that it may be the better paid them, and no deceit vied, they appoint one of their Sons or some one of their nearest friends to be present with them. Their Customers receive the Custome of the fish, which is taken in his precinct, or before his Haue, and to that end he hath a measure to measure it withall, and if the measure be not full (of any fish whatsoever) then it payeth no Custome, but if their fish be more then filleth that measure, then he taketh the fifth fish thereof, or as much as he thinketh good to take for his Custome, and that is presently sent to the King of that quarter by his flauers, which every morning come thither to fetch the fish.

Such Merchants as come thither a great way out of the Countrey, pay to the King of the Haue where they goe to Traffique, the weight of sixe pence in gold, for their passage through his Countrey, and whether they intend to buy much or little, the passage money is all one, and when they haue Traffique with the Factors in the ships, and come to land, the Customer taketh a part of their goods from them, which is commonly a fourth part of that which they haue bought, and carrieth it away with him, then the Merchant takes the rest and carrieth it to his lodging, which done, he goeth backe againe to the Customer, (whom they call *la guarda*, within *Portugall* is the watch) and agree with him, and pay him as little as they can, and to haue their goods againe, and if they haue bestowed lesse then two ounces of gold vpon wares, then there is no set Custome to bee paid for it, but they giue as much as they can agree vpon for it, with the Customer, and that is the Customers owne profit, in stead of his wages, but whatsoever

Customes.

Fines.

uer they buy above the value of two ounces of Gold, then they must pay an *Englisb* of Gold for custome thereof, those two ounces of Gold they call Benda.

Also if they have stollen any thing from any of their Countre people, they also pay monie for it, as the case requirith. And also when they have laien with another mans Wife, then the King hath a forfeit paid vnto him for it. And when the Countre people come to the Market with their weapons, they must leave their Weapons in some place, or else they must pay a forfeit, which is sixe penie weight in Gold, if they come with any Armes or Weapons to their Sea-townes. And they also that counterfeit false Gold, with diuers other forfeitures, which are all paid to the King, wherof the Customer euerie three monethes maketh his account, and payeth it vnto the King.

Weights and Scales.

They make Weights of Copper of diuers sorts, and haue little Copper Scales which are round, and hollow like an Orange peece. A Benda is their greatest weight, which with it is two ounces Benda-affe, is halfe a Benda, which is an ounce. Affuwa, is two Pefos and a halfe. Eggeba, is two Pefos, or halfe an ounce. Seron, is a Pefo and a halfe. Eufiano is a Pefo or a Loot. Quenta, is three quarters of a Pefo, each Pefo is a Loot. Media taba, is a quarter of a Pefo, or a small parcel. Agiraque, is halfe a Pefo, or halfe a Loot, each Pefo is a Loot; so that their weights are all one with ours for the names, but differ in the pound a Pefo and a halfe, which is a Loot and a halfe, so that their weights are so much lighter then ours.

Measures.

They measure their Cloth by two fathome together, which they cut one from the other, and call it Ictam, and sell their Linnen in that sort among themselves, and those two fathome after 10 our measure is a florke and three quarters, and they are verie subtil in measuring of their Linnen, and can reckon that so many of our florkes make so many of their fadomes. They cut their Woollen-cloth in pieces not about a handfull broad, which they vie in stead of Cardles about their middles, and sell the Cloth in this sort among themselves in this manner, and vie no other kind of measure thereto. They are not verie subtil nor expert in telling, specially to reckon, for when they have past the number of ten, they rehearse so many words one after the other for one number, that they are so cumbrled, that they cannot tell how to get out of it, and so fit buzz- 15 ing so long, till at last they have forgotten their number, and are forced to begin to tell againe, but since they began to deale with the *Netherlanders*, and were to reckon about the number of ten, for they vie no more among them, they tell till they come to ten, and then take one of their fingers into their hands, and then tell to ten againe, and then take another finger into their hand, and so proceed till they haue both their hands full, which in all maketh an hundred, then 20 bought then vpon other daies, and euerie Towne hath his Market vpon such a day, as the others haue it not, and so euerie one differeth vpon their daies, and when their Market daies come, they haue two daies Market one after the other, wherein the principall Boores or Countre people, come from diuers places to traffique with the ships. They haue their Sunday also, but on that day they doe nothing.

Telling or numbering.

Euerie Towne hath Market daies specially appointed, vpon the which you find more to bee 25 bought then vpon other daies, and euerie Towne hath his Market vpon such a day, as the others haue it not, and so euerie one differeth vpon their daies, and when their Market daies come, they haue two daies Market one after the other, wherein the principall Boores or Countre people, come from diuers places to traffique with the ships. They haue their Sunday also, but on that day they doe nothing.

Markets how they are kept. No Market on their Sabbath.

In the morning betimes, as soon as it is day, the Countre people come with their Sugar 30 Canes to the Market, carrying two or three bundles together vpon their heads, which are bound vp like faggots, and being in the Market they vnbund them, and so lay them downe vpon the ground, which done, the Inhabitants of that place come to buy them, some two, others three, and some more as they haue need of them, whereby they haue loone sold their Sugar Canes, for they vie many of them to eate, and also as they haue sold their Sugar Canes, then the women come to the Market with their wares, who bring Oranges, Limons, Bannanas, Back- 35 uens, Potatoes, Indianas, Millia, Mais, Rice, Manigette, Hens, Egges, Bread, and such like necessaries, which those that dwell on the Sea-side haue need of, and are sold both vnto the Inhabitants, and to the *Netherlanders* in the ships, which come thither to buy it. The Inhabitants of the Sea-side, come also to the Market with their wares, which they buy of the *Netherlanders*, as 40 Linnen Cloth, Knives, ground Corals, Looking-glasse, Pinnes, arme Rings, and Fish, which their Husbands haue gotten in the Sea, wherof the women buy much, and carrie them to other Townes within the Land, to get some profit by them, so that the fish which is taken in the Sea, is carried at least an hundred or two hundred miles vp into the Land, for a great Present. Al- 45 though many times it thinkes like carrion, and hath a thousand Maggots, creeping in it. Those women are verie profitable about their businesse, and so earnest therein, that they goe at least fise or sixe miles every day to the places where they haue to doe, and are laden like Asies: for at their backs they carrie their children, and on their heads they haue a heauie burthen of fruit, or Mil- 50 lia, and so goe laden to the Market, and there the buyeth fish, to carrie home with her, so that oftentimes they come as heauily laden from the Market, as they went thither. These pay no custome to the King, but if they find any *Fetisses* in the way as they goe (which are their Idolatrous gods) they giue them some of their fruit or Millia to eate, which is as much as if they 55 gae them the tenth part thereof.

Wares.

Superstition.

Tithes.

Thole

Those women goe fuen or eight together, and as they passe along the way they are verie 10 merrie and pleatant, for commonly they sing and make a noise; about noone the Countre people begin to come to the Market with their Palme-wine, which they carrie in pots, some bringing one some two pots, as they are able, they come armed to the Market, hauing a hew- ing Knife at their Girdles, and two or three *Affagates* in their hands, but when they enter in- 15 to the Market, then they let their armes in a certain place appointed thereunto, and when they haue sold and gone home againe, euerie man takes his weapons and goes his way, not once changing one with the other, but euerie man takes his owne, and when the *Netherlanders* and the *Afegras* haue done trafficking: when the Countre people come to the Market with their wine, looke what the Pilots or Rowers (that carried the Merchants aboard the ships) haue gotten, or 20 that was giuen them for *Dache*, by the Factors, therewith they buy Palme-wine, and drinke it vp together, they pay for their Wine either with Gold, or Linnen; but for the most part they pay for it with Gold, which they weigh verie narrowly, one vnto the other, and when there are many Merchants, and that the Wine is much desired, then it is oftentimes dearer then *Spanisb* Wine is with vs.

Besides this, the Market folke know euerie one their place, and where to fit to sell their 25 wares, as those with fruit stand in one place, they with Sugar Canes in another place, they with Wood, Water, and Bread by themselves; and those that sell Wine in a place by themselves, but the Palme-wine which is brought thither by Sea, from other places, that is ne- 30 ver brought to the Market, for many times when it comes in the Canoes in the evening, when the people haue need thereof, as soon as it is brought on Land, the *Netherlanders* stand readie vpon the shore watching for it, and going to the Merchants, euerie one takes a Pot, and carries it away, so that they haue presently sold it, & the Merchant needs not fear that his Wine will fowre for want of vnterface, for they are so greedy of it, specially for to drinke, that oftentimes they fight 35 and fall together by the eares for it.

They vie no monie nor any kind of Mint, wherewith they pay each other, but when they buy any thing they pay for it with Gold, and that by weight, and it is a verie small parcel that 40 hath not some kind of weight to weigh it withall, and they pay each other with foure square pieces of Gold, weighing a graine or halfe a graine. The cause why they pay in this sort, and haue this custome, is by means of the *Portugals* of the Castle of *Mynd*, which shewed them this way, for before the *Portugals* came thither, the *Negros* knew no such thing, but when they 45 bought any thing, they exchanged wares for wares, but the *Portugals* came thither had no else, and abundance from worke, or their Sunday, which they call *Dio Fetisso*, which in our speech should signifie Sunday, but they obscure it not vpon our Sunday, nor vpon the *Senes* Sab- 50 bath Day, but hold it vpon Tuesday, the second working day in the weeke; what law or opinion they haue to moue them thereto, I know not, but they hold Tuesday for their Sunday, and that day the Fishermen goe not to the Sea for fish: The women and Countre people that day bring no Wine to the Market, but all the Wine which that day they draw out of the trees, they deliuer it vnto the King, which in the evening hee giueth vnto his Gentlemen, and they 55 drinke it among them. That day they doe no kind of worke, nor traffique with other but such as dwell on the Sea-side, refining not for all that to goe aboard the ships, and to buy wares of the *Netherlanders*. In their Markets they haue a square place foure foot square way, supported with foure Pillars, and about two cubits high from the ground, flat on the top and covered close with Reedes, and hanged round about with Piles or *Fetisses* of straw, wherein they lay Millia with 60 Palme-oile or water, and giue their god that to eate and drinke to sustaine him withall, that he should not die for hunger or thirst, thinking that hee eateth and drinketh it and liues by it, but the Birds of the Aire eate the graine, and drinke the water, and when it is eaten they anoint the Altar with Oile, and set more meate and drinke vpon it, thinking thereby to doe their god great sacrifice and seruice.

They haue also a Priest, who in their speech they call a *Fetisser*, hee vpon their Sabbath day 65 sits vpon a stoole, in the middle of the Market before the Altar or place wherupon they sacrifice. Hee

Fetisso day. An Ethnick Sabbath.

Fetisso means.

see vnto their *Fetiso*, then all the men, women and children come and sit round about him, and there he speaketh vnto them, & they sit full to hear him but what it is, or what it meaneth they cannot learne, nor perceiue, neither can you get it from them, for I haue oftentimes asked them about it, but they will not tell, but are ashamed to declare it. But I haue seene this *Fetiso*, haue a pot with a certaine drink, (wherein there was a Snake) standing by him, and a Wife, and some women with their little children went to him, which children hee stroaked with colour, or with some of that drinke, and so they went away, which I gesse to be a kind of Salve against their *Fetiso*, for they esteeme their *Fetiso* to be both good and cull. And when their *Fetiso* hath made an Oration vnto them, then he stands vp and kneareth the Altar with his Wife, and drinke out of his pot, and then the people sing certaine words and making a great noise among them, clapping their hands together, cry I. *ow, I. ow*, and therewith their preaching is done, and so euerie one goes home to his house.

Their Mattins. They hang many straw Wipes vpon their heads, and thinke thereby to bee free and safe as long as they wear them, and that their *Fetiso* can doe them no harme. In the morning betimes when they haue waltz their bodies cleane, they stroke their face with white stripes, made of earth like chalte, which they doe in honour of their *Fetiso*, and vse it in stead of priars in a morning; when they eat any thing they present their *Fetiso* (the straw Wipes) which they wear about their faces, and also the first draught that they drinke, giuing them to drinke, which if they doe not, they thinke they shall haue no good lucke that day, for they periwade themselves that their *Fetiso* would not otherwise suffer them to be quiet. When the Fishermen take but small force of fish, then they thinke that their *Fetiso* is angrie, and therefore will giue them no fish, then they make a great cry among them, and goe to their *Fetiso*, and giue him Gold to conuier their *Fetiso*, to lend them store of fish. This Coniurer presently goes, and makes all his Wiues (two, three or foure, or as many as he hath) put on their best apparel and ornaments, and with them goes howling and crying round about the Towne, striking themselves vpon their breasts, and clapping their hands flat together, and so making a great stirre and noise, goe to the Sea-side, and taking boughes from the trees, hang them about their neckes: then those trees they esteeme to be their *Fetiso* *Drumme*, comes with a Drumme, and plaies or founds before the trees, which they esteeme to be good for that purpose, which done hee goes to the Sea-side, and when they haue spoken one vnto the other a good while, he casteth Millia into the Sea for his meate, with other colours, thinking that thereby their fish is appeased, and will let them take fish enough.

When the King receiuech not custom enough, to maintaine himselfe withall, then he goeth to a tree which he esteemeth to be his *Fetiso*, and sacrificeth vnto it, carrying it meate and drinke, then the Coniurers come and conuier the tree, to tell them whether there will any Merchants come or not, which to doe they make a heape of albes, in forme like a Sugar-loafe, and cutting a bough from the tree flake that in it, then they take a Basen of water and drinke out of it, and therewith sprinkle the bough of the tree, which done they speake each to other, and then as they speake they sprinkle more vnto it, after that they take some of the albes, and be-dawbe their faces therewith, and in that manner vse many foolish and vaine Ceremonies, and not long after they shall heare a voice which is the Demill, that faile something vnto them, and therewith they goe home againe, and bring word what their *Fetiso* hath said. They hang many of thole things that their children for disfeates, as is said before, as also of their drinke of ielousie.

Funeral Rites. When any man dieth, they also make a *Fetiso*, and desire it to bring the bodie into the other world, and not to trouble it in the way as it goeth, then the next our neerer kinsman killeth a Hen, and dresseth it ready to be foddren, which done, they goe and sit in a corner of their house: and with him take all his *Fetiso*, and place them in order, as their greatest Gold in the middle, and the rest of manner lost by it, then he takes certaine beades, some made of shils, some of Beanes and great Pease, and others of feathers, mixed with Buttons made of barks of trees, and hangs them vpon their *Fetiso*. After that they take the blood of the dead Hen, and therewith sprinkle their *Fetiso* (for dead man must offer blood vnto his god) then hee fetcheth certaine Herbs out of the field, and hangs them about his necke like a chaine. In the meane time, while the man is in this sort made ready. The Hen is foddren, and being foddren then he brings it, and putting it in a Platter, sets it in the middle of the *Fetiso*, which done, hee beginneth to conuier, using many words, and casteth water or wine of Palme vpon his *Fetiso*, then he takes two or three of the greene Leases, which hee hath about his necke, and rolleth them betwene his hands, making a little bowle or bale thereof, which he takes in the two fore-fingers of both his hands, and thrusts it betwene his legges, twice or thrice one after the other, saying, to his *Fetiso*, *Auic*, which is as much as if he should say, All haile. After this he wringeth the sap out of that ball, and lets it drop vpon his *Fetiso*, which done hee laies the ball vpon the ground, and takes two or three Leases more of the Herbs hee hath about his necke, and rolles them in his hands, and hauing made them in a Ball, thrusts them betwene his legges, speaking certaine words as afore said, and then lets the sap drop vpon his *Fetiso*, and this he doth vntill such time

Confutation with their Oracles.

Cap. 3. Cap. 1.

as he hath rolled and wrung all the greene Herbs in that sort, which hee had about his necke; then he takes all the beades or Leases together in his hand, and thereof maketh a ball as bigge as a mans fist, wherewith hee wringeth his face, and that also is a *Fetiso*, which being done the dead bodie shall rest in peace, and therewith hee picketh vp all his trinkets, and laiceth them aside vntill another time, that some other bodie fetcheth him a worke. This kind of Superstition they esteeme for a great holinesse for their bodie; for when they goe to warre they hang such beades about their neckes, armes and legges, thinking that their *Fetiso* will defend them thereby, and preserve them from killing, and thinke that they need not feare any thing. They esteeme the *Pitior* also for a god; for when they goe from one Towne to another, and leaue it call, they take all exceeding ioyfull and glad, for they say that it is a *Fetiso*, which speaketh vnto them, saying, that all those that shall dwell in the way, shall haue no hurt, nor need feare any danger, for he will defend them from all men that seek to molest them, and wherefore they heare it crye, there they set Millia for him to eat, and pots full of water to drinke, and dare not passe that place without giuing it something, whereby in some corners of streets, and in the Woods you shall see a number of pots; and other meates as Millia, Mais, &c. which they set there to honour the *Fetiso* the *Pitior*, whereby it appeareth that they make great account of Birds and also of some fishes, as of the Tonny, which they by no means will take, but esteeme it to be their *Fetiso* or Sea-god. They take many Sward-fishes, and cutting of the Swords they drie them, which they also esteeme for a great *Fetiso*. Others put their trust in some trees, and when they desire to know any thing they goe to thole trees, where the Demill oftentimes appears in forme of a blacke Dogge, or of such like things, and many times imbuily, and maketh answer vnto such things as they aske him. So that if you aske them any thing touching their beleefe, and they giue you no answer, which maketh any shew of truth, then they say that their *Fetiso* said so, and willed them to doe it, for they esteeme him for their god, and vse many foolish toys and vaine wishes when they pray to him, and serue him, thinking that it doth them good, and that they merit much thereby, yet it helpeth them not. But they rather find themselves deceived, and as they deale with the Demill, and put their trust in him, hee rewardeth them, and yet they desire not to hear of him, but feare him much.

There are some hills in thole Countreies, where oftentimes it thundereth and lighteneth; and thereby manie times some Fishermen, or other *Manes*, are cast away or reueine (soles) of the hill, which causeth them to thinke that their god is angrie, and would haue some meate and drinke, or warenter some other thing, and by that meanes they hold manie hills to be their gods, and set meate and drinke vpon them to pacifie them withall, and they dare not passe along by them, without going vp and giuing them something, fearing that if they did it not, they would doe them some hurt, and make each other beleue such things, and whatsoever they beleue, and once conceiue in their heads, it will neuer be extirped, but haue as firme an opinion of their *Fetiso* as possible may be. But when the *Netherlanders* law them vse such vaine toys, which are so foolish, and laugh and iested at them, they were ashamed, and durst make no more *Fetiso* in their consciences, but were ashamed of their owne apishnes.

We asked them of their Beliefe, and what opinion they had of diuers things; as first, when they died what became of their bodie and soules. They made vs answer, that the bodie is dead, but they knew not what any resurrection at the latter day meant, as wee doe: but when they die they know that they goe into another World, but they know not whither, and that therein they differ from brute beasts, but they cannot tell you to what place they goe, whether vnder the Earth or vp into Heauen, but when they die, they vse to giue the dead bodie something to carrie with him, whereby it is to be marked that they beleue that there is another life after this, and that there they haue need of such things as they haue here on Earth; for when they lose any thing, or when any of their friends is dead, then they thinke that thole that are dead came and fetcht it away, and that they had need of it, but they know not what the Soule nor the Resurrection is.

Secondly, asking them of their god, they made answer, that hee is blacke like themselves, and that he was not good, but did them much hurt. Whereunto we said, that our God is white as we are, that hee is good, that hee doth vs much good, that hee defended downe vpon Earth no faue vs, and how he was put to death by the *Jews* for our sakes, that when wee die wee goe to dwell with him in Heauen, and that there we neither need meat nor drinke, whereto they wondered, and willingly heard vs speake of thole things, and said that we were Gods children, and that hee told vs all things, but yet they murmured, saying, why doth not your God tell and giue vs all things (as well as hee doth to you) and why doth hee not also giue vs Linnen, Cloth, Iron, Basons, and other kinds of wares; wherunto we made answer, that our God sent vs all thole things, and yet that he forgot not them, (although they knew him not) and other fruits, to sustaine them withall, but that they denied, or else they could not conceiue that such things came from God; but to the contrary said that God gaue them no Gold, but that the Earth gaue them, wherein they digge to find it: that hee gaue them no Millia nor Corne, but that they towed

Amulets.

Pitior a *Fetiso*.

Bird and fish gods.

Tree gods; they killed a Demill for cutting thole trees against their will.

Hill gods.

Opinions of the Netherlanders.

Of God.

Miserable and
ridiculous
blindness.

Feare of
Thunder.

showed it, and reapt it themselves, and that the Earth gave it them; that the trees which they had planted gave them their fruits, and were first brought thither by the *Portugals*; that young beasts came of the old, that the Sea gave them fish, which they tooke themselves, with many other such like things, which they would not acknowledge came from God, but from the Earth and the Sea, each according to their natures, but they acknowledge that Raine came from our Saviour Christ, and that by means of our God they had much Gold, for that by means of the Raine they found their Gold, and their Trees and Plants grew, and waxed ripe by means of the moisture, and for that we brought them every thing ready made to their hands, therefore they thinke that we find all such things, and need not goe into the fields to fetch them, as they doe their Fruits.

And when it happened that some of our *Hollanders* being in their Houses, when it began to Raine, Blow, Thunder and Lightning (whereof they are in great feare) went forth through the streets, not once humming the Thunder and Lightning, neither did it once hurt them, they wondered thereat, for they were afraid that if they should come out of their Houses at that time, that it would not be good for them, for that many times, (when it Thundereth and Lightneth there) it hapneth that some of them that are travelling abroad, are carried away by the Deuill, and throwne dead vpon the ground, whereby they are as much afraid thereof, as any man possible can be. And for that they know that our God dwells aboue in Heauen, when it Thunders and Lightens they point vponwards, and call him *Iuan Giesman*. And once wee had a *Negro* aboard our ship, whom we kept prisoner because he brought false Gold, and sent it out to a Tub with gold, which *Negro* euerie morning took a Tub with water in it, and walke his face then in, which done, he tooke his hands full of water, and cast it ouer his head, speaking diuers words vnto himselfe, and after that spit in the water, and vied many other Apish toys, which they seeing, asked him why hee did it, and hee made answer, that hee prayd his *Fenja* that it might raine, that so his friends might find much Gold to release him, that hee might goe home againe.

Circumcision.

They circumsise their young children, therein following the *Mabometicall* Law, with diuers other opinions which they hold thereof, as thinking it euill to spit vpon the Earth, be- sides many other Superstitions which they vie, but altho they think they altogether vnderstand toys, and only trust in their *Fenjas*, were an vntruth, for many of them that can speake *Portugall* (as hauing dealt with them and allday traffique with vs) beginne to leaue those foolish toys, and to haue some vnderstanding of Gods Word, which they doe by reason that wee mocke and iest at their foolish Ceremonies, and for that they say that wee are Gods Children, therefore they beleue much of that which we say vnto them, and begin to know God, but it is without any ground, for they grounded in their owne Superstitions, because they are not otherwise instructed.

Some hate
some loue of
Christianitie.

But the *Negroes* which dwell among the *Portugals*, know much of God, and can speake of his Commandments, as I haue found some among them, that could tell of the birth of Christ, of the Lords Supper, of his bitter Passion, and death of his Retureddion, and diuers other such like points, concerning our Christian faith, specially one which I know well, and that was my good friend, for he could write and read *Portugall*, and was indifferent well learned in the Scriptures. And which is more, when we spake vnto him, and argued vpon some points against the *Idol* faith, or against the Religion which the *Portugals* had taught him (for he had dwelt with a Monk in the Cattle of *Mama*) he would dispute the contrary with vs, and shew that it was otherwise set downe in such a Gospel, and in such an Epistle of the Apostles, & that it must so be vnderstood: whereby we may perceiue, that those among them that haue any vnderstanding of the Christian faith, are sharpe witted, and will loose comprehend any thing: but it seemeth, that it hath not pleased God to call them to the vnderstanding of the Christian faith, and therefore we are much bound to prayse & thanke God, that it hath pleased him to vouchsafe vs the knowledge of his holy Word, and to vnderstand and know what belongeth vnto our situation.

¶ V.

Of their Houses, Townes, Country wayes, Warres, Armes, State of their Kings, Iudgements, Lawes, Justice, Thefts, Promises, Oathes, and other Rites.

Their houses.

Their Houses are not very curiously made, but altogether like, much like to a number of Hog-sties, and I am of opinion, that in many Countries, there are better Houses, then their Houses are; I cannot liken them better to any other thing, then to Soldiers Cabins in Sconces and Bulwarkes: for a man might say, that they haue taken a paternemy them. To build them first, they take foure Posts or Trees, which they thrust

deepe into the ground, which stand foure square; that done, they lay other Beames or Trees vpon them, and bind them fast together; then they take a number of thin small stikes, and in- close their Houses round about, and those they bind very close together, so that you can hardly thrust your hand in betweene them: then they make Morter of a certaine kind of yellow earth, which they find in the fields, and that they beat very small and thin, so long till it be like vnto Pot-earth, which they take in their hands, and dawbe it vpon the small stikes round about their Houses, from the foot to the top, where they desire to haue it close, and with their hands thrust it in betweene the chinkes of the stikes, that it may hold fast, as if it were betweene Lathes, and when they haue made their Houses close in this manner, which is almost halfe a foot thick, and then they let it stand and drie, so hard that it is like vnto stone, and being well dried, then they make another kind of Morter of Red earth, which is as thin as water, and take a wiffe of straw in their hands, and therewith walsh all their house round about within; which serueth them in stead of Painting, whereof they make great account, and take a great pride to paint their houses in such sort, some with white, some with red, and others with blacke, as best liketh them; for the first thing they shew you when you come into the Country is their houses. To couer them, they take two foure square Coverings of Palme tree leaues: they tie fast together, and so close, that they are able to hold out the Raine, which they lay vpon their houses for the Roofs thereof, and bind them fast together, and when it is faire cleare Sunne-shine weather, then they open the Roofs of their house, like two wings, vnder-propping it with stikes, and so let the Sunne shine into their houses, and when it raineth, they let them fall downe againe close together. Before their house they make a foure square hole, like a doore, and make a doore of Reeds, which they open and shut, and bind it too with Withes. The floors are flat and very euen, couered with Red earth, as if they were paved, and in the middle thereof commonly they make a round hole to let their pot with Palme wine in, when they drinke to- gether: in this sort they make two or three houses close together, which are placed foure square; and in the middle of them, there is a place wherein the women dreffe their meat, in which houses they dwell together, as the women in the one, the man in the other, for they are al- together one from the other, and make as many as they haue need of, and close houses they inclose round about with the pale of Reeds, or straw of Maiz, a mans height, or as high as the walls of their houses, which are also but a mans height: so that if it were not for the covering of the house, which standeth paint-house wife, a man could not goe vpright in their houses. Their houses stand altogether in a heape; but because they separate them one from the other by those pales of Straw, by that meanes they shew like streets, and are somewhat separated one from the other. Their streets are so little and narrow, that but one man alone can goe in them, and when it raineth it is very slipperie to goe in their Townes, because the earth is so fattie, but when the Sunne shines, it drieth vp againe, and becomes as hard as a stone.

When you will goe into one of their houses, you must goe so long through the streets, till you find a doore open, wherein being entred, you must passe through all the Roomes, till you find the place where you would be. Their houses are not very full of House-hold stuffe, but commonly they haue wooden Chests, which they buy of the *Netherlanders*, wherein they locke vp their things, so that you fee but little of their House-hold stuffe abroad.

The Kings or Governours houses are commonly in the Market places, which are paved alone by themselves, and separated from all the rest, hauing no other neighbours dwelling by them, but only his wiues and children (for he is commonly better furnished thereof, then the meaner sort of men.) His house is greater and higher then the rest, and hath many rooms which passe one into the other, couered ouer with Reeds, each chamber by it selfe, wherein his men dwell, and his watch stayeth all the day long. In the middle of his house he hath a foure square place all open, but couered ouer for the Sunne, where in the day time he sitteth, with his Gentlemen that come to speake with him, and to passe the time away; at the Kings doore there are alwaies two posts set deepe into the ground, which are full of fresh water, and every day are filld with new water, which I thinke are set there for their *Fenjas* to drinke.

Their Townes that stand vpon the Sea-side are not very faire, but rather filthie places, and stinke like carrions, by reason of the filth which they carry and lay without, not farre from them; and many times, when the wind blowes from the Land, you may smell the stinke of them, aboue a mile and an halfe into the Sea. The Townes that lie inward to the Land, are richer of Goods and Gold, then the Sea-townes, and fuller of Houses and Men; besides that, they haue more Merchants dwelling in them: for, those on the Sea-side are not so rich, nor of so great power, as being for the most part Interpreters, Rowers, Pilots, Seruants, Frier-men, and Slaves to the Inhabitants of the Townes. The King keeps his Court in the neerest Towne that standeth within the Land whereof he is King, and placeth a Captaine in the Sea-townes which are vnder his command. The Land-townes are very great, but they haue no Gates, Walls, nor Forts, nor any strength to resist the force of Enemies. I haue heard some of the *Negroes* that dwell within the Land, say, that there are many great Townes within the Land, much and farre exceeding the Hauen or Sea-townes.

Thefe

Part of
with Darts.
Man-captures.

exceeding fraite, right and sure with their Allagais, that they will not faile to hit a Stueror piece of monie as bigge as a Groat, the rest flou with poisoned Arrowes. The Drummes and Hornes are heard to make a great noise when they fight together, and in this Warre whosoever is taken Prisoner they make him a flau a his life long, and such as are flaine, their bodies are drifft and eaten as good meate. Their Warre are not to cruell as they seeme, nor according to the noise and preparation by them made, and their Warre continue not long, but is soone ouer-past and ended. They also burne cha others Houses and Townes, and drue the Inhabitants out of them.

Securitie.

It hapneth oftentimes, that although they haue no great controuersie with each other, they make peace together, promising not to warre one against the other, and to assure and confirme their promises, they beleue no words, but they send each other a man for a suretie, whom they keep by them, and this man whom they deliuer in this sort for a suretie, is one of the chiefe of their Towne, who being brought to the place where he must remaine by the Kings flauers, he himselfe being brauely drest, and fitteth vpon a flauers holder, and in that fort is carried to the King, and to him they shew much honour, and yet they watch him narrowly.

They also buy many Peeeces, and begin to learne to shoot in them, and haue the vnderstanding to know that a long Peece carrieth further then a short, which both the *Portugals* and wee also teach them. They are very expert in making of Armes, for they make Poniards of an ell long without hilts and four fingers broad, with two edges, the handle being of wood, with a pum-staine kind of fish which they take, which with them is esteemed as much as Gold is with vs, they make sheathes of Dogg or Goates skines, and about at the end of the sheathe, in stead of a chape they put a great red shell, as broad as a mans hand, which is in great estimation with them, others that leue not the ability to buy such flauers, make or buy hewing Knives in fashion like a Gammon of Bacon, broad at the end and narrow before, which cut but on the one side, and in stead of a red shell, they trimme them with an Apes or a Tygres head, and these they sticke in their Girrles, on the one side, and wearre them as they goe along in the freets, and carrie their Allagais in their hands, and if they haue a serpent or a flau, they make him beare the Allagay and Shield before them, and they follow them with a staffe in their hands. The Merchants trauell in the Countrie with their Armes, and their seruants or flauers likewise carrie Armes with them, who commonly haue Bowes and Arrowes, because they are Weapons which are least cumbersome to be carried, for they can carrie them about their neckes.

Their Armes

Their Allagais are made of diuers fashions and of many sorts, but for the most part of Iron, at least two foot at both ends, and that part which they hold in their hands is of wood, both the ends are as heauie of Iron one as the other, because they should weigh an euen weight, and for that one should not be heauier then the other, for if it should they could not strike nor call right with them. They are very curious of their Armes, for they will alwaies haue fixe or seuen of those Allagais in their Houses, which stand in the ground one by the other, with their Shields hanging by them; those Shields they make of wooden hogges, which they fold one within the other, and so make them foure square, but some what bowing like a Buckler, and they are commonly six foot long and foure foot broad, in the middle they make a crosse of wood, and bind it vpon the rest of the hogges, to hold them the faster together, thereof also they make their handles whereon they beare their Shields: some of them of the better sort couer their Shields ouer with an Ox-hide, and put a plate of Iron vpon it two foot long and a foot broad. They make great account of their Shields, thinking that vnder them they haue a great safeguard for their bodies. They make their Bowes of very hard wood, the stringes are made of the barks of trees, their Arrowes are of thimne and tuft wood, the Feathers are made of the haire of a Dogges skinn, wherewith they couer almost halfe their Arrowes, and on the ends they put small Iron heads, which heads when they goe to warre one against the other, they anoint with poison, which is the iuyce of certaine greene Herbs, but they must not carrie such poisoned Arrowes but in time of warre, and that vpon paine of a great forfeit, or some other punishment to be inflicted vpon them that beare such Arrowes about them, their sheathes they make of Goats skines, which they hang about their neckes, and put their Arrowes into it. Their Drums are made of hollow trees, which are couered ouer with Buckes skines, with wooden pinnes, and strike vpon them with wooden stickes made like Spooones or Ladeles. Those Drums commonly lie before the Kings Captaines and Guards Houses, and are sometimes twentie foot long, whercon they play when the King makes a Feast. They also make smaller Drums of hollow trees, which they hang about their neckes, and goe about the Towne, playing on them, those Drums are round about, and vnder very narrow like a funnell, no man may see them but the Gentlemen. They make Hornes of Elephants Teeth, and use these finely with many flukes in them, and in the middle of the Horne they make a small hole which is foure square, and blow at that, but no man may see them but only the King or the Captaine.

Choice of the
King.

They choolse their Kings by the most voices and consents of the common people, for their King.

King James are not successe to any of their children or Kinmen, but when their King is dead, they choolse another to gouerne them, and to possesse the Kingdome, and hee dwelleth in the deified Kings Court, and possesseth all that he inheriteth therein, at his first entrie into the Kingdome, he must buy good store of Cowes, and Palme-wine, and bestow a Banker vpon his subjects, for they make great account of a King that is liberrall, and iustly them, but it their King be courteous, and seeketh to keepe vpon good store of Gold, they hate him, seeking all the meanes they can to find some cause to drue him out of his Kingdome, and to choolse a better according to their minde. As it hapned in my time to the King of *Saba*, (who had bene King of *Infantia*) and was made King of *Saba*, whom they drue out of his Kingdome, and taking all his goods from him, made him goe to *Infantia* againe, from whence he came, and choolse another in his place that pleased them better. And for that cause, the King that will be well beloved of his subjects, euerie three monethes when his Guard or Customers come to pay him that which they haue receiued at the Sea-side, and of the Countrie people for custome, he must make a Banquet, and spend more then hee receiue at that time, and then hee biddeth his *Morians* (which is as much to say as a Gentleman or one of his Countie) and buyeth many Cowes or Oxen, and also all the Palme-wine in the Countrie, that he can get which is giuen by him to the common people, who at that time are very merrie and ioyfull, singing and playing vpon their Drums. The heads of the Cowes are made cleane and fairly painted and hanged full of *Festioes*, which done, they are hang'd very orderly in the Kings chamber one vnder the other, in stead of Pictures, and for a great honour vnto the King, whereby such strangers as come to the Kings Court, may perceiue that he is a good King, and for that cause is much esteemed and beloved of his people. Besides this, they hold another Feast day euerie yeare, as being the day of their Coronation or their *Festioes* day, then the King inuitheth his Neighbour Kings and Captaines, with all his Gentlemen to a Banquet, and makes a great Feast, and that day he prayeth to his *Festioes*, and hee himselfe sacrificeth vnto him, which he doth but once a yeare. This *Festioes* is the highest test in the Towne, which is the Kings *Festioes*, vpon this Festiual day they vse many Apith Toys, as Feencing, Drumming, singing and leaping, the women also are verie merrie and dance, and euerie King holdeth his Feast day apart, and they doe it one soone after the other, which they doe in their Summer time.

On their Sunday at night the King makes a Feast, and buyes vp all the Palme-wine which is drawne out of the Trees that day, and biddeth his wines and children to Supper, and his chiefe Gentlemen, at which time they are verie merrie, for hee eateth but one day in a weeke with his wines and children, and that is vpon their Sunday. These women are verie seruicable to the King their Husband, and euerie one of them feileth him to winne his loue, so that he wanteth no seruice at their hands: euerie one of his wines hath his goods and riches apart by her selfe, and keepeth and feedeth her owne children, and that that is in fauour with the King, wanteth nothing.

When the Kings wines goe abroad, they leane vpon the shoulders of other women that serue them, and are their flauers, and their children are also carried vpon the shoulders of other of the Kings flauers, hee himselfe cometh little abroad, but stayeth alwaies in his House, sometime hee sitteth at his doore but not often, his House is watch both day and night by his flauers, which watch armed in his Court, and in his Chamber, and when hee goeth out they attend on him and goe round about him. In the morning betimes and late in the evening, his flauers blow thofe Hornes of Elephants Teeth, which make a prettie found, for they haue the light to draw their breath in and out as they list, and can answere one the other when they blow. When the King comes out of his Chamber, his wines stand ready to attend on him, to waite his bodie all ouer, and then to anoint it with Palme-oile, after that hee eateth some what, and so lets himselfe downe vpon a stoule, and in his hand hee holdeth a Horle or an Elephants tayle to keepe the Flies from his naked bodie, he is brauely drest after this manner: his Beard is knotted with golden Corals, and other costly things, on his armes and legges hee hath Rings of Gold and other faire Beades of Corall, and the like also about his necke, and so hee sitteth all the day talking with one or other, for he wanteth no company to passe the time away, they haue one attending on them, whom they call *Viader* (which word they haue learned of the *Portugals*), hee is the Kings Treasurer, and keepeth his Gold and other Riches, receiue and payeth all, and doth all other businesse for the King. This man is next vnto the King, and hee commonly hath more golden Rings about his necke, armes and feet, then the King himselfe. When the Kings children are of some yeares, if they will haue any thing they must looke to get it, for the King may giue them nothing to lute illly vpon, for the common people would murmure at it, if the King should giue somewhat vnto them, he might doe wrong to his Gentlemen, but hee giueth them their Patrimoniall goods when they marrie at their countie is; and besides, that hee giueth them euerie one a flau to serue their turnes with all, and they haue nothing else of their Fathers, whereby it falleth out, that when they waxe old, and seeke not to doe any thing, they are no more respected then another man is. The King keepeth them with him to serue him, and when he maketh peace with any other Towne or King, then hee imploereth his children, and sends his

The Kings
Feast.

His wines.

His Guard.

His Viader, or
Treasurer.

His children.

Jonnes

sonnes for hostages, that they may begin to be honored, and thereby attaine to great estate: the revenues of the Fruits, Fish, Wine, and Palme-oile, which the King hath, are sufficient to maintain the King, and his Wives, and Children. His Millie, whereof he maketh Bread, is sowed and reaped for him, at other mens charges; whereby he hath a good life (but yet miserable in respect of ours.) When the King dies he is honourably buried after their manner, and then presently they chuse another, one that is not of the last Kings kindred; but they chuse a strange man, whom they thinke good; and by no means they will chuse any that in any point held with, or favoured the last King. Having made him King, they bring him to the Palace, and he taketh the government vpon him, and hath all the treasure and goods of the dead King, which he got during the time of his Reigne; and that he holdeth, fo that the dead Kings Children enjoy not a penny: but that which he had when he was chosen King, that they take and part among them, as their custome is.

Lawyers.

They vie no Counsellors nor Attorneys, but every man must tell his owne tale to the Judge, who sends for the accused partie; after whose answere, the Plaintiffe speaketh againe: and in this sort they are each of them heard to speake foure or five times, and when the one speaketh the other must hold his peace till he hath done, for they must not interrupt one the other when they speake, vpon paine of corporall punishment, fo that although they bee wild men, and without any civillite or good behavouir; yet therein they vie a very good and laudible custome. When the Judge hath heard them say what they can, according to his owne mind, hee giveth Judgement, which they must stand vnto without appeale. If it bee any thing concerning the King, whereby he is to have any forfeiture or otherwise, the Judge recueth it, and demandeth of him that is to pay it, in the Kings name: which he must pay presently without delay, and if he be not able to doe it, he must presently depart from thence to another Towne, or some other Kings Jurisdiction, and there stay till he hath contented his King, & payed his Fine. If it be a controversie which is to be determined among them and they cannot agree thereon, then they will seeke to kill each other, or challenge their aduerser parties to fight with them, appointing a day and place when they will meet with their Armes to end or determine their controversie. In chemeane time they make their cause knowne to some of their friends, and desire their helpe, (for each of them may have three or foure men to helpe them) and commonly they are of their neerest friends and kindred and when their appointed day is come, each of them goeth with his companions to the same place, and when they meet together with their Shields and Affligates to defend themselves withall, they place themselves orderly in the field one right over against the other, the Plaintiffe and the Defendant standing in the middle, and to begin to cast and shoot at each other with their Affliges, and shoot in that sort fo long vntill that some of them on both sides are hurt, and fall to the ground. Then they cease their Fight, and fo their quarrell endeth. But his side on whom the dead man is found to be slaine, or that hath lost the victorie, cometh to the other partie and desire to have the man out of their companie, that was the cause of that Combat, in stead of the dead man that is slaine. And if he runneth away, and getteth to another Towne, they will follow him, and will neuer leave before they have gotten him into their hands, and none of their Kings may give such a man freedom, nor keepe him secretly in his Towne, but if he can find him in his Towne, he must deliver him to those that seeke after him, and if he doeth it not, then they make complaint to their King, and fo, many times one King makes warre vpon another for that cause when they have found him: he is delivered to the wife of the dead man, and she keepeth him for her Slave, or elle she kills him to another: but if he hath any meanes to pacifie the woman, or the friends of that man, and to redeeme himselfe out of bondage, he may doe it, and goe freely abroad. They are very great controversies that are ended in this manner, for they are no common men that end their quarrels in such sort.

Their Lawes
and execution
of Iudice.

The Plaintiffe certifies the Captaine, who causeth a Drum to be sounded by one of his Slaues, and hee goeth round about the Towne with the Drum about his necke, and with him there goeth two boyes more, each with a Cow-bell in their hands, without Clappers, and they strike vpon them with stickes made of wood, and when they have gone in this sort round about the Towne (which is a signe vnto the people that Iustice is to be executed) then the Captaine with his Gentlemen comes and sit round together in the Market-place, each man with his Armes, vnderwith all the people assemble together, knowing not what the matter is, and goe to the Market-place, where their common assemblies are made, the women standing in one place, the men in another, to heare what the Captaine will say; and he that is accused is presently taken, and kept prisoner in the Captaines house, and if it be a weightie matter, he is bound; if otherwise, he is only kept by the Executioner, and he must not depart from thence before his cause be tried, in the meane time, the Captaine with his Gentlemen sit still in the Market-place, to heare the complaints made against the Prisoner, and send him word by his Slaues what accusations are laid against him, whereunto he must presently, without delay, make answere; otherwise, if he cannot excuse himselfe, he must pay the penaltie which he hath incurred; and if he cannot pay it, he must in the Kings behalfe be sold as a Slave, towards the payment of his Fine, and euer after, while he liueth, he must be a Slave: but if he hath done any offence that deter-

ueth death, he may redeeme his life with money, if hee can agree with the King, and content him; which money is diuided among the *Morinns*, which haue the one halfe, and the King the other halfe, without giuing any to the friends of the dead man. And if it be one that hath incurred the danger of paying a Fine for lying with another mans wife, being accused to have won her thereunto by false promises or by force, and hath not kept his promise with her; then the King first taketh all his goods from him, as forfeit vnto him; and the woman must pay two or three ounces of gold for a Fine vnto her husband, or as he fauoreth her, and she can agree with him; otherwise he may put her away, and take another wife, and the womans friends goe and burne, or pull downe the mans house that hath done the fact and doe him all the mischief they can, to make him to leaue the Towne, that they may haue no more of him. In my time, while I lay there, it happened that a man came from one Towne to another, to gather vp his debts, which man a yere before had layne with another mans wife, and the same woman was then by chance come to the same Market, and seeing him, went straight and complained to the *Ene*, (which is the Captaine) who presently caused him to be taken; and their Counsell being assembled, there before them the woman complained that he had forced her, and had not paid her according to his promise: he made answere, that he did it with her good-will, and although neither of them both were of that Towne, yet their cause was heard, and as good Iustice fled towards them, as if they had beene Inhabitants of that place, and after long disputation by them made, the *Fessiffe* (which is the Priest that conuerteth their *Fessiffe* or gods) came thither with a certaine Drinke in a pot, and let it driue before the Captaine, the woman tooke the pot and drunke thereof, to iustifie that he had not contented her for the losse of her honour; and if hee would haue drunke thereof before the woman drunke, to iustifie that he had paid her, and owed her nothing, then he had bene quit from paying any thing; but knowing himselfe to be guiltie, he durst not drinke, but was found guiltie, and was iudged to pay a Fine of three Bendies, which is fixe ounces of gold.

Executioners.

This Drinke among them is as much as an Oath, and is called *Enchenkenous*; which they make of the same Greene herbs whereof they make their *Fessiffe*; and as they say, it hath such a force, that if a man drinketh it falsely, their *Fessiffe* catcheth him presently to die; but if they drinke it innocently, then their *Fessiffe* suffereth them to liue. By reason of the great hatred and enie which they beare one vnto the other, they accuse each other, although it bee for a fiction. And if a man hath married or bought the sister of that man that is to pay a Fine vnto the King, and is not able to doe it, then his sisters husband must ioyne with him to doe it, and helpe him to pay his Fine, fo they dwell both vnder one Jurisdiction, and for that they must agree together; for before all things the King must be paid his Fines, by one meane or other, or else they must goe out of his Countrey, and dwell in another place; and fo if he be not able to pay his Fine, then he taketh all his Wives and Children, and goeth to another Towne, and which is more, all the friends they haue dwelling in that Towne must also goe with him, and dwell all in that place, vntill they haue agreed with, and paid the King his Fine: and when they come againe, then they goe and see their friends, and aske them for forgiveness, and seeke and make peace and friendship with them, as they had before; the one going to his friends, and the woman to hers. The cause why their friends also depart and leaue the Towne, is, because they should not be molested nor troubled by the King for the same. The Fine which they pay for Theft, is fixe ounces of gold, or three Bendies of their weight; for in that Countrey they are not put to death for it. But if they steale any thing from the *Netherlanders*, they pay no Fine, but onely when they steale one from another. If any man hath falsified Gold, and carried it to the *Netherlanders*, and that they complain thereof vnto the King; he must pay a Fine for it, as the case requires. If much Gold be falsified, many times they are sold for Slaues. And all these Fines are the Kings, to maintain his expences. If it be a case wherein any man hath defused death, and that he cannot pay the King but with his life, then he is iudged to die, and without any more delay, the Executioner, or hee that is appointed to doe it, taketh him, and bindeth his hands behind him, and then couering his eyes, leadeth him into a Field, or a Wood, or where he thinketh best; (hauing no place purposely appointed to doe it in) and being there, maketh him kneele downe, and stoop with his head, and taking an Affligate, sleppeth backe, and strikes him into the bodie, wherewith he falleth downe, then he takes his cutting Knife, and cuts off his head, and then hee is dead; for they beleuee not that a man is dead before his head is cut off, and therefore when they put any man to death, they cut off his head; which done, hee cuts his bodie in foure quarters, and calls them into the field, to be deuoured by Beasts and Birils. But their friends come and fetch the head, and keepe it for a great Present, fetching it in a Kettle, and then eat the broth thereof; which done they take the bare Scull, and hang it by their *Fessiffe*. The women at that time make a great noise with crying and howling, and take the quarters, and carrie them into the fields: when the execution is done, there are no Officers by, but onely the Executioner and the Partie that is to be executed; but when it is done, then they come about him, and lament the dead man, as aforesaid.

K k k k k

For

Lycodemus
Theuerie.

For stealing, I am of opinion, that of all the Nations in the World, they have not their Masters. They esteeme it a shame to steale one from another, but when they haue stolne any thing from the *Netherlanders*, they esteeme it to be a credit vnto them and bragge thereof, for they esteeme vs to be craftie and subtil men, and when they haue stolne any thing from vs, they thinke themselves to be the subtiler and craftier, and seeke to bee honoured for doing so braue an action.

Lacodemus.

Lead, that is nayled without vpon the ships, to keepe them from being eaten by Wormes, rustie Nayles, Grease, Weights (which they hide in their Haire, Mouthes, or Eares) any other small matters are craftie of their Theft; yea, although they be neuer so great Merchants, and bestow two or three pound of Gold with you for Merchandize, and haue no need to steale, but if any thing bee taken from them, they make so many words and such a noyse, as if it were a matter worthy of death.

They say that they may steale, and we not: I aske them the cause why they made answer, that we are rich and had great store of wares, and brought ships full vnto them, and took great paines and labour to sell it, and were to long before we sold it, that they thought it fit to helpe vs therein, that we might the sooner be rid thereof, that we might fetch others, and that we were clothed, and they went naked, and had nothing vpon their bodies, and that therefore it was freer for them then for vs to steale. When they haue taken any thing and that you misse it, you must presently search them all, for they steale very cunningly, and giue it one vnto the other, and when they come together they part it among them: when you haue found it, and know who stole it, then you must beat him well, be he neuer so great a Merchant, and the rest of the *Negroes* will laugh at them and mocke him, because hee did his businesse no better: but when they perceiue that their Theft is discouered, then they leape ouer-board and get away, fearing to be beaten, and if you let them goe and beate them not at that time when you take them, then they feare a greater matter and expect more blowes, and that you will intrap them, and therefore they will commonly euer after thinke that ship and goe aboard another: but if you beate them for their labours when they doe it, they will not hate you for it, nor shunne the Ship, but will come the next day againe to deale and traffique with you.

Promises.

In their Promises or Oathes which they make vnto vs, they are vnconstant and full of vntruth, but such promises as they make among themselves, they keepe and obserue them well, and will not breake them: when they make any Oathes or Promises, specially, when they will shew it to our *Netherlanders*. First, they wipe their faces vpon the sole of your foot, and then doe the like vpon their shoulders and breasts, and vpon all their bodies, speaking twice each to other, saying, *Iou, Iou, Iou*, euerie time clapping hands together, and stamping with their feet vpon the ground, which done, they kisse their *Fetisse*, which they haue vpon their legges and armes: some for the more assurance of their Promises and Oathes, will drinke certaine drinke, as I haue said before: but he that should repose much trust therein, should loose himselfe and himselfe decieued, because they are not to be credited further then you see them.

§. VI.

Of their Summer and Winter; And of their manner of Tilling and Sowing the Land; Their Corne, Rems, Raines; Beasts and Hunting: Fowles, Trees, and Fruits.

Barren Summer
and fertile
Winter.

Although it is alwayes warme in those Countries, yet they haue a difference in the time of the yeare, and if they account some moethes for their Summer, and some for their Winter. The difference which they haue therein is the weather; for both in Summer and Winter the trees are greene, and some of them haue leaues twice a yeare. In Summer their fields are bare, and in Winter they are full of Corne, and are very greene, so that they haue their Harvest in Winter. The Dayes and Nights are of one length, or else there is little difference: for the Sunne riseth and goeth downe there, commonly at sixe of the clocke, but it is risen at least halfe an houre above the Horizon, before it sheweth it selfe, so that you shall seldom see it cleerely rise and goe downe. The Fruits are there as plentifull and abundant in Winter, as in Summer. When the weather is warmest, and that the Sunne is about their heads. They esteeme that time to be their Winter, which begins in the moethes of April, May, and Iune; because then it raineth and is very foule weather there with Thunder and Lightning, (which the *Portugals* call, *Truados*, and they *Ayembron*) which foule weather and raine followeth the Sunne, and riseth vp with his height, at that time they are most cumbered with raine: but in their Summer they are not so much troubled with it, but then the Earth dryeth and is hard and vnfruitfull, and therefore they thinke that time to fow their Millie and Maie in, but when that time is gone, to beginne their Husbandrie, they goe into the Woods or Fields, and there seeke out a good place, which they thinke fit for their

Myth.

purpose to fow their Corne in, to serue to maintain their Wiues and Children. Their Husbandrie. No man hath any Land to himselfe which hee can or may keepe to his owne vse, for the King hath all the Woods, Fields, and Land in his hands, so that they may neither fow nor plant therein but by his consent and licence, which, when they haue obtained, and haue a place permitted them to fow their Corne in, then they goe with their slaves and burne the Woods, trees, roots and shrubs withall the rubbish downe to the ground: then they goe with their long chopping-knives which they call, *Caddan*, and scrape and raze vp the ground with *Caden* (and all that fourth them to fatten their ground) about a foot deepe, and let it lye eight or ten dayes, and when all of them haue tilled their ground, every man makes ready his seed to fow it withall, vpon their Sunday, and then they goe to their Kings or Gouernours House, of that quarter first, they helpe to till his ground, and to fow his Corne, and goe all together to his field, and take all the rubbish out of the Earth and cast it into the middle of the field, and then once againe take the Earth and fow their Corne in the field. They begin vpon a Sunday, and first serue their Gouernour or King, and when they haue done his worke, the Captain sendeth into the field a great number of Pots with *Palme-wine*, and a fad Goat, with good store of other meate, according to the number of Workmen, and there they sit downe together and make good cheer, and at that time they burne the roots, and it and sing and make a great noise about them, all in the honour of their *Fetisse*, to the end that he should let their Corne grow well and prosperously vpon. When their Captaine or Kings Land is tilled and sowed, the next day they goe to another man's ground, and doe with it as they did with the Kings ground, and there also make good cheer as they did before, and are merrie together, and so forth with the rest whome they helpe. The Corne sowne groweth vp, and lyeth not long in the ground: when it is as high as a mans head, and begins to sprout, then they make a wooden House in the middle of the field, covered ouer with Reeds, and therein put their Children to watch the Corne, and to drive away the Birds, wherewith they are much cumbered. They weed not their Corne, but let it grow vpon weeds and all.

The Millie hath long eares, and is a seed of colour like Hempe-seed, and long like Canarie seed, it hath no sheels, but groweth in a cleane huske, and is very white within. This kind of graine they alwayes had, and serue their turnes therewith before the *Portugals* came thither. In 30 growth and is ripe in three moethes, and when it is cut down, it lyeth a month after in the fields to dry, and then the eares are cut off, and bound in sheafes, and carryed home to their Houses. They vse the straw to couer their Houses withall. This Millie is a verie excellent graine, hath a good taste and is wholsome to eat, it is sweet in your mouth, but gnatheth in your teeth, which cometh of the stone wherewith they grind it. When they haue vied the Land, and their Haruest done, then they sell part of their Corne to other men, which are able to fow it, and that by means get a good quantitie of Gold; they giue some to their King for the rent of his Land, and carrie it home to his House, every one as much as he thinketh good. Forthere is no certaine summe appointed for them to pay, but every one giueth according to his ability, and the quantitie of ground that hee hath vied, and bringeth it vnto the King. In that hee hath at least five or sixe *Bendas* of Gold of them at one time, which they carrie altogether to their King, who welcometh them, and thanketh them for their *Dache* or Gift, and for their labours giueth them their bellies full of meate and drinke, and that they pay to the King for the farme of his Land, and no more.

The Corne by the *Indians* called Maie, by the *Portugals* or *Spaniards*, *Indian-wheat*, and by the *Italians*, *Turkey-corne*, is a Graine almost knowen throughout all the World, and was brought out of West India into Saint Thomas Iland, and they of Saint Thomas (after they had built their Castle) brought it thither for to serue their needfull withall, and sowed it there, for before the *Portugals* came into those Countries, the *Indians* knew it not, but they sowed it first in that Country, and dispersed it abroad among the wild *Indians*, so that now the Country is full thereof, and at this present there is great abundance in *Guinea*. They vse to mixe it with their Millie, and sometimes take halfe Millie and halfe Maie. The *Negroes* that dwell among the *Portugals*, grind it alone without any Millie, and make excellent bread thereof, wherewith they sustaine themselves, and sell it to the *Portugals*: they know how to bake it in such sort, that it will endure good three or foure moethes. The Children also ate it in stead of bread, which they set awhile vpon the fire, and then crush the Corne out of the huskes, such as eat much thereof and are not vied vnto it, vse to bee Scourie and Itchie, or else to be troubled with great blood Veines, for it increaseth blood: it is no lesse nourishing then Corne in the *Netherland*, and in a manner refresheth like our Corne.

The people of the West Indies can make Wine of Maie, which they call, *Chicks*, wherewith they will make themselves drunke, as if it were of Wine made of Grapes, and for that they know, that Corne sowed or strept in water maketh a kind of drinke, wherewith a man may make himselfe drunke. Therefore they lay this kind of Graine to soake in the water till it is soft, and then they brew thereof, as some of the *Negroes* in *Guinea*, which deale with the *Portugals*, also doe, and call it *Petrou*.

Kkkkk 2

This

This Maie will grow in a myoff fandy and hot ground, and beares twice a yee: it is not fowed like other Corne, but it is thrust into the ground, as we vife to doe Banes in our Country: it lieth not long in the fandy, but fooner fpringeth vp, and groweth higher then a mans length aboue the ground, like to great Reeds that grow in the water, or in drowned land, where with husbandmen vife to couer their heads: eury Reed hath his eares whereon the Corne groweth, and notwithstanding, that they are heavy eares, as big as yong Cucumbers, and thar aboute like the top of a Steeple, yet eury Reed hath feuen or eight eares vpon it. I haue told vife hundred and fiftie Graines vpon one Reed, which came of one Graine alone. They are of diuers colours, as White, Blacke, Yellow, Purple, &c. and fometimes you fhall haue three or foure colours thereof in one eare. There are two forts thereof, great and fmall, the great Graine is ftronger then the fmall. They vife the Reed to couer their houfes.

Raine hurtfull. They fhun the Raine, and efteeme it to be very ill and vniwholfefome to fall vpon their naked bodies, which they doe without great reafon, for we find our felues to bee much troubled therewith, when we trauell fpecially when it raineth much, and much grue *Francisco*, as it doth once a yere. In thofe Countries, which is in Aprill, May, and Iune, at which time there are fuch Tempests of Thunder, Lightning, wind, and Raine, that it is incredible, fpecially the Raine vnder the Equinodiall Line, is fo vniwholfefome and rotten, that if a man hath bene in the Raine, and is thorrow wet, and fo lieth downe to fleepe in his Cabin, in his wet clothes, without putting them off, he is in danger to get fome fickneffe; for it breedeth Feuers: and againe, if you die not your vife clothes prefently in the Sun, but forgetting them, chance to let them on, he, they will rot with the force of the water, in fuch fort, that you may plucke them in peeces with your fingers. And they find no leffe vniwholfefomeneffe therein: for when it begins to Raine, they get them out of the vife, and if any drops of water fall vpon their naked bodies, they fhun and fhake, as if they had Feuers, and caft the armet ouer their fhoulders to keepe the Raine from them: which they doe not, becaufe the water is cold, for often times it is as warme as if it were fadden: but becaufe of the vniwholfefomeneffe for their bodies, which they find thereby. And when they haue troden in the day time in the water with their feet, at night they make a fire, and lie with their foles of their feet againft it, which they doe, to draw the moyfture of the water, which is gotten into their bodies, out againe at their feet: then they anoint their bodies with Palme Oyle, which they vife alfo for a beautifying to make their bodies thine, and that they doe to fhunne the Raine water within thofe Countreys (as many men write) is very vniwholfefome, and thereof many and dangerous difeafes are ingendred.

Palme Oyle. They haue Elephants, Leopards, Tigers, Cats of the Mountaine, Monkeys, Foxes, Harts and Hinds; it is faid, that in this Countrey there are white Elephants: but I could neuer vnderftand it from the *Negros*; themfelves.

I haue omitted the fish and fifhing in their beafis, &c. Great Snakes. There are the greateft and moft venomous Snakes that euer was fene, there was one in my time taken there (as the *Negros* tell me) which was thirty foot long, and as much as fix men could carrie; there is alfo a beaf like a Crocodile, but it neuer goeth into the water, as the Crocodile doth; which is called Langaud.

Spiders. There are Spiders as big as the palme of a mans hand, and great fore of them. Camellions and Agutins a great number, but they efteeme not them to be venomous, for they drie many of them & eat them. There are many Dogs & Cats, fuch as we haue, but their Dogs haue fharpier fnowes than ours, and their cats fhare of wool, they cannot burke nor make a noife, they are very faire beafis for colour, as blacke, red, white, and yellow Spanifh, &c. They are alfo a little fmaller footed than ours, fo that they are not much vnlke the Dogs in our Country, but they are vnlike to ours in one thing, for when you ftrike them, they run away, and make no noife, nor once offer to bite you; but when you run away from them, and are afraid of them, they will leape at you, and bite you by the legges: thofe Dogs they vife for their neceffitee, and eat them, and in many places of the Countrey they are brought and driuen to the Market like heepe or hogges, being fold one to the other with firings, they are called *Eksa*, or *Cabra de mato*, which is a wild fheepe, it is the firft gift which a man of that Countrey giueth when he buyeth his Gentilitie, they make much of our Dogs in thefe Countreys, for when they barke, they thinke they fpeake; and for that caufe efteeme greatly of them.

Cats. Cats alfo are there much efteemed, becaufe they take Mice, wherewith the Inhabitants of the Townes are much troubled, they are called *Amhuia*, they haue very faire skins, and are very good Moufers, they vife alfo to eat them, they were firft carried hither out of Europe.

Elephants. If they know where any Elephants are, they vife all the means they can to take them, for they eat them all, although they fhould thinke like a Carrion, and that a thoufand Maggots crept out of them. Where they know that they vife often times to come; they make great pits, which they couer ouer with ftraw and foule leaues of trees, which the Elephant knowing nothing of, goeth that way as he was wont to doe, and fallies in: the pit, and cannot get out againe.

The *Negros* hearing that hee is fallen into the pit, run thither with their weapons and finite him into the body with Affagies, and fo kill him; which done, they leape into the pit, and cut him in quarters, and eury one may go and fetch his part thereof when he will, of the hide they make fhoes to fit on: the tale is giuen to the King to beat the Flies from his naked body, and are much efteemed off there; with no leffe fubtiltie they take the Leopards, for they doe them more hurt then other beafis: and becaufe it is a cruell beaft to fpye and defroy men, keeping in the way where men fhould paffe along. In eury foure cornered way, or at the end of the ftreets, they make houfes with wooden pales, which are like to Rat traps, wherein they put Hens, Sheepe, and other things which hee defirgth to eat, where the Leopard cometh to eate his prey, is taken with the fall of the trap, and kild with an Affagie; they efteeme much of the skin, whereof they vife to cut Gridles, and to make Caps. There are no Horses in this Countrey, and when there were fome brought vnto them for a great Prefent; they kild them and eate them: becaufe their flefh femed fweet vnto them.

Oxen. The Oxen and Cowes that are found in that Countrey are not very great, but of bigneffe like great Calues: their hornes ftand backward on their heads, they are not milke, for they giue none; they can hardly bring vp their yong Calues, by reafon of the fmall moyfture that the Cowes giue their Calues, by means of the drie Countrey wherein they are, and by reafon of the heat of the land.

Hens and Goats, (which with them are heepe) that they haue there, were brought thither by the *Portugals* of S. Thomas, the Hens proper and create well there, and are frefat with the Millie that groweth thereas if they were Capons; but they are commonly fmaller than ours, the Egges which they lay are no greater then Pigeons Egges. The Dokes which they haue there, were alfo brought thither either by the *Portugals*, and are called *Abraunna*, which it is much to fay, as Birds brought thither vnto them by white men. They are very like to our Pigeons, but their heads are leffe, like Sea-mewes, there is no great flore off, chent in the Countrey.

The Hogs alfo were brought them by the *Portugals*, and are called *Ebbis*; they are very little, but very fweet and pleasant to eate, but not fo good as the Hogs in *Metamora*, where the Hogs flefh is as daintie as Hens flefh: and becaufe it is a very vniwholfefome place, they giue their ficke men Hogs flefh to eate, in ftead of Hens flefh: they haue alfo not long fince gotten fome Geefe out of a thip of *Holland*, which they call *Apata*, which are there much efteemed off, becaufe they are but few.

The Countrey is full of Monkeys, of diuers formes, for fome of them haue white beards, and blacke Mufkshoes, with fpeckled skins, their bellies white, and vpon their backes they haue a broad Tawnie ftrake, with blacke Pawes and a black Tayle, and by vs are called *Board-men*: There are fome called white Noles, becaufe no part of them is white but onely their Nofe, there is a third fort, called *Boord-men*, thofe thum men very much, and finke flicily, by nature they are very crafty: the fourth are very like to the *Jacken*, which are found in the Graine Coast; there are alfo many Monkeys of diuers, other fashions, they take the Apes and Monkeys with fprings which hang vpon the trees, where into the Apes and Monkeys leape, and are taken by the *Negros*. Musk Cats are there in great abundance, the *Portugals* call them *Cato dehaia*, which is *Agalia* Cats; the *Negros* call them *Kemken*, thofe kind of Cats are alfo found in *East India*, and in *Iana*, but they are not fo good as thofe in *Guinea*; or of the golden Coast, they are there called *Caffory*, thofe Cats are much efteemed of by the *Portugals*, whereby they reape great profit, fpecially by their *Agaly* or Musk, which they take from them, and make them cleane; and then it is put into glalles, and carried into *Lifbon*, it is a kind of beaft much giuen to bite, and to eate flefh: becaufe they giue them flefh (as Hens, Pigeons, Goats, and other cofly meates) to eat. They eate themfelves in a place apart, and leaue it by and neuer leaue it; it is almoft like a Foxe, but their tayles are like other Cats, their skins are fpeckled like a Leopards skin: the *Negros* take many of them in the woods when they are yong, and fo bring them vp; but becaufe they haue no skill there how to vife them, they fill them to frangers. The Male Cats are the beft, and yeeld the moft *Agalia*, by reafon that the Females piffe in the od whereabout the Musk groweth, and piffe it out with their water; when you perceiue that they reape their bagge, you muft take their *Agalia* from them, for they doe it to be rid of it: the wilder and wofe they are to rule, fo much the coftlier and better their *Agalia* is.

There are Hares alfo in this Countrey, fpecially in a place called *Aksa*, in forme like ours, and becaufe that Countrey is low Sandy Ground, therefore they are found more there then in any other part of that Coast: when the *Negros* will take them, they goe a great number of them together, to the place where the Hares are, eury one taking with him two or three cugets of wood, as long as a mans arme, and there they compofe the field round about, and flanding about their holes, make fuch a noyfe and crye, and clapping their flickes one vpon the other, that the Hares are fo feared therewith, that they leape out of their holes, and are by them kild with thofe Cugets, which they call at them, and by that means get many of them. Harts and Hinds are fometimes found there alfo, but in fome places more then others, they are of the fime

fishion that ours are in the Low-countries, but they have another kind of homes then ours, they have no expresse kind of Instruments to take them withall: but when they see them goe to the water to drinke, they strike them into the bodie with an Allagae and kill them. Flamingo to take wild beasts is lawful for any man to vie in those Countreys, if they can take them, without punishment for doing it: There are many other kinds of beasts of such several sorts, that man cannot tell what to make them; but for that the *Netherlanders* that vie to *Guinea*, dare not goe farre into the Countrey to take wild beasts, lest they should be taken and intrapped by the *Parings* or their adherents, and made slaves all their lives long: therefore there are many wild beasts that are not knowne by vs, and which the Inhabitants themselves know not, nor can not tell by what names to call them.

Parrots. The Birds that are found there, are of diuers sorts, and are little birds like vnto ours; such, then as the *New Parrots*, whereof there are great flocks, which being young, are taken out of their nests, and made tame, hewing not downe abroad, they are better to teach, and to learne to speake; but they will not prate fo like the greene *Trovan* Parrots doe. They have also all other kind of greene Birds, as big as Sparrowes, like the *Catalinkins* of West *India*, but they cannot speake. Those Birds are called *Aspours*, and by our *Netherlanders*, called *Parokites*. They are taken with Nets, as you vie to take Sparrowes. They keepe much in low Land, where much Come or Millie groweth; for they cate much thereof. Those Birds are very kind one to the other; for when you put a male and a female in a Cage, they will alwaies sit together without making any noyse. The female is of such a nature, that when she is coupled with the male, she respecteth him much, and lesteeth him sit on the right hand, fencing her selfe on the left hand; and when he goes to sleepe, she followeth him; and so they lye together quietly, being almost of the nature of the Turtle-doves. They are of a very faire greene colour, with a spot of orange-tawne vpon their Noses.

There are another kind of *Parokites*, which are much like them, being of the same nature and condition, but are of colour as red as blood, with a spot of blacke vpon their Noses, and a blacke Talle, being somewhat greater than the *Parokites*. There are other Birds not much unlike to Gold-finch, all their bodies being yellow, those Birds make not their Nests in the field, for feare of Snakes, and other venomous beasts; but make their nests very craftily vpon the branches of high trees, and there lay their eggs to keepe themselves from venomous beasts. They so have other small Birds, not much unlike to hedge Sparrowes; but they keepe in the fields among Come, those Birds they thrust into their mouths slurr, and cate them. Feathered Bennes and all: they have flocks of *Blackbills*, with many waken kind of small Birds.

Fierce Birds. The last kind of Birds like Eagles, which have heads like Turtle-cocks, those Birds are harmful, and very fierce, and doe much damage to the *Negros*, whereby they are much troubled, and therefore they carry them meat-vp to the hills, and call them *Pafes de Diago*; which is the Birds of their god, and therefore they do them no hurt, knowing well that they would reuenge themselves well enough: they lie alwaies in myre and dirt, and stinkes ill as a prairie, and you may smell them afarre off. They have some water Snices, but not many. And Turtle-Doves, which have a blacke stroke aboue their neckes like a crowne. There are many *Pheasants*, not much unlike ours for fashion, but have not such feathers, for they are speckled blacke and white, and without long sayles as ours have; they are not of so good a taste as other common Hens are. Peacocke-cocks also I have seene there, not much unlike our Peacocke-cocks; but there is some difference in the Feathers, for some of them are of other colours. *Pheasants* I haue seene there as I said before, which they (saie) for a great *Faigle*, and a South-seaer. Cranes also there are many, and Kites also of the same fashion that our *Holland Kites* are. There is a kind of Birds also there which are like *Spokes*, but they haue not so long red Bils, and make not such a noise.

Sea-cocks. *Phalaris.* Spotted Crowses, and gray Sea-mewes are there in great abundance, with diuers other kinds of Birds, not much unlike ours, but if you make them wall, there is difference betweene them, as some in their feathers, others in their Bils, the third in their feet, and the fourth in their heads, so that there is some difference, although they resemble much; and because Birds are little taken and shone in those Countreys, for that they haue no kind of Instruments to doe it withall, there are great flocks in the Countrey, and by that means, both the beasts and the Birds waste very bold. There are many Owles and Bats which flye by night, and flocks of great greene Frogs, and gray Grasshoppers, and many great Land Crabs, which keepe in the earth, and are of a purple colour, which they euermore for a great preface. When I went by night to walke in the fields, I saw things in the grass that I thinke like fire coales, which I tooke vp and tied them in my handkercher, which made it show with the light of the beaif as if it had burnt: and when I went into the Towne to the *Negros*, and shewed it them, they wondered thereat, and the next day when I lookt on them, they were small blacke Flies, like *Spany* Flies, but were as blacke as Pitch: Flies, Mothes, and Bees are there also to be seene. The Bees make their Hives vpon trees. There are great flocks of blacke Ants, which make holes in the earth, like field Mice, those Ants doe much hurt to the Bees, and cate vp there Honey and Wax.

Ban-

Bannana, in *Brasilia*, *Pacoma*; and the tree *Pagower*, in *Malabar*, *Patan*, &c. is the fruit whereof *Iahu Hoshen* wrote, and calleth it *Indian Figs*, this tree hath no boughes, the fruit groweth out of the tree, and hath leaues or leafs a fathome long, and three spannes broad. Those leaues among the *Turkes* are vied for Paper, and in other places the Houles are covered therewith, there is no wood vpon the tree, the out-side (wherewith the tree is couered when it becometh to waxe old) is like the middle part of a Sine, but opening it within, there is nothing but the leaues, which are rolled vp round and close together, it is as high as a man on the top the leaues begin to spring out, and rise vp an end, and as the young leaues come forth the old wither away, and begin to drie vntill the tree comes to his growth, and the fruit to perfection: the leaues in the middle haue a very thicke veine, which diuideth it in two, and in the middle of the leaues, out of the heart of the tree, there groweth a flower as bigge as an Elfridge Edge, of a russet colour, which at time waxeth long like the balke of a Colewort, whereon the Figges grow close close by the other, when they are full in their huskes, they are not much unlike great Beanes, the flower more and more vntill they be a span long and foure times broad like a Cucumber, they are cut off before they are ripe, and are in that sort hangd vp in bunches, which otherwise are as much as a man can carrie. It also yeldeth good *Tremolite* like Milke (when the tree is cut downe) which cometh out of the bodie thereof, hauing hangd three or foure dayes, they are through ripe, the tree beares but one bunch at a time, whereon there is at least one hundred Figges and more, and when they cut off the bunch of Figges, the tree also is cut downe to the ground, the root staying still in the Earth, which presently springeth vp againe, and within a moneth hath his full growth, and all the yeare long no time excepted. The tree beareth fruit, the fruit is very delicate to cate, you must pull off the huske wherein the fruit lieth, very delighfull to be licks, the colour thereof is whitish and some what yellow, when you licks it, it is soft, as if it were Melle and Butter mixed together, it is mellow in byring, it coleth the mass, much thereof eaten maketh a man very look and raw in the throte, it maketh women lecherous if they cate much thereof. Some are of opinion, because it is so delicate a fruit, that it was the same tree that stood in *Paradise*, whereof God forbid *Adam* and *Eue* to cate. It smells like Roses, and hath a very good smell, but the taste is better. The *Portugals* will not cut it through with a Knife, but brake it, by reason of a speciall obseruation which they haue in the cutting thereof, which is, that then it sheweth like a crosse in the middle of the fruit, and therefore they thinke it not good to cut it.

The *Bachouens* (by vs so called) are very like the Bannanas, for the condition and forme is all one, only that the fruit is smaller, shorter, whiter of colour within and sweeter of taste, and is esteemed to be whollfomer to be eaten then the Bannanas, but there is no such great quantitie of them, and for that they were first brought out of the Kingdome of *Congo*, into other Countries, they haue gotten the name thereof.

The *Ananases* are also a delicate and pleasant fruit for smell, and of the best taste that any fruit can be, it hath also diuers severall names, there are two sorts, the Male and the Female, the *Carians* call it, *Ananase*, the *Brasilians*, *Nam*; those of *Hispaniola*, *Idama*, and the *Spaniards* in *Brasilia*, *Pima*, because one of them found that and the *Pima* first in *Brasilia*, it is as great as a Mellon, faire of colour, some what yellow, greene and carmation, when it begins to bee ripe, it groweth somewhat turneth into an Orange colour, it is of a pleasant taste, and hath a fine smell like an Apricot, for it is as to be smelt faire off, when you see the fruit afarre off being greene, it sheweth like Artichokes, and eaten with Wine, it is light of digestion, but eating much thereof it indurath a mans bodie. In *Brasilia* there is three sorts thereof, each hauing a severall name: first, *Idama*, the second, *Banana*, the third, *Leisama*; but in *Guinea* there is but one sort. The time when they are in their flower is in Lent, for then they are best, it groweth halfe a fathome about the ground, the leaues thereof are not much unlike *Samper Pasma*, when they are eaten, they are cut in round slices, and sopt in *Spany* wine; you cannot cate enough thereof, it is verie hot of nature, and will grow in moist ground, the tops that you take out of the Vine tastes like sweet Muske, and if you doe not presently wipe the Knife wherewith you cut the fruit, but forgetting it let it lye halfe an houre, it will be eaten in, as if there had bene figne water laid vpon it, being eaten in abundance and without knowledge, it causeth great sickness.

There are great flocks of *Inianus* growing in *Guinea*, in great fields, which are fowed and planted like Turnips, the root is the *Inianus*, and groweth in the Earth like Earth-nuts, these *Inianus* are as great as a yellow root, but thicker and fuller of knots, they are of a Mouse-colour, and within as white as a Turnip, but not so sweet, being put in a Kettle and loddn with flesh, and then peeled and eaten with Oyle and Pepper, they are a very delicate meate, in many places it is vied for bread, and is the greatest meate that the *Negros* cate.

The *Batatas* are somewhat redder of colour, and in forme almost like *Inianus*, and taste like Earth-nuts, those two kinds of fruit are very abundant in *Guinea*, they are commonly roasted, or dide eaten with a hodge-pot in stead of *Parfenis* or Turnips.

The *Palme-wine* tree is almost like the *Cocos* tree, or *Lantor*, which diuers others, and are of

Bannanas, or
Indian Figg.Bachouens, or
Bannanas de
Congo.

Ananase

Inianus.

Palme-wine
tree.

* Ormus.
At Bagher in
Babylon, there
are the like,
furnished to
come by draw-
ing bad water
in that place,
as M. Ant. tem-
pkins observed

The Negroes themselves are much troubled with them, especially those that dwell about the castle of *Mina*, and it is a thing to be wondered at, for the Negroes that dwell but 25 miles lower Eastward, are not troubled with worms as their neighbors are. And another* (whereof *John Haydon* speaketh in his *Travels*) are troubled therewith, for the *Ilancs* or *East India*, *West India*, *China*, *Tragula*, and other strange Countries are not troubled therewith, nor know not thereof, and which is more; They of the Island of *Saint Thomas*, which men esteem to be the most wholesome place in the world, and wherein so many men are sick, and lose their lives, know not what the worms meane, but wondered much therat, when it was shewed them of such as had them. And those with the *Hollanderz* in *Guinea*. The Negroes themselves knew not whereof they are ingendred, but the greatest presumption is, that they proceed and breed of the water which men buy of the Negroes, which they take out of Wells or Pits, and it is very likely (as we find by the experience) that they breed of the water; for in *Ormus*, or in those parts, the fresh water is fetched up in pots by duers, eighteen fathome deepe vnder the salt water, which those people drinke, because they are there also troubled with worms, and as some men write: the *Indians* themselves say, that they come of the water. Such as have them are in great paine, for some of them can neither goe nor stand; some neither sit nor lie, others lie wholly in dispaire, as if they were fencelesse, and sometimes are faine to be bound; some have them with a feuer, or shaking, as if they had a feuer; some get them on a sudden, others have them before they know it, and have little paine therewith; so that the worms these themselves duers wayes: they appeare with a little Blain, others with a spot like a Flea-biting, others with a little swelling, so that you may often see the worms between the skin and the fleth, others shew themselves with bloody vaines, &c. It must shew it selfe before men vie any remedie for it: neuerthel. it, it sheweth it selfe many times too much, and too soon, for it were better that it came not so soon, nor appeared at all, but suffered men to be at ease, it will seeke to helpe itselfe, and thrust out its noile, which a man must then take hold on, lest he creep in againe: if he doth it himselfe in duers places, as in a mans legges, in the sole of the foot, in the armes, knees, buttocks, and commonly in places of a mans bodie, where there is much flesh; and some men have them in their priuie members, and which is more, in their cods, with great griefe and painefor those that have them there, in which extreme paine. But it is true, that one man hath less paine with them than another, and shal also be sooner healed of them than another; which cometh by the handling or dealing with them, for it is very good, when a man findeth himselfe to be troubled with them, to be quiet, specially being in his legges, and not go much, and to keepe the place warme where they begin to appeare; for thereby they shal indure lesse paine, for they come better out of a mans flesh with warmth, than with cold and disaile. For some men have little respected themselves when they have had the worms, so that they appeared with a great swelling, whereby they indured much paine, and were in hazard to lose their legges or their armes. When it comes forth so farre, that a man may lay hold on it, then they must draw him out till hee flayeth, and then hee must let it rett till hee beginneth to come forward againe, and as much thereof as is come out of the bodie, must bee wound vpon a stick, or bound close to the houle, with a third that hee creepeth not in againe. When hee cometh out every time, he bringeth goodfoore of matter with him, and a man must euery day looke vnto it, and draw him so long, till he be out, but you must not draw him too hard, lest he should breake, so that by reason of the poyson that is in him, the wound will fetter: It happeneth oftentimes, that after there is one worrne drawne out of a mans body, that there cometh another in the same place, & hath his issue out at the same hole. Some men are fonder rid of them than another, for some are eased in three weekes and little time, and some are three months in healing of them, some men haue more wormes than others; for some haue but one worrne, and others ten or twelue, as I my selfe knew one that had ten wormes, hanging out his bodie all at one time, and I haue known men that had wormes that began to open themselves, and crept in againe and consumed away, so that they had no more trouble therewith but the next Voyage after. They are of diuers lengths, and greatnesse, some are of a fathome long, some shorter, as it falls out in thicknesse they differ much, some are as thicke as great Lute-strings, and like common pearle wormes, others like small Lute-strings, and some as small as flaxe or fine thread, some say that they are not liuing, and that they are but bad sinowes and no wormes. I haue not long since seene a man that had certaine wormes which shewed themselves, and the Surgeon drew a worrne out with one pull, and the worrne being drawne out, and held up on high, wrung and wringed it selfe, as if it had bene an Eke, and was about five quarters long, and as thicke as a Lute-string, if it were but a sinow, it would haue no life in it, and therefore they are natural wormes. The Negroes vie no kind of Surgerie for them, but suffer them to haue their coure, and wash the face with Salt-water, which they say is very good for it.

Note that our returne backe from *Mouze*, we vfe to put off from that place, from whence you must lett sayle with a wind from the land, and hold your course as neere by as you can, loosing no wind, and yett shal hardly get about *S. Thomas*, or *Rio de Gabon*, because of the streame which drieth you East & by North, & East North-east towards the land. To the *Bonites*

Fernando Poo, which you must beware off, for he that falleth into that *Bombe*, will hardly get out, because of the streame, and is in danger to be cast away in that place, or else he must haue some stormes or winds out of the North, and so come out Southward, otherwise it is hardly to be done; for there are some, who having had the wind a little counter, were fixe or seven weekes before they could get to *Cape Cape Confusion*. Here you must note, that the neerer you come to the Equinoctiall line, the wind bloweth the more Southerly, so that as you passe vnder the line, the wind bloweth South, and South and by East, and somewhat higher, you must also note, when you see great flying Fishes, that you are not farre from *Saint Thomas*, or about the *De Principe*.

§. VIII.

The passage from the golden Coast to the Kingdome of Benni, or Rio-de Benni, and Rio Floreado: The Citty, Court, Gentry, Apparell: also other places aduyning, described.

10 **O** that the gold Coast reacheth no further then from *Cape Detres Passas*, to *Rio de Ula*, therefore those that will goe from the golden Coast, to the Kingdome of *Benni*, must hold their course along by the land, and along by the Riuer of *Rio de Ula*, *Rio de Adra*, and *Rio de Lago*. These Riuer were neuer entered into, because there is nothing to be had in them, but a little quantitie of Elephants Teeth; so that the labour to fetch it, is not worth the paines, by means of the dangers that a man incurreth by entering into the Riuer, by reason of Sands. Before at the mouth of the Riuer of *Fernando*, there lieth an Island, and the Riuer is so indifferent great, that a man may well know it. The land reacheth most being about forty miles) to *Rio de Adra*. This Riuer is much vfed to be entered into by the *Portugals*, and is well knowne, not because of any great commoditie that it therein to be had, but because of the great number of slaves which are bought there, to carry to other places, as to *Saint Thomas*, and to *Brasilia*, to labour there, and to remitt Sugar: for they are very strong in hand, and can labour stoutly, and commonly are better slaves then those of *Gabon*, but those that are sold in *Angola* are much better. In this Riuer there is no speciall thing found, which is of any value, but some Blew, Greene, and Blacke stones, wherewith they grind colours, and for their fairenesse are desired of other Negroes, specially in the golden Coast of *Guinea*, where they are much esteemed of by them. There both the men and women are stark naked, vntill they be sold for slaves, so that they are not ashamed to shew themselves one to the other, as they themselves assume, and by reason proue, saying, that a man more couereth and desireth a thing that hee seeth not, or may not haue, then that hee seeth or may borrow or haue, and for that cause they hide not their priuie members. There the *Portugals* Traffique much with *Baikes* to buy slaves, and the Inhabitants are better friends with them, then with any other Nation because they come much there, and for that no other Nations come to buy slaves there, but the *Portugals* onely. And there are some *Portugals* dwelling there, which buy much wares and Merchandizes, such as there to be had. From *Rio de Adra*, to *Rio de Lago*, is ten miles, and in that Riuer there is nothing else to be vfed, and therefore it is not much vfed, so that *Rio de Adra*, is more vfed then *Rio de Ula*, and *Rio de Lago*; from *Rio de Lago* to *Rio de Benni*, is about twenty miles, so that *Benni* is esteemed to be part of the golden Coast, that is about one hundred miles from *Mouze*, so that in two dayes with helpe of the streame, a man may get thither, where as men are wont to be fixe weekes before they could turne backe againe from whence they came.

20 The Towne name is to be very great, when you enter into it, you goe into a great broad street, not paved, which seemeth to be fuen or eight times broader then the *Wormes* street in *Amsterdam*; which goeth right out, and neuer crooketh and where I was lodged with *Adriens Cornelison*, it was at least a quarter of an houres going from the gate, and yet I could not ride to the end of the street, but I saw a great high tree, as farre as *Leoulds* distance, and I was told the street was as much longer. There I spake with a *Netherlander*, who told me that he had bene as farre as that tree, but saw no end of the street; but perceived that the houses thereabouts were much lesse, and some houses that were falling downe: so that it was to be thought, that the end thereof was thereabouts, that tree was a good halfe mile from the house where I was lodged, so that it is thought that that street is a mile long besides the Suburbs. At the gate where I entered on horse-backe, I saw a very high Bulwarke, very thicke of earth, with a very deepe ditch, but it was drie, and full of high trees; I spake with one that had gone along by the broad way, but saw no other then that I saw, and knew not well whether it went round about the Towne or not, that Gate is a reasonable good Gate, made of wood after their manner, which is to be shut, and there alwayes there is watch holden. Without this Gate, there is a great

This was taken out of a

The Citty of Benni.

These are Dutchmen.

great Suburbe: when you are in the great Street aforesaid, you see many great Streets on the sides thereof, which also go right forth, but you cannot see to the end of them, by reason of their great length, a man might write more of the situation of this Towne, if he might see it, as you may the Townes in *Holland*, which is not permitted there, by one that alwaies goes with you, some men say, that he goeth with you, because you should haue no harme done vnto you, but yet you must goe no farther then he will let you.

The Houses in this Town stand in good order, one close and even with the others as the Houses in *Holland* stand, such Houses as men of quality (which are Gentlemen) or others dwell in, have two or three Gallies to go up, and better there, as it were, a *Curtain* that is drawn up may be pulled down, which Gallies having meaning is made clean by their Slaves, and in it there is a Map spread for men to sit on, their Rooms within are four-square, over them hanging a Roof that is not close in the middle, at the which place, the rain, wind, and light cometh in, and therein they lie and eat their meat; but they have other places besides, as Kitchens and other rooms. The common Houses are not such, for they have but one Room, and a little more, and a little more. The Doors, they have low to make Windows, but such light and air as they have, cometh in at the roof of the House.

The Kings Court is very great, wherein it haueing many great fourte-kings, which round about them haue Gallies, which these Jewes were to be 10
this Court, that I would once faue four great Princes, and wherefoore I looked, full full Gates
which Gates, to goe into other places, and in that fort I went as fast as euer any *Netherland* 20
was, which was to the Stable where his beift Horfes stood, alwaies passing a great long way
it seemeth that the King hath many Souldiers, he also hath many Gentlemen, who when they
come to the Court ride vpon Horfes, and it vpon their Horfes as the women in our Countre doe,
on each side haueing one man, on whom they hold fast and the greater their estate is, the
more men they haue going after. Some of their men beare the Shires, wherewith they
keepe the Gentlemen from the Sunne, they goe next to him, excepte those who haue the
saddles, the rest come after him, playinge some on Drums, others vpon Horfes and Flutes, some
haue a hollow Iurre wherewith they thinke. The Horfe also is by a man, and so they ride play-
ing to the Court. Such as are very great Gentlemen haue another kind of Musick, when they
ride to the Court, which is like the small Nets wherewith men in our Countrees goe to 30
the Fifth-market, which Net is filled full of a certaine kind of thing, which they thrinke vpon
their hands, and make it rattle, like to the Nets which our Netmen use to goe to the Nets, and like
a man should thrinke like to the great Gentlemen haue many Seruants, to be ready to
doe askeking vpon such Nets. The King hath very many Slaues, both men and women, wher
there are many women Slaues fence, carrying of Water, Inianism, and Palme-wine, which
they say is for the Kings wines. There are also many men Slaues fence in the Towne, that carrie
Water, Inianism, and Palme-wine, which they say is for the King; and many carrie Grasse,
which they say for their Horfes; and all this they carrie to the Court. The King oftentimes sendeth out
Presents of Spices, which are carried orderly through the Cities, and other things
are carried, to the Kings Court, as they are called after the other, and by them, there goeth
one or two with white Rods, for to eueray man must flap aduise and giue them place, although he
were a Gentleman.

The King hath many Wiues, and euery yeere goes twice out of his Court, and visiteth the Towne, at which time he sheweth all his Power and Magnificence, and all the Brauerie he can, then he is conuoyed and accompanied by all his Wiues, which are about six hundred in number, but they are not all his wedded Wiues. The Gentlemen also haue many Wiues, as some haue eightie, some ninetie and more, and there is not the meekest Man among them but hath ten or twelue Wiues at the least, whereby in that place you find more Women then Men,

Children their making. They also have several places in the Towne, where they keep their Markets; in one place they have their great Market day called *Die de Ferro*; and in another place, they hold their little Market, called *Ferre*: to those places they bring all things to sell, as quicke Dogs, whereof they eat many, roasted Apples, and Monikes, Rats, Parots, Hens, Iniamms, Mangiette in bonches, dried Ageliffen, Palme-oyle, great Beanes, diuers sorts of Kankrens, with many other kinds of Fruits, and Beasts, all to tate. They also bring much Wood to burne, Cups to cate and drinke in, and other sorts of wooden Dishes and Cups for the same purpose, great store of Cotton, whereof they make Clothes to wear upon their bodies. Their Apparell is of the same Fashion as theirs of the Golden Coast is, but is inferior and finer, and also to be sewed up the manner thereof it would be our long. They also bring great store of Iron-works to fall there, and Instruments to fish withall, others plow and to till the land withall; and many Weapons, as *Aligates*, and Knives also for the Warre. This Market and Traffike is there very orderly bolden, and every one that cometh with such Wares or Merchandises to the Market, knows his place where to stand, to sell his Wares in the fame, they also sell their Wines as they doe in the Golden Coast.

CHAP. 2. § 8. *Captaines stately and proud. Boyes* *circumcised.* 967

[illegible][illegible]

Wrong to a Stranger.

Rio de Angra
Corisco.

Moncheton.

Friends with them of 210 in 1884, for they certainly made more than 1000 then

then againe make peace, so that the friendship betweene them is very small, they have a King among them, but they are not to mightie as those of *Rio de Gabon*, but better people to deale withall then those of *Gabon*, for since the time that they of *Gabon*, tooke the Skoonce and the goods of *Moumberon*, and kild the men, they of *Rio de Angola* would have nothing to doe with them, but were grieved that it was done, but because they feared them of *Rio de Gabon*, and of *Pongo*, they durst not withstand them: with those *Negros* there is much Traffique to be had, and there are many Teeth to buy, but not so many as in *Rio de Gabon*, but when you Traffique there you must stay long with your shallop or boate there, for if you deale not with them for their Teeth in two or three daies, you shall not deale with them at all, for by reason the few Pinnalles or shallops come thither to Traffique, therefore the *Negros* bring all their Teeth thither at the first, to barter for other Wares. Their speech is not like theirs of *Gabon*, but by opinion and religion they are almost one, and agree therein.

R. Gabon.

The River of *Gabon*, lyeth about fifteene miles Southward from *Rio de Angola*, and eight miles Northward from *Cape De Lopo Goncalves*, and is right vnder the Equinotiall Line, about fifteene miles from *Saint Thomas*, and is a great Land well and easily to be knowne. At the mouth of the River there lyeth a Sand three or foure fathome deepe, whereon it beareth mightily, with the streame which runneth out of the River into the Sea. This River in the mouth thereof is at least foure miles broad, but when you are about the lland called *Pango*, it is not above two miles broad, on both sides the River there standeth many trees. The lland lyeth nere to the Nor. h, then the South, and a little further there is an lland wherein there is good prouision to be had, as of Bannanas, Iuimus, and Oranges: about two miles within the River you have eight fathome deepe, good anchor ground. This Coast reacheth North and South, the depth a good way from the Land about a mile or a mile and an halfe; is, twelue and thirtene fathome, and halfe a mile from the Land, it is foure, five, sixe, and seuen fathome, you may go nere about it, because all along the Coast it is good anchor ground, by night you have the wind off from the Land, and by day from the Sea. This River hath three mightie Kings in it, which raigne therein, as one King on the North point, called *Camboe*, and one vpon the South point, called *Gabon*, and one in the lland, called *Pango*, which hath a monstrous high hill; hee of *Pango* is strongest of men, and oftentimes makes waie vpon him of *Gabon*, hee of *Camboe*, is a great friend to him of *Pango*, and the Inhabitants of the South point of the River, are great friends with those of *Cape De Lopo Goncalves*.

Three Kings.

Cape Goncalves.

The twelfth of December, we got to *Cape Lopo Goncalves*, where we found three ships lying at anchor, two of *Zeland*, and one of *Schiedam*. Touching their Religion, they neither know God nor his Commandments, some of them pray to the Sunne, others to the Moone, others to certainties, or to the Earth, because they receive food from thence, so that they esteeme it a great fault to spit vpon the Ear h, they goe little abroad in the ftree, but when they goe abroad, they carrie a great broad Knife in their hands: both the men and the women haue their bodies pink: in diuers froes, frange to be hold, wherein they put certaine Grease, mixt with colour, they will not drinke before they first put some of it in one of the Pot or Kan, and when they eate they vie not to drinke, but when they haue dined, then they drinke a great draught of water, or of Palme-wine, or else of *Adaluff*, which is mixed or made of Honey water. In the morning as soone as it is day, they goe to salute their Commander, or *Chapman*, and to bid him good morrow, and when they come to him they fall downe vpon their knees, and clapping both their hands together, lay, *Fino, Fino, Fino*, whereby they wish peace, quietnesse, and all good vnto him.

They are much addicted to Theeuerie, and to steale some-thing, specially from Strangers, whereof they make no conscience, but thinke they doe well, but they will not steale one from another. The women also are much addicted to Leacherie and Vncleanness; specially, with strange Nations, whereby they thinke they get great credit, and which is more, the men offer their wies vnto strangers that come thither, and the King himselfe, pretenteth and honoureth Strangers with some of his Wives, whereof he hath a great number. They haue a filthy custome among them, which is, that the King when any of his Daughters waxe great, hee taketh and keepeth them for his Wives, and the vie of their bodies. The like is done by the Queenes his Wives, when their Sonnes beginne to be great, for they lie with them, as well as the King doth with his Daughters. Their apparel is fairer then theirs on the Golden Coast, for they trimme their bodies more; about their middles to hide their Priuities. They wear a Mat made of barks of trees, which is coloured red, with a kind of red wood wherewith they dye it, vpon those Mats they hang some Apes and Monkeyes skinned, or of other wild beastes, with a Bell in the middle, such as Cowes and Sheepe haue about their neckes. They paint their bodies red, with a colour made of red wood, which is verie good, but much lighter then Brazil-wood, oftentimes they make one of their eyes white, the other red or yellow, with a flaxen or two in their faces, some wear round Beades about their neckes made of barks, some small, some great, not much unlike the Boxes, which men in *Hamborough* hang vp to put money in for the poore, but they will not suffer you to looke what is in them. The men and women also for the most part

Infectuous customes.

Apparell and ornaments.

900

goe bare-headed, with their haire shored and plated diuerly, some of them wear Caps made of the barkes of Cocos or Indian Nut-trees, others wear bunches of feathers made fast to their haire with little Irons, some of them haue holes in their vpper lips, and through their Noies, wherein they put pieces of Elken bones, as thicke as a Doller with a flinke, which thruste in the hole, which being thrust in comes out at the Noe, and ouer their mouthes, which seneth their turnes well and to good purpose, when they are ficke and fall into a swoond, and then men can open their hands by force, then they take it backe and crush the flap of some greene herbe through it, wherewith they come to themselves again, so that they seneth them for two purposes. Some wear Rings in their lips and in the middle part of their Noies, some thrust small Hornes or Teeth through them, and wear them, which they thinke to be a great ornament vnto them, others bore a hole in their nostrill lips, and play with their Tongues in the hole many of their men and women wear Rings in their eares, wherof some weigh at least a pound weight, some haue stickes thrust through them, of fise or fise fingers long, most of them, specially the men wear a Girdle about their middles made of Bufels skin, with the haire fill on it, which meeteth not together before by almost a hand breadth, with a piece thereof sticking out at each end, which is tyed together with a small cord of Threed, vpon their belkes they carrie a broad Iron Knife, the sheath thereof also being of Iron: some of those Girdles are a hand broad, and some two or three handfulls broad. Besides those, they vie another sort of Knives, with two or three points, which they are verie fearful to behold, wherewith they call at a man, and whereloeuer they hit they take hold.

They are better armed for weapons then they of *Afryca*, or the Golden Coast, their Armes Armes are Pikes, or Affigues Bawes, and Arrowes, long Targets made of barkes of Trees. Their Drumes are narrow below and broad aboue, their Pikes are very cunningly made, for they are very curious Workmen in Iron: the women carrie their Husbands Armes for him, and when they will vie them, their Wives giue them: they are cruell and fierce against their Enemies and fight one against the other by Land and by Water in Canoes, and when they take any of their Enemies (they were wont in times past to eate them, but now they doe it not) they put them to great torture.

The women also fet themselves out verie faire (as they thinke) and wear many red Copper and Tinne Rings vpon their armes and legges, some one, others two, which many times weigh three or foure pound weight, which are so fast and close about their armes, that men can hardly imagine how they get them on; those Rings also are wrought by some men, but more by women. The women weare Aprons made of Rufhes, which I haue seene them make. Touching their Dye, clothes and setting forth of their bodies, it is beauly and vnseemely. They haue no lesse vnseemelinese in their eating and house-keeping, for they lue like beafts, and deepe vpon Mats bid vpon the ground, which they make very cunningly. The chiefe meate they eate is Iuimus, Batates, and Bannanas. The Bannanas they vie in dead bread, when it is well dryed, they also eate fish and fith, with Roots and Sugar-canes: they lay all their meate in one dish, and sit round about it, and eate like a company of beafts. The King called, *Mani*, catech his meate out of a Tinne Platter, but the rest in wooden Platters, sitting vpon a Mat spread vpon the ground.

The greatest labour the women doe, is to fetch water, to gather fruit, and to dresse their meate: their Houses are finely made of Reeds, and couered ouer with Bannanas leaues, and better and cle ner then the Houses in the Golden Coast. The King hath a faire House greater then any in all the Towne, he is called *Golpatae*, hee is brauely fet out with many Beades made of beanes and shels, which are dyed red, and hangd about his necke, and vpon his armes and legges they strike their faces with a kind of white colour, they are very much subiect to their Kings, and doe him great honour when they are in his presence: before his House there lyeth an Iron Peece, with certaine Bales which he bought in former time of the *Frenchmen*. They are verie desirous to leane how to vie all kind of Armes; specially, our small Gunnes. Their Winter is mightily with great drops, which fall lolet vpon the floues that they presently dry vp, by There is good fishing, Oysters grow on the branches of the Trees, which hang downe into the water. They draw their speech long, so that it is better to leane then theirs in the Golden Coast. The Cape is low Land, and is to be knowne, for there is no Land thereabouts, that reacheth so farre Westward into the Sea as that doth, it lyeth about a degree Southward from the Equinotiall Line. When you are at the Cape, there is a Riuer which lyeth South-east from it, about three miles, whereto the shallops commonly faile, to barter for their meate Teeth, which are in this Riuer: there are many Crocodiles, and Crocodiles, so that it is thought: that hee Riuer of *Nilus* ioyneth thence, and hath an issue there into the Sea: in this Country there are many cruell and strange beafts, as Elephants, Buffals, Dragons, Snakes, Apes, Monkeyes, which are very fearful to behold, and very hurtfull.

The King.

Oysters on Trees.

Those

A ship of Hol-
land on that
Coast.
Imprison-
ment.
Misery.
Fate.
Sine pccis
miseria.

He search from
Maffungano.
The River
Congo.
Elumbo.

Mani Caboch.
Lake of Ca-
fanza.
The Towne of
Mani Caboch
twelve leagues
from the Cite
of San Paulo.

The River
Bengo.
Abundance of
dangerous
Crocodiles.
The River
Dande.
Maffungano.

Bamba.

As left alone.

His resolution.

He yieldeth.
They were ta-
ken prisoners.
and sent again
to the Cite of
San Paulo.

Then there came a ship of *Holland* to the Cite, the Merchant of which ship promised to carrie me away. And when they were ready to depart, I went secretly aboard; but I was be- wayed by *Portugals*, which failed in the ship, and was fetched on shoare by the Sergeants of the Cite, and put in Prison, and lay with great boles of Iron two monthes, thinking that the Gouverneur would have put me to death: but at last, I was banished for ever, to the Port of *Maffungano*, to serve in the Conquest of those Parts. Here I lived a most miserable life for the space of six yeeres, without any hope to see the Sea againe.

In this Fort there were *Egyptians* and *Africanos*, that were banished as my selfe. "One of these *Egyptians* brake my mind, and told him, that this *Egyptian* was as willing as my selfe, and told me, he would procure ten of his consorts to goe with vs. So we got three *Egyptians*, and seven *Portugals*. That night, we got the best Canoe that we could find, and went downe the River *Congoza*; and being as farre downe as *Mani Caboch*, which is a little Lord in the Province of *Elumbo*, we went on shoare with our twelve Muskets, Powder, and Shot. Here we fired our Canoe, because they should not know where we went on shoare. We made a little fire in the Wood, and scorched *Gumie Wheat*, which we brought from *Maffungano* to relieve vs, for we had none other food.

As soon as it was night, we tooke our journey all that night, and the next day without any water at all. The second night, we were not able to goe, and were faine to digge and strange vp roots of Trees, and sucke them to maintaine life. The third day, we met with an old *Negro*, which was trailing to *Mani Caboch*, we bound his hands behind him, and made him leade vs the way to the Lake of *Cafanza*. And trailing all the day in this extreme hot Countrey, we came to the *Bansa*, or Towne of *Mani Caboch*, which lieth within the Land twelve leagues from the Cite of *San Paulo*. Here we were forced to aske water: but they would give vs none. Then we determined to make them fle their houses with our shot: but seeing that we were de- perately bent, they called their Lord *Mani Caboch*, who gave vs water and faire speeches, de- siring vs to day all night, only to betray vs: but we departed presently, and rested that night in the Lake of *Cafanza*.

The fourth day at night, we came to the River which is toward the North, and passed it with great danger. For there are fash abundance of Crocodiles in this River, that no man dare come neere the River side, where it is deeper. The fifth day at night, we came to the River *Dande*, and traileed so farre to the Eastward, that we were right against the *Serra*, or Moun- taines of *Mambungano*, which is a Lord that warcheth against the King of *Congo*, whither we intended to goe. Here we passed the River, and rested halfe the night. And being two leagues from the River, we met with *Negroes*, which asked vs, whither we traileed. We told them, that we were going to *Congo*. These *Negroes* said, that we were in the wrong way, and that they were *Maffungano*, and would carrie vs to *Bamba*, where the Duke of *Bamba* lay.

So we went some three miles East vp into the Land, till we perceived that we were the wrong way: for we traileed by the Sunne, and would goe no farther that way: and turned backe againe to the Wellward, they flood before vs with their Bowes, Arrows and Darts, ready to shoot at vs. But we determined to goe through them, discharged five Muskets toge- ther, and killed foure; which did amaze them, and made them to retire. But they followed vs foure or five miles, and hurt two of our companie with their Arrows. The next day, we came into the borders of *Bamba*, and traileed all that day. At night, we heard the furge of the Sea! The seventh day in the morning, we saw the Captain of the Cite come after vs with Horfmen, and great foor of *Negroes*. Hereupon our companie being dismayed, seven of our faint-hearted *Portugals* hid themselves in the Thickets. I and the foure *Egyptians* thought to have escaped: but they followed vs so fast, that we were faine to goe into a little Wood. As soon as the Cap- taine had overtaken vs, he discharged a volley of shot into the Wood, which made vs lose one another.

Thus being all alone, I bethought my selfe, that if the *Negroes* did take me in the Woods, they should kill me: wherefore, thinking to make a better end among the *Portugals* and *Afri- canos*, I came presently out of the Wood with my Musket readie charged, making none account of my life. But the Captaine, thinking that we had bene all twelve together, called to me, and said, Fellow Soldier, I have the Gouverneur pardon, if you will yeeld your felues, you shall have no hurt. I haue my Musket readie, answered the Captaine, that I was an *Englishman*, and had served six yeeres at *Maffungano*, in great misery; and came in companie with eleven *Portugals* and *Egyptians*, and here am left all alone; and rather then I will be hanged, I will die amongst you. Then the Captaine came neere vnto me, and said, Deliver thy Musket to one of the Soldiers, and I pray thee, as I am a Gentleman, and a Soldier, to save thy life, for thy resolu- tion mind. Whereupon I yielded vp my Musket and my selfe.

Then the Captaine commanded all the Soldiers and *Negroes* to search the Woods, and to bring them out alive or dead; which was presently done. Then they carried vs to the Cite of *San Paulo*: where I, and the three *Egyptians* lay in Prison three monthes, with Collars of Iron, and great Bolts vpon our legs, and hardly escaped.

At that time the Gouverneur sent foure hundred men, that were banished out of *Portugall*, vp into the Countrey of *Elumbo*. Then I was with Proclamation through the Cite banished for into the Warres, and marched with them to *Sowmfo*, which is a Lord, that obeyeth the Duke of *Bamba*: from thence to *Sambanahansa*, and then to *Namba Calamba*, which is a great Lord, who did resist vs: but we burned his Towne, and then he obeyed vs, and brought three thou- sand warlike *Negroes* to vs. From thence to *Sollarengo* a little Lord, that gave very depe- rately with vs, but was forced to obey: and then to *Combreacanga*, where we remained two yeeres. From this place we gave many assaults, and brought many Lords to subjection. We were fifteen thousand strong, and marched to the *Ouinto*, or Mountain of *Ingenbo*. But first we burned all *Ingenbo*, which was his Countrey, and then we came to the chiefe Towne of *Ingenbo*, which is halfe a dayes journey to goe vp.

This Lord came vpon vs with more then twentie thousand Bowes, and poyled many of our men. But with our shot we made a great spoyle among them, whereupon he retired vp into the Mountaine, and sent one of his Captaines to our Generall, signifying, that the next day he would obey him. The next day he entred our Campe in great pompe with Drums, *Petes*, and *Pongos*, or Waytes, and was royally received: and he gave great Presents, and greatly enriched the Generall, and them which marched vp. Vpon the toppes of the Mountaine is a great Plaine, where he hath his chiefe Towne; verie fresh, full of Palme-trees, Sugar-canes, Potatoes, and other roots, and great foor of Oranges and Limons. Here is a Tree that is called *Engeria*, that beareth a fruit as big as a Pome-water, and hath a stone in the present remede for the Wind Cholicke, which is strange to the *Portugals*. Here is a River of fresh water, that springeth out of the Mountaine, and runneth all along the Towne. We were here five dayes, and then we marched vp into the Countrey, and burned and poyled for the space of six weekes; and then returned to *Engombo* againe with great foor of slaves, sheepe and Goates, and great foor of *Marguerite* stones, which are curant money in that Land. Here we pitched our Campe a league from this pleasant Mountaine, which remained two elue monethes: but I was shot in my right legge, and many *Portugals* and *Mullatos*, were carryed to the Cite to be cured.

Then the Gouverneur sent a Frigate to the South-ward with sixtie Soldiers, my selfe being one of the companie, and all kind of Commodities. We turned vp to the South-ward till we came into twelve degrees. Here we found a faire sandie Bay. The people of this place brought vs Cowes and Sheepe, Wheate and Beanes; but we stayed not there: but came to *Bahia das Vacas*, that is, the Bay of Cowes, which the *Portugals* call, *Bahia de Torre*, because it hath a rocke like a Tower. Here we rode on the North-side of the Rocke in a sandie Bay; and bought great foor of Cowes and Sheepe bigger then our *English* Sheepe, and very fine Copper. Also we bought a kind of sweet wood, called *Cococo*, which the *Portugals* esteeme much, and great foor of Wheate and Beanes. And having laden our Barke we sent her home: but fittie of vs stayed on shoare, and made a little Fort with rafters of wood, because the people of this place are treacherous, and not to be trusted. So in fifteneene dayes we had fuf hundred head of Cattell: and within tenne dayes the Gouverneur sent three shippes and fow we departed to the Cite.

In this Bay may any ship ride without danger, for it is a smooth Coast. Here may any shippe that cometh out of the East Indies refresh themselves. For the *Portugals* Carraques now of late come along that Coast, to the Cite to water and refresh themselves. These people are called *Endalambos*, and have no government among themselves: and therefore they are verie treach- erous, and those that trade with these people must stand vpon their owne guard. They are very simple and of no courage, for thirtie or fortie men may goe boldly vp into the Countrey, and fetch downe whole Herds of Cattell. We bought the Cattell for blue glasse-beads of an inch long, which are called, *Mapindes*; and paid fiftie beads for one Cow.

This Province is called, *Dombe*, and it hath a ridge of high *Serra*, or Mountaines, that stretch from the *Serra*, or Mountaines of *Cambambe*; wherein are Mines; and lye along that Coast South and by West. Here is great foor of fine Copper, if they would worke in their Mines: but they take no more, then they wear for a bracelet. The men of this place wear skinnies about their middles, and beads about their neckes. They carrie Darts of Iron, and Bow and Arrows in their hands. They are bestly in their liuing, for they have men in women apparel, whom they keepe among their wives.

Their women wear a Ring of Copper about their neckes, which weigheth fiftene pound at the least; about their armes little Rings of Copper, that reach to their elbows, about their middles a cloth of the *Insandie* Tree, which is neither Ippune nor wouen, on their legs Rings of Copper, that reach to the calves of their legs.

Foure hun-
dred banished
Portugals
employed in
the Warres.
Sowmfo.
Namba Calamba
Sollarengo
Combreacanga.
Ingenbo.
Ingenbo.

A fruit good
for the Cholick

Sending to Ba-
hia das Vacas,
or Bahia de
Torre.

Store of
Cowes, great
Sheepe, and
fine Copper.
Cococo, a sweet
wood.

A good Bay
and fit retri-
ving from the
East Indies.
Endalambos.
Cattell bought
for blue glasse
beads of an
inch long.

Dombe.
Mines of fine
Copper.

Men effemi-
nate.

The attire of
their women.

§. IIII.

His returne to the Portugals : innovations of divers Countreies, abuse, flight from them, and living in the Woods divers months : His strange Boate, and coming to Loango.

Mafungo,
Towne of
Portugal.

Salt Mines.
Silver Mines.

The River Co-
ango.

Stone-salt, a
special Com-
modity.
The like in
Pinda.

Andreas Baile
made Sergeant
of a Portugall
Company.

Sergent Iuan de
Camacho dieth.

Serras da Praia.

Newses of the
death of the
Queeness of
England, 1603.

Bamba.
The Ostiario of
Congo.

The River
Bengo.
The River
Dande.

Being departed from the *Gages*, I came to *Mafungo*, where the *Portugals* have a Towne of Garrison. There was at that time a new Governour, which was called, *Sie-nor Iuan Coutinho*: who brought authority to conquer the Mines or Mountaines of *Cambamba*: and to performe that service, the King of *Spaine* had given him seven years custom, of all the Slaves and Goods that were carried thence to the *West-Indies*, *Brasil*, or whither soever: with condition, that he should build three Castles; one in *Demba*, which are the salt Mines; the other, in *Cambamba*, which are the Silver Mines; and the other in *Babia das Vacas*, or *The Bay of Cowes*. This Gentleman was so boundfull at his coming, that his fame was spread through all *Congo*, and many *Mulattos* and *Negroes* came voluntarily to serve him. And being some fixe months in the Citie, he marched to the *Ostario of Tombo*: and there shipped his Souldiers in Pinnaces, and went up the River *Congo*, or *Coango*, and landed at the Salt Mines be. In this place there is much store of Salt, that most part of the Countrey are perfit to cleare Salt, without any earth or filth in it: and it is some three foot vnder the earth as it were Ice: and they cut it out in stones of a yard long, and it is carried up into the Countrey, and is the best commodity that a man can carry to buy any thing whatsoever.

Here the Governour stayed ten daies, and sent a Pinnace to *Mafungo*, for all the best Souldiers that were there. So the Captain of the Castle sent me down among an hundred Souldiers, and I was very well vided by the Governour; and he made me a Sergeant of a Portugall Company, and then he marched to *Machamba*: from thence to *Caso*, and then to *Machamba*, a great Lord. Here we were four daies, and many Lords came and obeyed vs. From thence we marched to a mightie Lord, called *Angykyngongo*, who stood in the defence of his Countrey, with more then fixtie thousand men. So we met with him, and had the victory, and made a great slaughter among them. We took captives all his Women and Children, and fetled our felue in his Towne, because it was a very pleasant place, and full of Cattle and victuals. And being eight daies in this Towne, the Governour sickned and dyed, and left a Capitaine in his roome to performe the service.

After we had bene two months in the Countrey of *Angykyngongo*, we marched toward *Cambamba*, which was but three daies iourney, and came right against the *Serras da Praia*, and passed the River *Coanza*, and presently ouer-ran the Countrey, and built a Fort hard by the Rivers side. Here I staid two years. They opened the Silver Mines: but the *Portugals* did not like of them as yet; because they yeelded small store of Silver. This new vp-start Governour, was very cruel to his Souldiers, so that all his voluntee men left him; and by this means he could goe no further. At this time, there came newes by the Iesuites, that the Queeness of *England* was dead, and that King *Iames* had made peace with *Spaine*. Then I made a petition to the Governour, who granted me licence to goe into my Countrey: And so I departed with the Governour and his Train to the Citie of *Saint Paul*.

But he left five hundred Souldiers in the Fort of *Cambamba*, which they hold still. Then I went with a Portugall Marchant to the Province of *Bamba*: and from thence to the *Ostario*, or Citie standing vpon a Mountain of *Congo*: from thence to *Gongon* and *Batta*: and there we sold our commodities, and returned in fixe months to the Citie againe. Then I purposed to haue shipped my selfe for *Spaine*, and thence homewards. But the Governour denyed his word, and commanded me to provide my selfe within two daies, to goe up to the Conquest againe. This Governour had serued his three years, and the Citizens looked every day for another out of *Portugall*. So I determined to absent my selfe for ten or twentie daies, till the other Governour came, and then to come to the Citie againe. For every Governour that cometh, maketh proclamation for all men that be able, to come with free pardon.

The same day at night, I departed from the Citie, with two *Negro* Boyes that I had, which carried my Musket, and fixe poundals of Powder, and an hundred Bullets, and that little proution of victuals which I could make. In the morning I was some twentie miles from the Citie, vpon along the River *Bengo*, and there I stayed certaine daies; and then passed *Bengo*, and came to the River *Dande*, which is to the Northward: purposing to know what newes was in the Citie, for I was neere the high-way of *Congo*: And one of my *Negroes* inquired of those that passed, and brought me the word: That it was certaine, that the new Governour came not that yeare. Now I was put to my selfe, whether I would goe to the Citie againe and be hanged, or to stay and live in the Woods: for I had runne away twice before. So I was forced to live in the Wood a month, betwixt the Rivers of *Dande* and *Bengo*.

Then I went to *Bengo* againe, to *Mani Kajew*, & passed ouer the River, and went to the lake of *Calafusa*. Here is the greatest store of wild beastes, that is in any place of *Angola*. About this lake I staid fixe months, & lived only vpon dried fish, as Buffs, Deere, Moleasses, Impolnaces, and Robucks, and other sorts which I killed with my Musket, and dried the flesh, as the Saungoes doe, vpon an hurdle. These fowles sit on the ground, making underneath it a great fire, and laying vpon the flesh drye greene bushes, which keepe the smoke and heate of the fire downe, and dry it. I made my fire with two beagle stickes, as the Saungoes use to doe. I had sometimes *Guiney* Wheate, which my *Negro* Boy would get of the Inhabitants for pieces of dried fish. This Lake of *Calafusa* doth abound with fish of sundry sorts. I haue taken vp shill, that hath skipped out of the water on shoare, four foot long, which the Heathen call *Sombe*. Thus after I had lived fixe months with dried fish and fowl, and seeing myself of my selfe, I wrought means to get away.

In this lake are many little Islands, that are full of trees, called *Machamba*, which are as light as Cork, and so soft. Of these trees I built a wooden house, with a Knife of the Saungoes, and I had in the house a Boat, nayled with wooden pegs, and rayled round about, because the Sea should not wash me off, and with a Blanket that I had, I made a gayle, and prepared three Oares to row withall. This Lake of *Calafusa* is eight miles ouer, and stretcht into the River *Bengo*. So I went in my *Canoe*, and with two *Negro* Boyes, and rowed into the River *Bengo*; and I came downe with the current, twelve leagues to the barre. Here I was in great danger, because the Sea was great, and being ouer the barre, I rowed into the Sea, and when I layd off shore, the wind blew along the Coast, which I knew very well, minding to goe to the Kingdom of *Angos*, which is toward the North: anything that might be the Sea, the next day I saw a Pinnace come for to meet me, which came from the Citie, and was bound up for *Bengo*, and they came here to meet me. The Master was my great friend, for we had bene mates together, and for pittie sake he took me in, and let me on board in the Port of *Loango*, where I remayned three yeares, and was well beloved of the King, because I killed him Deere and Fowles with my Musket.

Of the Province of Bengoy, and other Kingdoms of Loango, with the Customs there observed by the King and people.

From the Point of the *Palmar*, which is the North-side of the River *Zaire*, is a little Port of *Cabinda*, where many ships vnder and refresh themselves; and is some five leagues Northwards. This place is called *Bengo*, and is the first Province of *Loango*, and is a hall of Woods and Thickets. And ten leagues North-wards of this place is the River *Congo*; a very pleasant place and fruitful. Here is great store of Elephants Teeth; and a Boat of ten tunnes may goe up the River.

The *Machambas* have great Trade with them, and passe the River *Zaire* in the night, because then it is calme; and carry great Rees of Elephants Teeth to the Towne of *Mani Sonna*, and fall them in the Port of *Pinda* to the Portugals, or any other stranger, that first cometh.

And four leagues from *Cacago*, is the River of *Gaye*, or *Longo* *Longo*. The Towne of *Caye* is one of the four Seates or Lodgings of *Loango*: so then the *Angos*, or *Gulfes*, or *Guifus*, as they call it, is the Gulf or Bay are great store of Canoes and Fishermen, because the Sea is smoother there, then vpon the Coast. And two leagues North-wards is the Port of *Loango*. And it is a sandie Bay; and a ship may ride within a Musket shot of the shore in foure or six fathomes.

The Towne of *Mani Longo* is three miles from the waters side, and standeth on a great Plain. This Towne is full of Palme and Planan Trees, and very fresh and dry; their Houses are builded vnder the Trees. Their Streets are wide and long, and alwayes cleane swept. The King hath his Houses on the Well-side, and before his doore he hath a Plaine, where he sitteth, when he hath any feasting on matters of warres to doe. From this Plaine there stretcht a great wide street, some Musket shot from the places; and there is a great Market every day, and it doth begin at twelue of the clocke.

Here is great store of Palme-clothes of sundry sorts, which is their Merchandises: and great store of Victuals, Fish, Hens, Fowls, Wyne, Oyle and Corne. Here is also very fine Logwood, which they vnder by the withall; it is the root of the Logwood, which is the best, and *Malango* of Copper. Here is likewise great store of Elephants Teeth, but they sell none in the Market place. The King hath ten great Houses, and is neuer certain to be found, but in the afternoon, when he cometh to rest. And then he keepeth alwayes one Houe. The Houe is very long, and at twelue of the clocke it is full of Noblemen. They sit vpon Carpets vpon the ground. The Houe is alwayes full of people till midnight. The last King *Camba* neuer vied to speake in the day, but alwayes in the night. But this King speaketh in the day; howbeit he speaketh most of the day with his Wiues. And when the King cometh in, he goeth to the upper end of the Houe, where he hath his fate, as it were a Throne. And when the King is set, they clap their

The Lake of
Calafusa.

The manner of
the Saungoes
drying of their
fish.

He made a
Boat with a
Blanket.

The Lake of
Calafusa stretcht
into *Bengo*.

He was three
yeares in
Loango.

Pointe de
Palmar.
Bengo is the
first Province
of *Loango*.
The River
Congo.

The *Machambas*.

The River of
Caye.
Gulfes and
Guifus are
the Port of
Loango.

Fine Logwood
Malango, or
Copper.
Elephant
Teeth.

The King Ma-
comes, or waits.

Strange co-
lours of drink-
ing.

Tyrannical
culture.

Arrageting to
give raine.
for which hee
in December.

Police of the
Draill.

Some white
children borne
among them.

Their Makifo
and Checke.
A Village cal-
led Kinge.

Makifo Gun-
ber.

Colour of
their children
when they are
borne.

their hands and salute him, saying in their Language; *Byani Pemba, Ampola, Wanga, Quafinga.*

On the South-side of the Kings Houles he hath a circuit or Village, where his Wives dwell; and in this circuit no man may come in paine of death. He hath in this place one hundred & fifty Wives and more. And if any man be taken within this Circuit, if he be with a woman, or doe but speake to her, they be both brought into the Market place, and their heads be cut off, and their bodies quartered, and lyve one day in the freets. The last King *Gymbe*, had four hundred children by his women.

When the King drinketh he hath a cup of wine brought, and he that bringeth it hath a Bell in his hand, and as soon as he hath delivred the cup to the King, hee turneth his face from the King, and ringeth the Bell; and then all that be there fall downe upon their faces, and sitte not till the King have drunk. And this is very dangerous for any stranger, that knoweth not the fashion: for if any forth the King drinke, he is presently killed. There was a Boy of twelue years, who was the Kings Sonne; This Boy chanced to come wrothly when his Father was in drinking; so the King commanded he should be well apparelled, & richly prepared. So the youth did eat & drinke afterward the King commanded that he should be cut in quarters, and carryed about the Citie; with Proclamation that he saw the King drinke. It is wofull for his Dyet, when it is dinner time, there is an House of purple, where hee always eateth; and there his Dyet is set upon a *Bense*, like a Table: then hee goeth in and hath the doore shut. So when he hath eaten, then he knocketh and cometh out. So that none see the King eat nor drinke. For it is their Beliefe, that if hee bee eate or drinking, hee shall presently dye. And this is an order with all the Kings that now are, or shall succeed, whilste they abolish this cruel custom.

This King is so honoured, as though he were a God among them: and is called *Sambe* and *Pengo*, that is, God. And they beleue that he can give them raine, when hee listeth. So once a year when it is time to raine; which is in December, the people come to begge raine, and bring their gifts to the King: for none come empty. Then he appointeth the day, and all the Lords farre and neere come to that Feast with all their troupes, as they goe in the warres. And when all the troupes of men be before the King, the greatest Lord cometh forth with his Bow and Arrows, and sheweth his skill with his weapons, and then he hath a merrie conceit or jest, that he speaketh before the King, and kneeleth at his feet, and then the King thanketh him for his loue: and in like manner they doe all. The King sitteth abroad in a great place, and hath a Carpet spread upon the ground, whilste his some fittome aboves about of five *Enjacks*, which are wrought like Velvet, and upon the Carpet his seat, which is a fittome from the ground. Then he commandeth his *Draill* to drinke, which are Drums, so great that they cannot carrie them, and others that are very great. He hath also eight *Porges*, which are his Waytes, made of the greatest Elephants Teeth, and are hollowed and scraped light: which play also. And with the Drums and Waytes they make an hellish noyse. After they have sported and shewed the King pleasure, he ariseth and standeth upon his Throne, and taketh a Bow and Arrows in his hand and shooteth to the Skie, and that day there is great reioicing, because sometimes they have raine. I was once there when the King gave raine, and it chanced that day to raine mightily, which made the people to have a great belife in their folly.

Here are sometimes borne in this Country white children, which is very rare among them, for their Parents are *Negros*. And when any of them are borne, they be presented vnto the King, and are called *Wondis*. These are as white as any white man. These are the Kings Witches, and are brought vp in Witchcraft, and always wayte on the King. There is no man that dare meddle with these *Wondis*. If they goe to the Market, they may take what they list, for all men stand in awe of them. The King of *Longo* hath foure of them.

This King is also a Witch and beleueth in two Idols, which are in *Longo*. The one is called, *Makifo* a *Longo*, the other is called, *Checke*. This last is a little blacke Image, and standeth in a little house, at a Village that is called, *Kinga*, which standeth in the landing place of *Longo*. This house of *Checke* standeth in the high-way, and they that go by clap their hands, which is the courteise of the Country. Those that be Crafts-men, as Fishermen, Hunters & Witches do, offer to this Idol, that they may have good lucke. This *Checke* doth sometimes in the night come and haunt some of his best Belovd; sometimes a man, sometimes a Boy, or a Woman. And then they be frantick for the space of three hours. And whatsoever the frantick Person speake, that is the will of *Checke*. And they make a great Feast and dancing at his house.

There is another *Makifo*, which is also in *Kinga*, and is called, *Gumbiri*. It is the name of a woman, and is in an house, where an old Witch dwelleth, and shee is called, *Ganga Gumbiri*, which is, the Priest of *Gumbiri*. Here once a year is a Feast made, and *Ganga Gumbiri* speaketh vnder the ground. And this is a common thing every year. I have asked the *Negros* what it was, and they told me, that it is a strong *Makifo*, that is come to abide with *Checke*.

The children in this Country are borne white, and change their colour in two dayes to a perfect blacke. As for example, the *Portugals* which dwell in the Kingdome of *Congo*, have

sometimes children by the *Negro* Women, and many times the Fathers are deceived, thinking when the child is borne that it is theirs, and within two dayes it groweth the sonne or daughter of a *Negro*; which the *Portugals* doe greatly grieve at: for they reioyce when they have a *Malice* child, though it be a bastard.

The Towne of *Longo* standeth in the middle of the foure Lordships; and is governed by Four Princes

The first is, *Mani Cabango*. The second, *Mani Salag*. The third *Mani Beck*. The fourth, *Mani Cap*. This *Mani Cap* is next to be King, and hath his Trainee and Court as a Prince. And

when the King dieth, he cometh presently into the seat of the King. These *Mani Beck* cometh to *Cap*: *Mani Salag* cometh to *Beck*, and *Mani Cabango* cometh to *Salag*. And then

they provide another to goe to *Cabango*. So there be foure Princes that wait to be Kings, when their turnes come. The mother of these Princes is called, *Mani Lembo*; and shee is the highest

and chiefe woman in all the Land. Shee maketh choice of her husband, and when shee is

wearie of him, she putteth him away, and taketh another. Her children are greatly honoured;

and whosoever speak by them, kneele downe and clap their hands, which is the courteise of the

Country. These Lordships are champaine grounds, and full of Corae, and Fruit. The men in

this Kingdome make great store of *Palme*-cloth of sundrie sorts, very fine and curious. They

are neuer idle; for they make fine Caps of needle-worke, as they goe in the freets.

There is a place two leagues from the Towne of *Longo*, called *Longeri*, where all their Kings

are buried: and it is compalled round about with Elephants teeth pitched in the ground, as it

was a Pale, and it is ten roods in compasse.

These people will suffer no white man to be buried in their Land. And if any Stranger or

Portugal come thither to trade, and chance to die, he is carried in a Boat two miles from the

shore, and cast into the Sea. There was once a *Portugal* Gentleman, that came to trade with

them, and had his house on shore. This Gentleman died, and was buried some four moneths.

That were it did not raine so thicke as it was wont, which beginneth about December: so that

they lacked raine some two moneths. Then their *Makifo* told them, that the *Chieftain* which

was buried, must be taken out of the earth, and cast into the Sea. And so he was taken up, and

cast into the Sea; and within three dayes it rained: which made them have a great belife in

the Draill.

¶ V I.

Of the Princes of Bongo, Calongo, Mayombe, Manikofocke, Motimbab:
of the Ape-monster Pongo, their hunting, Idollatries; and
diuers other obseruations.

THE Eastward of *Longeri* is the Province of *Bongo*, and it bordereth vpon *Mocobe*, *Longe*,
the Great *Angona* is King. In this place is great store of Iron, and *Palme*-cloth, and

Elephant: it is fourteen, and great store of Corae. To the North-east, is the Province of

Calongo, it is fourteen dayes journey from the Towne of *Longo*. This place is full

of Mountaines and rocks, and full of Woods, and hath great store of Copper. The

Elephants in this place doe excell. Here is so many, that the people of *Longo* fetch great store

of Elephants teeth, and bring them to the Port of *Longo*.

To the Northwards of *Longo* three leagues is, the River *Quelle*: and on the North side is, the

Province of *Calongo*. This Country is alwaies tilled, and full of Corae: and is all plain and

champaine ground, and hath great store of Honie. Here are two little Villages, that they call

at Sea like two homocks: which are the markes to know the Port of *Longo*. And fifteene miles

Northward is the River *Nembo*: but it hath no depth for any Boate to goe in. This Province,

toward the East, bordereth vpon *Bongo*; and toward the North, vpon *Mayombe*, which is nine-

teen leagues from *Longo*, along the Coast.

This Province of *Mayombe* is all Woods and Groves; so ouergrowne, that a man may tra-

uelse twentie dayes in the shadow without any Sunne or heat. Here is no kind of Corne nor

Graine: so that the people liueth onely vpon Plantaines, and Roots of sundrie sorts very good,

and Nuts, nor any kind of tame Cattrell, nor Hens. But they have great store of Elephants flesh,

which they greatly esteeme; and many kind of wild Beasts; and great store of Fish. Here is a

great sandy Bay, two leagues to the Southward of Cape *Negro*, which is the Port of *Mayombe*. *Cape Negro* is

Sometimes the *Portugals* lade Logwood in this Bay. Here is a great River, called *Banza*: in the

Winter it hath no barre, because the general winds cause a great Sea. But when the Sunne

hath his South declination, then a Boate may goe in: for then it is smooth because of the raine.

This River is very great and hath many Islands; and people dwelling in them. The Woods are

frequented with Baboons, Monkeys, Apes, and Parrots, that it will feare any man to trausile

in them alone. Here are also two kinds of Moniflers, which are common in these Woods, and

very dangerous.

The

The *Pongo*, or *Giant*, is in all proportions like a man, but that he is more like a *Giant* in stature, than a man: for he is very tall, and hath a most face, hollow eyed, with long hair upon his brows. His face and ears are without hair, and his hands also. His body is full of hair, but not very thick, and it is of a dunhill colour. He differeth not from a man, but in his legs, for they have no calf. Hee goeth alwaies upon his legs, and carrieth his hands clapped close to the nape of his necke, when he goeth upon the ground. They sleepe in the trees, and build fluters for the same: if they feed upon fruit that they find in the Woods, and upon Nuts, for they are kind of flesh: they cannot plake, and have no understanding more than a beast. The People of the Countrey, when they traile in the Woods, make fires where they sleepe in the night; and in the morning, when they sleepe, the *Pongos* will come and about the fire, take it goeth: for they have no understanding to say the wood together. They goe many together, and kill many *Negrees* that traile in the Woods. Many times they fall upon the *Elephants*, which come to feed where they be, and to bene them with their clubbed teeth, and pieces of wood, that they will make roaring a way from them. Those *Pongos* are never taken alive, because they are so strong, that men cannot hold one of them; but they take many of their young ones with pointed Arrows. The young *Pongo* hangeth on his mothers belly, with his hands fast clapped about her: so that, when the Countrey people kill the female, they take the young one, which hangeth fast upon his mother. When they die among themselves, they cover the dead with great leapes of boughs and wood which is commonly found in the Forests.

The *Moroves* use to hunt with their Countrey Dogs, and kill many kinds of little beasts, and great flocks of Pheasants. But their Dogs be dumb and cannot bark at all. They hang wooden clappers about their necks, and follow them by the rattling of the clappers. The Huntsmen in *Bata*, which they call *Whistling Dogs* withall. These Dogs in all this Countrey are very little, with bristled eares, and are for the most part dumb. The Countrey men say the Dog, or any other great Dog are greatly esteemed, because they do bark. I have seen a Dog fold up in the Countrey for thirty pounds.

In the Towne of *Mami Mayombe* is a *Fetich*, called *Maramba*: and it standeth in an high basket made like an *Hive*, and over it a great house. This is their house of Religion: for they believe only in him, and keepe his lawes, and carrie his Reliques alwaies with them. They are for the most part Witches, and vfe their witchcraft for hunting and killing of Elephants, and fishing, and helping of sicke and lame men; and to fore-cast journeyes, whether they shall speed well or cull. By this *Maramba* are all thefts and murders tried: for in this Countrey they use sometimes to bewitch one another to death. And when any dieth, their neighbours are brought before *Maramba*: and if he be a great man that dieth, the whole Towne cometh to weare. The order is, when they come before *Maramba*, to kneele and clape *Maramba* in their arms, and to say, *Emeno, ego bombo Maramba*: that is, I come to be tried, O *Maramba*. And if any of them be guilty, they fall downe flarke dead for ever. And if any of them that sweare hath killed any man or child before, although it be twenty yeeres past, they presently die. And so it is for any other matter. From this place as far as it is to Cape *De Jago*, *Fetich* are all of this superstition. I was twelve months in this place, and saw many die after this sort.

The people be circumcised, as they be through all *Angola*, except the Kingdom of *Congo*, for they are Christians. And those that will be sworn, to *Maramba*, come to the chiefe *Ganges*, which are their Priests, or Men-witches: as Boys of twelve years of age, and men and women. Then the *Ganges* put them into a darke house, and there they remaine certaine days with very hard diet: after this they are let abroad, and commanded not to speake for certaine dayes, what intuite fouer they be offered: so that they suffer great penurie before they be sworn. Lastly, they are brought before *Maramba*, and have two marks cut upon both their shoulders before, like an halfe Moone; and are sworn by the blood that falleth from them, that they shall be true to him. They are forbidden some one kind of flesh, and some one kind of fish, with many other toyes. And if they eat any of this forbidden meate, they presently sicken and never prosper. They all carrie a Relique of *Maramba* in a little boxe, and hang it about their necks, under their left arms. The Lord of this Province of *Mayombe*, hath the Ensigne or flape of *Maramba* carried before him, whithersoever he goeth: and when he sitteth downe, it is set before him; and when he drinketh his Prime wine, the first cup is poured at the foot of the *Moleto*, or *Idoll*; and when he eateth any thing whatsoever, the first peece he throweth toward his left hand, with enchanting words.

From Cape *Negro* Northwest is a great Lord, called *Mani Seat*, which hath the greatest store of Elephants teeth of any Lord in the Kingdom of *Longo*: for, his people practise nothing else but to kill Elephants. And two of those *Negrees* will easily kill an Elephant with their darts. And here is great store of Logwood.

There is another Lord to the Eastward, which is called *Mani Kefek*, and he is eight dayes journey

journey from *Mayombe*. Heere I was with my two *Negro* Boyes, to buy Elephants haire and taylor; and in a month bought twenty thereof, which I sold to the *Portugals* for thirty Slaves, and all my charges borne. From this place I sent one of my *Negro* Boyes to *Mani Seat* with a Looking-glasse: he did esteeme it much, and lent me four Elephants teeth, (very great) by his owne men; and desired me to caule the *Portugals*, or any other shippe, to come to the Northward of the Cape *Negro*, and here would make fires where his landing place is: For there was never yet any *Portugall*, or other stranger in that place.

To the North-east of *Mani Kefek*, are twelve rivers, called *Matimbas*: which are no bigger then Boyes of twelve yeeres old, but are very thick, and lye only upon flesh, which they kill in the Woods with their Bowes and Darts. They pay tribute to *Mani Kefek*, and hang all their Elephants teeth and taylor to him. They will not enter into any of the *Maramba* houses, nor will suffer any to come where they dwell. And if by chance any *Maramba*, or people of *Longo* passe where they dwell, they will forsake that place, and go to another. The Women carry Bow and Arrows as well as the Men. And one of these will walke in the Woods alone, and kill the *Pongos* with their payoned Arrows. I have asked the *Marambas*, whether the Elephant findeth his teeth or no? And they say no. But sometimes they finde their teeth in the Woods, but they find their bones also.

When any man is suspected for any offence, he is carried before the King, or before *Mani Bango*, which is as it were a Judge under the King. And if it be upon matter that hee dyeth, and cannot be proved by their oath; then the suspected person is thus sworn. They have a kind of roote which they call *Imboda*. This roote is very strong, and is scraped into water. The vertue of this roote is, that if they put too much of it into the water, the person that drinketh it cannot vrayd vaine: so and so it thirke up into the braine, as though he were drunke, and he falleth downe as though he were dead. And those that fall are counted as guilty, and are punished.

In this Countrey none of any account dyeth, but they kill another for him: for they believe they dye not of their owne death, but by the death of another, which bewitched them to death. And all the *Portugals* brought in by the friends of the dead, which they suppose do that many times there come fuel lashed upon the women to take the drink, made of the *Imboda* roote.

In *Imboda*, they are brought all to the High-Street Market place, and there the ruler of the *Imboda* sitteth with his water, and giveth every one a cup of water by one measure: and they are commanded to walke in a certaine place till they make water, and then they be free: But he that cannot vrayd, presently falleth downe, and all the people great and small fall upon him with their knives, and beat and cut him into pieces. But I thinke the Witch that gueth the water is partail, and gueth to him whom he will have to dye the strongest water, but no man can perceive it that standeth by. And this is done in the Towne of *Longo*, almost every week in the yeare.

And presently execute them. See my *Relat. l. 7. c. 10.* which I writ from his mouth. Neither may this be ascribed to the vertue of the herbs, but to the vice of the Drull, a murderer and his instruments. The *Ganges* are Prek. And therefore that conclude is very probable. For how could an *Idoll* of life where are so many so perillous; and therefore curious (more than) penitents, nor perceive this in so long and frequent experience, which costs so many their dearest friends their dearest life? I thinke rather that this was the trafficker himselfe. I remember no such scruple in his Narrations to me, who knows not the Devils ambition of Deity, and cruel Melancholy or man hating? This is his Apish imitation of Divinity, and those Rites prescribed for trial in case of *Isolado*, *Yam*, in *Costa* like trial is made by Salt, and also by the *Fetich* or pot. In *Brumage*, by a water also: in the *Maramba* trial before, and *Matimbas* trial by hot Iron in *Angola*; the *Plough* thrashes in old times with *Yam* and the crystal of *Wiches* fill in the East part by water, &c. were not vaine in decedible superstition.

§. VII.

Of the Zebra and Hippopotamus: The Portugals Warres in those parts: The Fishing, Graue, and other things remarkable.

IN this Kingdom there is no kind of tame Cattle but Goats; for none other Cattle will live here. Oxen and Kine have been brought hither, but they presently dye: The Hennes in this place doe so abound, that a man may buy thirty for the worth of fixe pence in Beads. Heere is store of Pheasants, and great plenty of Partridges, and wilde Fowle. Here is a kind of Fowle that lyes in the Land bigger then a Swan, and they are like an Heron, with long legges, and long neckes, and it is white and blacke, and in her breast a bare place without Feathers, where the *Stricketh* with her Bill. This is theright Pelican, and not those Sea Birds which the *Portugals* call Pelicans, which are white, and as bigge as Geese, and those abound in this Countrey also.

Here is also the *Zenera* or *Zebra*, which is like an horse; but that his mane, his taile, his shanks of shiers colours downe: his filles and legges, doe make a difference. These *Zeneras* are all wilde, and

Twenty about Elephants taile.

A Trade in the North ward of Cape Negro, which is about five degrees to the South of the Line.

The *Matimbas* a people of very little used a kind of Pig-mey.

Women using Bowes and Arrows.

Elephants, whether they find their teeth.

The vertue of the roote *Imboda*.

He told me that this roote makes the water as bitter as Gall (he said).

And one roote will fence to try one hundred.

They which have drunke and made water after are cleared, before which they die.

they cry, *Po-ade* *Grades*.

Neither may this be ascribed to the vertue of the herbs, but to the vice of the Drull, a murderer and his instruments.

The *Ganges* are Prek. And therefore that conclude is very probable.

For how could an *Idoll* of life where are so many so perillous; and therefore curious (more than) penitents, nor perceive this in so long and frequent experience, which costs so many their dearest friends their dearest life?

I thinke rather that this was the trafficker himselfe. I remember no such scruple in his Narrations to me, who knows not the Devils ambition of Deity, and cruel Melancholy or man hating?

This is his Apish imitation of Divinity, and those Rites prescribed for trial in case of *Isolado*, *Yam*, in *Costa* like trial is made by Salt, and also by the *Fetich* or pot.

In *Brumage*, by a water also: in the *Maramba* trial before, and *Matimbas* trial by hot Iron in *Angola*;

the *Plough* thrashes in old times with *Yam* and the crystal of *Wiches* fill in the East part by water, &c.

were not vaine in decedible superstition.

Plenty of wilde Fowle.

The right Pelican.

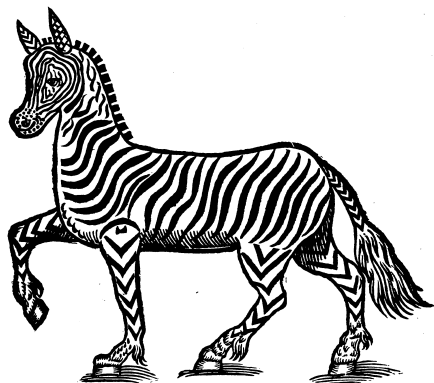
The *Zenera* or *Zebra*.

The *Stippema* or *Ruer* Horfe.
A prefont reme-
dy for the
Fluxe.

and live in great herds, and will suffer a man to come within shot of them, and let them shoote three or foure times at them before they will runne away.

Moreouer, there are great store of Sea or Ruer Horfes, which feed alway on the Land, and live onely by Graile, and they are very dangerous in the water. They are the biggest creature in this Countrey, except the Elephant: They have great vertue in the clawes of their left fore-foote, and haue foure clawes on every foot, like the clawes of an Oxe. The *Portugals* make Rings of them, and they are a prefont remedy for the Fluxe.

THE ZEVEA OR ZEBRA.



The *Porc-wars* in *Congo*.

The Generall of the blacke Campe.

Their Fighting on the Coast.

The *Portugals* make warre against the *Negroes* in this manner. They haue out of *Congo* a Noble-man, which is knowne to be a good Christian, and of good behaviour. He bringeth out of *Congo* some one hundred *Negroes* that are his followers. This *Macicongo* is made *Tandala*, or Generall ouer the blacke Campe; and hath authoritie to kill, to put downe Lords, and make Lords, and hath all the cheefe doings with the *Negroes*. And when any Lord cometh to obey; first he cometh to the *Tandala* and bringeth his present; as Slaues, Kine, and Goats: Then the *Tandala* carrieth him before the *Portugall* Gouvernour, and bringeth two Slaues for the Gouvernours Page before he goeth in. Then he must haue a great gift for the Gouvernour; which is sometimes, thirtie or foure Slaues, besides Cattle. And when he cometh before the Gouvernour, he kneeleth downe and clappeth his hands, and falleth downe with his face vpon the ground, and then he riseth and saith; *I haue beene an enemy, and now I protest to be true, and neuer more to lift my hand against you.* Then the Gouvernour calleth a Souldier which hath deserved a reward, and giueth the Lord to him. This Souldier seeth that he haue no wrong: and the Lord acknowledgeth him to be his Master; and he doth maintaine the Souldier, and maketh him rich. Allo, in the warres he commandeth his Masters house to be built before his owne: and whatsoeuer he hath taken that day in the warres, he parteth with his Master. So that there is no *Portugall* Souldier of any account, but he hath his *Negro Soma*, or Lord.

They vie vpon this Coast to Fish with harping Irons, and waite vpon a great Fish that cometh once a day to feed along the shore, which is like a *Crampas*. He runneth very neere the shore, and drieth great skals of Fish before him: and the *Negroes* runne along the shore, as fast as they are able to follow him, and strike their Harping Irons round about him, and kill great store of Fish, and leaue them vpon the Sand till the Fish hath done feeding; and then they come and gather their Fish vp. This Fish will many times runne himselfe on ground, but they will

will presently shoote him off againe, which is as much as foure or fve men can doe. They call him *Embo*, which is in their speech; *da Dogge*; and will by no means hurt or kill any of them. Allo, they vie in the Bayes and Rueres, where shoald water is, to Fish with Mats, which are made of long Rashes, and they make them of six hundred fathoms long. The Mats swim vpon the Water, and haue long Rashes, and are edged vpon one edge of the Mat, and so they draw the Mat in compasse, as we doe our Nets. The Fishes feiring, the Rashes that hang downe, spring out of the water, and catch the Mats that lyeth flat on the water; and so are taken.

They haue foure sort of Corn in *Lango*: The first, is called *Mafinga*, and it groweth vpon a straw as bigge as a Reede, and hath an eare a foorth long, and is like Hemp-feed. The second, is called *Mafimola*. This is of great increafe: for of one kernell there springs foure or fve Canes, which are tenne foot high, and they beare halfe a pint of Corne a pecke. This Grain is as big as Tares, and very good. Thirdly, they haue another that groweth low like Graile, and is very like Mustard-feed: and this is the best. They haue also the great *Gumey* Wheate, which they call *Mafimota*. This is the least esteemed.

They haue very good Peafon, somewhat bigger then ours: but they grow not as ours do. For the poodes grow on the rootes vnderneath the ground; and by their leaues they know when they be ripe. They haue another kind of Peafon, which they call *Wandor*. This is a little tree; and the first yeare that it is planted, it beareth no fruit: but after it beareth fruit three yeares, and then it is cut downe.

Their Plantan trees beare fruit but once, and then are cut downe: and out of the root there of spring three or foure young ones.

They haue great store of Honey, which hangeh in the *Elcondy* Trees. They gather it with Their Honey, an hollow piece of Wood or Chell, which they hang in the top of the Tree, and once a yeare it is full, by smoke rewarding the laborious Creatures with robbery, exile, death.

THIS *Alicondo* or *Elcondy* Tree is very tall; and exceeding great: some as big as twelve men can embrace, spreading like an Oak; some of them are hollow, and from the liberall shies re- come such plenty of water, that they are Hoipnall entertainers of thousands in that thirthe Region. Once haue I knowne three or foure thousand remaine as one of these Trees, and thence receiving all their paitery provision for foure and twentie houres, and yet not empty. The *Negroes* climbed vp with ladders of hard Woods (which they set up easily receiue, the *Mountaines* not admittin any climbing) and I thinke that some one Tree holds forth some of water. This Tree affords no lesse beautifull hospitality to the backe then belly, yielding (as her belly to their bellies, so) her backe to their backes: excepting that this is better from the younger Trees, whose tenderer backes being more seasonable for Disipline, are, I should haue thought, more fit for wearing, though not so fine as the *Luzanda* tree yields. This tree yields excellent cloath from the inner backe thereof by like beating. Of their *Palme* Trees, which they keepe with watering and cutting every yeare; they make Pel- mets, Sattins, Taffetates, Damaskes, Sarcenets, and such like: out of the leaues cleaned and purged, drawing long threads, and euen for that purpose. They draw Wine (as I said) from the *Palme* Tree; there is another kind of *Palme* Tree, which beareth a fruit good for the stomacke, and for the Linner most most admirable.

One *Crocodile* was so bold and greedy, that he deuoured an *Alibamba*, that is, a chained company of eight or nine Slaues: that the indigible *Iran* paid him, his wages, and murdered the murderer, found after in his belly. I haue seene them watch their prey, baling in games, Men or other Creature ouer the water. But one Souldier thus wrapt in shallower water, drew his knife, took his Taker in the belly and slue him.

CHAP. IIII.

A report of the Kingdom of Congo, a Region of Affrica: Gathered by
PHILIPPO PIGAFETTA, out of the Discourses of Master ED-
VARD LOPES a Portugall, translated out of Italian into
English, by Master ABRAHAM HARTWELL,
and here abreviated.

* Anno 1588.

§. I.

The journey by Sea from Lisbon to the Kingdom of Congo: Of the Ayre,
Winds, Raines, Temperature thereof.

IN the year 1588. when Don Sebastian King of Portugall, embarked himself for the Conquest of the Kingdom of Morocco: Edward Lopez borne at Benenimunt. (a place four and twentie miles distant from Lisbon, upon the South shore of the River Tagus) sailed likewise in the month of April towards the haven of Launda, situate in the Kingdom of Congo, in which parish S. Anthony, belonging to an Vncle of his, and charged with diuers marchandise for that Kingdom: And it was accompanied with a *Patuche* (which is a small vessell) and guiding the same with lights in the night time, to the end it should not lose the way, which the shippe it self did keepe. He arrived at the Island of *Maldora*, belonging to the King of Portugall, distant from Lisbon about six hundred miles, where he remained fiftene daies, to furnish himself with fresh Victuall and Wine; which in great abundance growth in that Island, yea and in mine opinion the best in the world, whereof they carry abroad great store into diuers Countries, and especially into England. He provided there also sundry other Confections and Conifers of Sugar, which in that Island are made and wrought both in great quantity and also singular excellency. From this Island they departed, leaving all the *Canoes* belonging to *Cashite*, andooke haue at one of the Islands of Cape Verde, called S. Anthony, without having any light shewed before they came to the Islands of Cape Verde, called S. Jacopo, which commandeth all the rest, and hath a Bishop & a Chaplaine in it, that rule and gouerne them: and here they provided themselves againe of victualls. These Islands of Cape Verde were established by *Ptolomee* in the Tables of his *Geographie* to be the beginning of the West, together with the Cape or Promontorie which he termed *Cornu vltimum* of the Islands *Mauricie* or *Affricae*, which we commonly call *Fortunate*. In these Islands of Cape Verde the Portugals do often arrive, and in those Countries do Traffike with sundry marchandize, as little beales of diuers coloured Glasse, and other such things, wherein those people doe greatly delight, and *Holland* cloath, Shaves, Waxe, Honey, with other kind of food, and Cotten-cloth of sundry colours.

Now the firstest they called S. Anthony, holding on his course, met with the general wind, towards the Kingdom of Congo. And sailing on-wards closely with the halfe shippe, they thinking of it. This Island was so called, because on the Feast day of S. Helena, which falleth 50 upon the third day of May, it was by the Portugals first descried. And as it is very small, so is it (as it were) singular by it selfe: for being situate in the height of extreme degrees towards the Antartike, it containeth in compasse nine miles about, and is farr distant from the firme Land.

From the Island of S. Helena, they made sayle with the same weather, and so within the space of fiftene daies came to the haven of Launda, which is in the Province of Congo, the winds being somewhat more calme then they were afore. This is a very fure and great haven, so called of an Island of the same name, wherof we shall speake hereafter.

There are two courses of sailing from the Island of Cape Verde to Launda; the one of them now declared, which being neuer vied afterwards, was the first attempted and performed by the same shippe wherein *Signor Ouardo* went, being then guided by *Francisco Martines*, the Kings Pilot, a man very greatly experienced in those Seas, and the other that after conducted vessell by that way: the other is achieved by passing along the Coast of the firme Land. From the Island of San Jacopo, they came to Cape *Das Palmas*, and from thence direct themselves to the Island of *San Thomas*, which lyeth vnder the Equinoctiall; so called, because it

Patuche is a
Bingardine or
Pinnace.
The Island of
Maldora.
The Canaries.
Isle of S. An-
thony.
Isle of S. Launda.

* These general winds are the *Eclif*, which blow from some Northerly point vnder twentie nine degrees South latitude. For a heat extreme north together for this cause they vfe to sit off towards Brazil, to gaine the wind and returne to Congo, Isle of S. Helena, and all of *Kien-wood*.
The Port of Launda.
Du las Palmas.
The second course of sailing to Launda.
The Isle of S. Thomas.

was discovered upon that day, wherein the Feast of that Apostle is vied to be celebrated. It is distant from the firme Land, one hundred and eightie miles, right against the Riuer, called *Gabon*, which is so termed because it is in shape very like to that kind of Vesture, that it is called a *Gibon*, or a Cloke.

The Hauens thereof is fore-clofed with an Island that raiseth it selfe in the Channell of the Riuer, wherunto the Portugals doe sayle with small Barkes from Saint Thomas Island, carrying thither such things as usually they carrie to the Coast of Guinea, and from thence carrying backe with them Iorie, Waxe and Honey, Oyle of Palme, and *Blacke-moore* Waxes. Neere to the Island of Saint Thomas, towards the North lyeth another Island, called the Ile of the Prince, a Island of Saint Thomas, is, although in circuit some what less. This Island of Saint Thomas is in fashion almost round, and in breadth containeth fixtie miles, and in compasse one hundred and eightie. Very rich it is, and of great Traffique, discovered at the first and conquered by the Portugals, at such time as they began the conquest of the Indies. It hath diuers Hauens, but the principall and chiefest of all, wherunto the Vessels arriving there, doe with-draw themselves, is in the place, where the Citie standeth.

The Island breedeth an infinite deale of Sugar, and almost all kinds of victualls. In the Citie there are some Churches, and a Bishop, with many Clerkes and one Chaplain or Priest. There is also a Caffe, with a Garrison and Artillerie in it, in which beate upon the Hauens, being a very great and a safe Port, where many ships may ride. But a very strange and admirable thing it is, that when the Portugals did first come thither, there was no Sugar there planted, but they brought it thither from other Countries: as they did Ginger alfe, whichooke roote, and grew there in most abundant manner. The soyle indeed is moist, and as it were appropriated to foster the Sugar-cane, which without any other watering, multiplyeth of it selfe, and fructifieth infinitely: the reason whereof is, because the dew falleth there like rain, and moysteneth the Earth.

There are in this Island aboute fuentie Houses or Prefices for making of Sugar, and every Prefice hath many Cottages about it as though it were a Village, and there may be aboute fone three hundred persons that are appointed for that kind of worke: They doe cutte every year leade aboute fortie great ships with Sugar. True it is, indeed, that not long ago the Wormes (as it were a plague to that Land) haue deoured the roots of the Canes, and destroyed the fruits of their Sugar, in such sort as now of the fortie ships, they doe not leade aboute fise or fixe Vessels with that Merchandize.

The Island of Saint Thomas holdeth Traffique with the people that dwell in the firme Land, which do usually resort to the mouthes or entrees of their Riuer: The first wherof (to begin which) is named the Riuer of *Fernando de Pos*, that is to say, of *Fernando Poultra*, who did first discover the same, and lyeth in fise degrees towards our Pole. Right against the mouth of it, lieth an Island of the same name, lying thirte and fixe miles distant from it. The second Riuer is called *Bora*, that is to say, Fifth: The third, *La riuiera del Campo*. The fourth, *San Beneditto*, and the fifth, that of *Angra*, which in the mouth of it hath an Island, called *Cerico*, that is to say, Thunder. All the same Merchandizes, which were mentioned before.

But to returne to the Voyage of Saint Thomas: departing from thence towards the South, we found the Cape of *Lopo Goncalves*, which standeth in the altitude of one degree beyond the Equinoctiall towards the Pole Antartike, one hundred and fixe miles distant from the foresaid Ile. And from thence they saile with Land winds, creeping still all along the Coast, and every day calling Anchor in some safe place either behind some point, or else in some Hauens, vntill they come to the mouth of the greatest Riuer in Congo, called in their Tongue *Zaire*, which signifieth in *Latine*, *Saba*, (in English, I knowe) from whence if ye will goe through to the Hauens of Launda, ye must faile the length of one hundred and fourescore miles.

The Kingdom of Congo in the middle part thereof, is distant from the Equinoctiall towards the Pole Antartike full where the Citie called *Congo* doth lyen fiseen degrees and two thirds: so that it standeth vnder the Region which ancient Writers thought to be inhabitable, and called *Zona Torrida*.

The habitation there is exceeding good, the Ayre beyond all credit temperate, the Winter nothing so rough, but is rather like Autumne in Rome. The people vnder no Fures, nor change of apparel, they come not neere the fire, neither is the cold in the tops of the Mountaynes greater then that which is in the Plaines: but generally in Winter time, the Ayre is more hot then it is in Summer, by reason of their continuall raires, and especially about two houres before and after noone, so that it can hardly be endured. The men are blacke, and so are the women, and some of them also somewhat inclining to the colour of the wild Oyle. Their hayre is blacke and curled, and some alored. The figure of the men is of an indifferent bignesse, and exceeding their blacknesse they are very like to the Portugals. The apples of their eyes are of diuers colours, blacke and of the colour of the Sea. Their lips are not thicke, as the *Nubians* and other *Negrees* are: and so likewise their countenances are some fat, some leane, and some betwixt both, as in our Countries there are, and not as the *Negrees* of *Nubia* and *Guinea*, which are very

Nnnn

The Hauens of S. Thomas.

The Ile of the Prince.
The Ile of S. Thomas.
Great traffique.Sugar.
Churches.
A Caffe.

Ginger.

Seuentie houses to make Sugar in.

Wormes hurtfull.

The Riuer and Island of Fernando Pos.
Riuer Bora.
La riuiera del Campo.
Riuer of San Beneditto.
Riuer of Angra.
The Ile of Cerico.The Cape of Lopo Goncalves.
Zaire, the greatest Riuer of Congo.* Here beginneth the second chapter as is in the Booke, which method I haue to be enuallered, and brought to order Paragraphe.
The temperature of the Kingdom.
The countenance of the people.

Small difference between their dayes and nights. Their Winter and Summer.

deformed. Their nights and their dayes doe not greatly differ, for in all the whole yeare ye shall not discern the difference between them to bee more then a quarter of an houre.

The Winter in this Country (to speake at large) beginneth at the same time that our Iping heere beginneth, that is to say, when the Sunne entrench into the Northern Signes, in the month of March. And at the same time that wee have our Winter, when the Sunne entrench into the Southern Signes in the month of September, but, then beginneth their Summer. In their Winter it rayneth five monethes almost continually, that is to say, in April, May, June, July and August. Of faire dayes they have but a few, because the raine falleth so greatly, and the drops of it are so big, as it is a wonder to see. These waters doe marvellously fupple the ground, which is then very dry, by reason of the heat of the Summer past, wherein it neuer rayneth for the space of sixe monethes together, and after the ground is full, and as it were ynorged with water, then do the Rivers swell beyond all credit, and are so replenished with troubled waters, that all the Country is surrounded by them.

The winds in this Country in Winter time

The winds which blow in these Moones through all this Region, are the very selfe-same that *Cæsar* calleth by a *Greeke word Etesyæ*, that is to say, *Ordinary every yeare*: whereby are meant those winds that in the *Card* are noted from the North to the West, and from the North to the North-east. These winds do drive the Cloudes to the huge and high mountaynes, whereupon they rush with very great violence, and being there stayed of their owne nature, they afterwards melted into water. So that when it is likeli to raine, you shall see the Cloudes hanging (as it were) upon the tops of their highest hills.

The cause of the increase of Nilus, and of other Rivers in this Country in Summer time.

And hence ariseth the increasing and augmentation of the Rivers that spring in *Æthiopia*, and especially of *Nilus* and others, that discharge themselves into the East and West Ocean. And in the Kingdom of *Congo* and *Guinea*, through which runneth the River *Niger*, so called by the ancient Writers; and by the new, termed *Senega*. you shall see the said River increase at the very selfe-same time that *Nilus* doth; but indeed carrieth his waters towards the West, directly against the Lands of *Cape Verde*, whereas *Nilus* runneth by the Ile of *Meroe* in *Egypt* towards the North, refreshing and watering all those Regions that are full of scorching Heates, and Wildernesses, and Deserts.

Nilus runneth Northward. It seldom raiseth in Egypt but only in Alexandria, and the country which there is called unwholsome.

Now, for as much as in the Regions of *Congo* and *Æthiopia*, it is alwayes wont to raine yearly for a certain set time, the swelling and out-flowing of the Rivers there, is of no great consideration, nor any strange accident to make account of. But in the Countries, that are distant and very dry, as in *Egypt*, where it neuer raineth (saving only in *Alexandria*, and the Territories thereof) it is accounted a manuellous matter, to see every yeare to great a quantitie of thicke troubled water come upon them, from places so remote, at a certain set time, without missing: which water doth quicken the ground, and minitireth food both to man and beast.

The winds in Summer time.

This is then the cause of the increase of *Nilus*, and other Rivers in that Climate, whereof the Ancients of olde times made to great doubt, and imputed to many Fables and Enourms. But in their Summer time, which is our Winter, these winds that are current opposite to the former, even in *Damerra*, and are noted in the *Card*, from the South to the South-east, which one of all question must needs be cold, because they breathe from the contrarie Pole Antarcticke, and coole all those Countries, even for all the World as our winds in Summer doe coole our Countries. And whereas, there with them, these winds doe make the Ayre very faire and cleere, so doe they neuer come unto vs, but they bring with them great store of raine.

Cooling of those Regions by the breeze or winds.

And certainly, if the breath of these winds did not refresh and coole these Countries of *Æthiopia*, and *Congo*, and other places neere about them, it were not possible for them to endure the heate, considering that even in the night time they are constrained to hang two coverings over them to keepe away the heate. The same cooling and refreshing by winds, is common also to the Inhabitants of the Ile of *Candia*, and of the Lands in *Archipelago*, and of *Cyprus*, and of *Sicily*, and of *Sardinia*, and of *Egypt*, which doe lue (as it were) with this refreshing of the fore-said winds of the North-west, and of the West: so that they may well be called as they are in *Greece*, *Zephiri*, *quasi Zephirus*, breeders of life.

No Snow nor Ice in Æthiopia or Congo.

Let it be also remembred, that in the mountaynes of *Æthiopia*, and of *Congo*, and the Regions neere adjoining, there falleth no Snow, neither is there any at all in the very tops of them, saving only towards the Cape of *Good Hope*, and certaine other hills, which the *Portugals* call, *Sierra Nevaada*, that is to say, the Snowie Mountaynes. Neither is there any Ice or Snow to be found in all the Country of *Congo*, which would be better esteemed there then Gold, to mingle with their drinckes: so that the Rivers there doe not swell and increase by melting of Snow, but because the raine doth fall out of the Cloudes for five whole Monethes continually together, that is to say, in April, May, June, July, and August: the first raine sometimes beginning on the fifteenth day, and sometimes later. And this is the cause why the new waters of *Nilus*, which are so greatly desired and expected by the Inhabitants there, doe arrive sooner or later in *Egypt*.

2. II.

of the circuit of the Kingdome of Congo, and of the borders and confines thereof; As also of divers bordering Nations: and remarkable Rarities therein.

THE Kingdome of *Congo*, is distinguished by foure borders: The first, of the West, which is watered with the Ocean Sea: The second, of the North: The third, of the East, and the last, which is towards the South.

And to beginne with the border lying upon the Sea, the first part of it is the Bay, called *Seno delle Vacche*, and is situate in the height of thirteene degrees upon the Antarcticke side, and stretcheth all along the Coast unto foure degrees and a halfe on the North-side, neere to the Equinotiall; which space containeth six hundred and thirtie miles. This *Seno delle Vacche* is a Haven but of a moderate bignesse, and yet a good one, and able to receive any ship that arriveth. It is called *Seno delle Vacche*, that is to say, The Bay of Cows, because thereabouts are pasturing very many Herds of that kind of Cattle. The Country is plaine, and aboundeth with all manner of victuals, and there you shall find some kind of Metals to be publicly sold, especially silver, and it is subject to the King of *Angola*.

A little more forward lyeth the River *Benguela*, where a certaine Lord, beinge subject to the King of *Angola*, doth specially command: and about the said River is a great compass of Country, much like to the former. And a little further runneth the River *Senega*, so called by the *Portugals*: wherein you may sayle five and twentie miles upwards in a Country also like to the former.

Then followeth the River *Congo*, which issueth out of a little Lake, fed by a certaine River that floweth out of a great Lake, being the chiefe and principall Spring or head of *Nilus*, whereof in the other part of this Discourse we shall have occasion to write. *Congo*, at the mouth of it is two miles broad, and you may sayle with small Barkes upwards against the streame a bout one hundred miles, but hath no Haven. And here it is to be noted, that all this Country which we have here described, was wont to be subject to the King of *Congo*: but a while agoe the Governour of that Country is become the absolute Lord thereof, and professeth himselfe to be a friend to the King of *Congo*, but not his Vassall: and yet sometimes he sendeth the King some Present, in manner of a tribute.

Beyond the River *Congo*, is the Haven of *Loanda*, being in ten degrees, made (as it is said) by a certaine Land, called *Loanda*, which signifieth in that Language, *Bald*, or *Shaven*, because it is a Country without any hills and very low; for indeed it scarce mayst it selfe abate the Sea. This Land was framed of the land and dirt of the Sea, and of the River *Congo*, whose waves meeting together, and the filthy matter sinking downe to the bottom, in continuall time of time it grew to be an Island. It may be about twentie miles long, and one mile broad at the mouth, and in some places but only a bow-shoot. But it is a manuellous thing, that in such a small place, you shall digge to the depth of two or three hand-breadthes, you shall find sweet water, the best in all those Countries. Wherein also there is a very strange effect, that when the Ocean ebbeh, this water becometh somewhat salt, but when it floweth to the top, it is most sweet. A thing that falleth out also in the Island of *Cadix* in *Spain*, by the report and testimony of *Strabo*.

This Land is the Mine of all the Money which the King of *Congo* spendeth, and all the people thereabouts. For upon the shoares you shall have certaine women, that vie to dige and dudge into the Sea, two yards deepe and more, and fill their baskets with sand, and afterwards digge the gault from certaine small Shell-fishes that are among it, which are called *Lumache*: and when these *Lumache* are leaved by the tides, then doe they picke out the Males from the Females, which they may easily doe, because the Female is more hene then the Male, and greatly esteemed for her colour, which is very neat, bright and pleasant to the sight. These *Lumache* doe breed in all the shoares of the Kingdom of *Congo*, but the best of all are those of *Loanda*, because they looke very fine, and of a very bright colour, some gray or ash-coloured, and some of other colours not so precious.

And here you must note that gold and silver and metall is not of any estimation, nor in vie of money in these Countries, but only these *Lumache*: so that neither with gold nor silver, in mass or in coin you shall buy any thing there, but with these *Lumache* you shall buy both gold and silver, or any thing else.

In this Land there are seven or eight Townes, called in that Country Language, *Liberta*, the principall whereof is *Spirito Santo*: and therein dwelleth the Governour which is sent from *Congo*, to minister iustice and to gather the treasure of the monies of these *Lumache*. Here are also Goates and Sheepe, and Bores in great numbers, which beinge tame at the first, doe afterwards become wild and live in the Woods. Here groweth also a tree, called *Encenda*, which

The Western border of Congo. The Bay of Cows.

The River Benguela. The River Senega.

The River Congo.

The Island of Loanda.

Strange water springs.

The money of Congo.

The Lumache of Loanda.

No metall-money.

Spirito Santo. The tree Encenda.

Cloth made of
the bark of a
tree.

The River or
Canals.

Shel-fishes
growing on
trees.

What kind of
money is used
in this
Country.

Pepper money,
&c.

Great store of
Whales.

Villa de San
Paulo.

Score of fish.

The River
Bengo.

The River
Dande.

The River
Lemba.

The River
Ozane.

The River
Longo.

The River
Lemba.

The River
Lemba.

is a great one and always green, and ended with a singular qualitie. For from the boughes of it that sprout upwards, there hang downe certaine threads (as it were) which creeping into the Earth doe take roots, and out from these roots doe rise other trees, and so they multiply. And within the outmost bark thereof, there groweth a certaine kind of Pill like fine Linen, which being beaten and cleafed, they spread out in length and in breadth, and therewith they cloath their men and women, that are of the baselst fort.

In this land they have certaine vessels made of the bodies of Palme-trees, ioyned together and framed after the manner of our Boates, with a prow and a sterne, wherein they passe from place to place, both with Oares and Sables. In these Boates they vie to fish about the Rivers, which are indeed exceeding full of fish, and sometime also they will goe over to the firme Land.

In that part of this land, which is towards the maine Land, in certaine low places there grow certaine trees (which when the water of the Ocean ebbeth) discover themselves: and at the feet thereof you shall find certaine other Shel-fishes cleaving as fast to the trees as may be, and having within them a great fish as bigge as a mans hand, and very good meate. The people of the Country know them very well, and call them *Ambisamatare*, that is to say, The fish of the Rocks. The flesh of these fishes, they vie to burne, and thereof make very good Lime to build withall. And being like the corke or bark of the tree, which is called *Manghi*, they dreffe their Oxen-hides withall, to make their shoes soles the stronger.

To be briefe, this land bringeth forth neither Come nor Wine, but there is great store of vitall brought thither from all parts thereof, so fetch away these *Lamuche*. For as in all other places all things may be had for money of metall, so all things here are had for *Lamuche*. Whereby may be noted, that not only here in this Kingdome of *Congo*, but also in her Neighbour *Ethiopia* and in *Africa*, and in the Kingdome of *China*, and certaine others of the *Indies*, they vie monies of other matter then of metall, that is to say, neither gold, nor silver, nor copper, nor any other mixture tempered of these.

For in *Ethiopia*, their money is *Pepper*: and in the Kingdome of *Tumbuto*, which is about the River *Niger*, otherwise called *Senega*, their money is Cockles or Shel-fish: and among the *Amanghi*, their monies are *Porcelletts*: and in the Kingdome of *Bengala*, likewise they vie *Porcellette*, and metall together. In *China* they have certaine Shel-fishes, called also *Porcellette*, which they vie for their money: and in other places Paper stamped with the Kings Seale, and the barkes of the tree called *Gustumora*.

Nere to this land towards the outward Coast to the Sea, there swimme an innumerable sort of Whales, that looke blacke, and fighting one with another doe kill themselves: which afterwards being by the waues cast vp vpon the shoare, as bigge as a midling Merchants ship; the *Negros* go forth with their Boats to fetch them, and to take the Oyle out of them, which being mingled with Pitch they vie to trimme their Vessels withall. Vpon the ridges or backs of these creatures there grow many Shel-fishes, made like Snails, Cockles, and Whelkes: whereof *Seignr Odoar* is affirmed, that he had seene great store. He was also of opinion that Amber cometh not from these fishes. For ouer all the Coast of *Congo*, where there is an infinite number of them, you shall not find either Ambergris, or any other Amber, blacke or white in any place.

Vpon the firme Land directly ouer against the land is a Towne, called *Villa de San Paulo*, altogether inhabited with *Portugals*, and their Wives, which they bringeth with them out of *Spain*: and yet it is not fortified. All this Channell is very full of fish, especially of *Sardines* and of *Anchoues*; whereof there is so great store, that in the Winter time they will of themselves leape vp to Land. Other kinds of most excellent fishes there are, as Soles, and Sturgeons, and Barbelles, and all manner of daintie fish; and great Crabs, in strange abundance, and all very wholesome: so that the greatest part of the people that dwell about the banks there, doe liue vpon them.

Into this Channell runneth the River called *Bengo*, which is a very great one, and nailable vponward twentye fye miles. This River with that other of *Comma*, whereof I told you before, doe make the Ile of *Loanda*, because when their waters doe meete together, they leaue their sand & fish behind them, and so meere. In the land there runneth also into another great River called *Dande*, which will receive Vessels of an hundred tune: and then another River called *Lemba*, which neither hath Haven, neither doe any ships enter into it. Very neere vnto this there is also another River called *Ozane*, which issueth out of the same Lake, whence *Nitula* likewise springeth, and it hath a Haven. Next to *Ozane*, there is another called *Lexe*, without any Haven: and then another great one with a Haven called *Ambria*, which runneth within four leagues neere to the Royall Citie of *Congo*. Last of all, is the River *Lemba*, which signifieth a Trowt fish, and watereth the roots of that great Hill, whereon the Palace of *Congo* standeth, called by the *Portugals*, the *Ostera*. This River *Lemba*, springeth out of the same Lake, from whence *Comma* issueth, and taketh into it by the way another River, that cometh from the great Lake: and when it doth not raine, then you may passe ouer *Lemba* on foot, because it hath so little store of water in it.

Next vnto this is the *Zaire*, a huge River and a large, and indeed the greatest in all the Kingdome of *Congo*. The originall of this River cometh out of three Lakes: one is the great Lake from whence *Nitula* springeth; the second, is the little Lake above mentioned; and the third, is the second great Lake which *Nitula* engendreth. And certainly, when you will consider the abundance of water that is in this River, you will say, that there was no need to haue any fewer or lesser springes to make so huge a streame as this cattell. For in the very mouth of it, which is the only entrance into it, the River is eight and twentie miles broad, and when it is in the height of his increase, he runneth his water fortie or fiftie miles into the Sea, and sometimes eightie, so that the passengers doe refresh themselves withall, and by the troublefomeneesse of the water they know the place where they are. It is nailable vponward with great Barks about fye and twentie miles, vntill you come to a certaine straight betwene the Rocks, where it falleth with such a horrible noyse, that it may be heard almost eight miles. And this place is called by the *Portugals*, *Cachumera*, that is to say, a Fall, or a Cataract, like to the Cataracts of *Nitula*. Betwene the mouth of this River, and the fall thereof, there are diuers great lands well inhabited, with Townes and Lords obedient to the King of *Congo*, which sometimes for the great emutie that is among them, doe waite one against another, in certaine Boats, hollowed out of a Rocke of a tree, which is of an vnumerable biggnes, and these Boats they call *Longo*.

The greatest Boates that they haue, are made of a certaine tree, called *Licende*, which is so great, that fixe men cannot compasse it with their armes, and is in length of proportion answerable to the thicknesse, so that one of them will carrie about two hundred persons. They row these Boates with their Oares, which are not tyed to any loops, but they hold them at liberty in their hands, and moue the water therewith at pleasure. Every man hath his Oare and his Bow, and when they fight together they lay downe their Oare and take their Bow. Neither do they vie any other Roulders to turne and gouerne their Boats, but only their Oares.

The first of these lands, which is but a little one, is called, the Ile of *Horles*, because there are bred and brought vp in it the greatest sort of the creatures that the *Greekes* call *Hippopotami*, that is to say Water-horses. In a certaine Village within this land doe the *Portugals* dwell, having withdrawne themselves thither for their better securitie. They haue their Vessels to resupply them ouer the water to the firme Land, vpon the South banke of the River, which land is called the Haven of *Pinda*, where many ships doe ride that arrive therein.

In this River there are liuing diuers kinds of creatures, and namely, mightie great Crocodiles, which the Country people there, call *Caiman*, and Water-horses about named: And another kind of creature, that hath (as it were) two hands, and a rayle like a Target, which is called, *Ambica Angulo*, that is to say, a Hog-fish, because it is as fat as a Porke. The flesh of it is very good, and thereof they make Land, and so keepe it: neither hath it the fauour or taste of a fish, although it be a fish. It neuer goeth out from the fresh water, but feedeth vpon the grasse that groweth on the banks, and hath a mouth like the muzzle of an Ox. There are of these fishes, that weigh fye hundred pounds apiece.

The fishermen vie to take them in their little Boats, by marking the places where they feed, and then with their hookes and forks, striking and wounding them, they draw them dead forth of the water: and when they haue cut them in pieces, they carrie them to the King. For whosofer doth not so, incurreth the penaltie of death, and so doe they likewise that take the Trowt, and the Tench, and another fish called *Congo*, which is shaped after the likeness of a Salmon, fuing that it is not red: but indeed so far it is, that it queneth ouer the fire whiles it is rosted or broyled. Other fishes also there are that are called *Fishes Royall*, which are carried to the King, vpon very seuerer and rigorous punishments.

Beyond this River of *Congo*, there cometh downe another River, which the *Portugals* call, *La Baia de las Almadias*, that is to say, the Gulfe of Barks, because there are great store of them, that are made there, by reason of the abundance of Woods and Trees that grow thereabouts, which are fit for that vie, and wherewith all the Countries round about doe furnish themselves. At the mouth of this Bay there are three Lands, one great Ile in the middle of the Channell, which maketh a convenient Haven for small Vessels, and two other lesse, but none of them inhabited.

A little higher runneth another streame, not very great, which is called, *De las Barreras Rojas*, the River of the red Clay-pits, because it issueth from among certaine Rockes of Hills, whose Earth is dyed with a red colour: where also there is a very high Mountaine, called by the *Portugals*, *La Sierra Compida*, that is to say, the long Mountaine.

And yet going vp a little further, there are two Gulfes of the Sea in the likeness of a paire of Spectacles, wherein is a good Haven, called *La Baia de Aluaro Gonzales*, that is, The Gulfe of *Aluaro Gonzales*. Beyond all these, are certaine hills and shoares, not worth the remembrance, vntill you come to the Promontorie, that is called by the *Portugals*, *Capo de la Capa de Cate*, which is the border of the Kingdome of *Congo* towards the Equinoctiall Line, and is distant from the Equinoctiall Line two degrees and a halfe, which is one hundred and fiftie Italian miles.

The River
Zaire.

Huge breadth
and force of
Zaire.

Cataracts.

Certaine
lands.

Boats.
The tree
Licende.

The Ile of
Horles.

The Haven of
Pinda.

Crocodiles.
Water-horses.

Hog-fish.

Fishes Royall.

Congo, a fish
like a Salmon.

La Baia de las
Almadias.

The river of the
red Clay-pits.

Capo de Cate.

Capo de Cate.

Capo de Cate.

Capo de Cate.

The Northern
border of
Congo.

The River
of the Kingdom
of Loango.

The People of
Loango circum-
cised.

The Country
of Anzique.

Sanders.

Medicines for
the French
Poore.
For the head-
ache.

Their Bowes.

Their Arrows.

Their weapons

Now from Cape *De Caterina* on the North side, beginneth another Border or Coast of the Kingdom of *Congo*, which Eastward stretcheth it selfe to the place where the River *Vamba* joyneth with the River *Zaire*, containing the space of fixe hundred miles and more. Beyond this Coast of *Congo* towards the North, and under the Equinoctiall Line vnder the Sea Shore, are about two hundred miles within Land, (comprehending in that reckoning the aforesaid Gulfe of *Lopo Gonzales*) the People called the *Brazas* doe inhabit in a Countrey, that is now called the Kingdom of *Loango*; and the King thereof, *Mami Loango*, that is to say, *The King of Loango*, the Countrey hath great abundance of Elephants, whose teeth they exchange for knives to death, for the glorie of the world, and to please their Lords will not flie to give their owne flesh to be despoiled then would they with a farr better heart and courage endure martyrdom, for the name of our Redeemer *Iesu Christ*, and would most honourably maintain our Faith and Religion, with their good testimony, and example against the Gentiles.

The King of *Loango* is in amitie with the King of *Congo*, and the report is, that in times past he was his vassall. The People are circumcised after the manner of the *Hebrews*, like also the rest of the Nations in those Countreys viz to be.

Beyond the Kingdom of *Loango*, are the People called *Anziques*, of whom wee shall deliver unto you a historie, which in truth is very strange, and almost incredible, for the beauly and cruell custome that they use in eating mans flesh; yea, and that of the nearest kin-folkes they have. This Countrey towards the Sea on the West, bordereth vpon the People of *Ambo*; and towards the North, vpon other Nations of *Africa*, and the Wilderness of *Nubia*; in that Part of the East, vpon the second great Lake, from whence the River of *Congo* springeth, in that Part which is called *Anzique*; and from the Kingdom of *Congo*, it is divided by the River *Zaire*, wherein there are many Islands (as before is told you) scattered from the Lake downwards, and some of them belonging to the Dominion of the *Anziques*; by which River also they doe traffique with the People of *Congo*. In this Kingdom of the *Anziques*, there are many Mines of Copper, and great quantitie of Sanders, both red and grey: the red is called *Tamila*, and the grey (which is the better esteemed) is called *Chicongo*, whereof they make a powder of a very sweet smell, and diuers medicines. They doe also mingle it with the Oyle of Palme-tree, and so anoynting all their bodies over withall, they preserve themselves in health. But the *Portugals* use it being tempered with Vinegar, which they lay vpon their plagues, and so heale the French Poore, which they call in that Language, *Chicongo*. Some doe affirme, that this grey Sanders is the very *Lignum Apyla*, that groweth in *India*: and *Signor Orlando* affirmed, that the *Portugals* have proved it for the head-ache, by laying it on the coales, and taking the smoke of it. The pith and innermost part of the Tree is the best, but the outer part is of no estimation.

They make great store of Linnen of the Palme-tree, both of sundrie sorts and colours, and much Cloth of Silke, whereof wee will discourse more hereafter. The People are subiect to a King that hath other Princes vnder him. They are very active and warlike. They are ready to take Armes; and doe fight on foot. Their weapons are different from the weapons of all other people round about them: for, their Bowes are small and short, made of wood, and wrapped about with Serpents skins of diuers colours, and so smoothly wrought, that you would thinke them to be all one with the wood: and this they doe, both to make the Bowe stronger, and also them to hold it the faster. Their Strings are of little wooden twigs like reeds, not hollow within, but found and pliable, and very durable; such as the *Cavaliers* of *Portugal* doe carrie in their hands to beate their Palfrayers withall. They are of an ash-colour, and of a Lion-tawney, somewhat tending to blacke. They grow in the Countrey of the *Anziques*, and also in the Kingdom of *Bengala*, through which the River *Ganges* runneth. Their Arrows are short and slender, and of a very hard wood, and they carrie them on their Bow-hand. They are so quick and discharge them all, before the first Arrow lieth on the ground: yea, and sometimes there have beene fence diuers stout Archers, that have killed birds as they lie in the aire.

Other weapons also they make, as Axes and Hatchets, which they use and make after a strange manner: for, the handle is shorter by the halfe then the Iron is, and at the lowest end of it there is a pommel, for the faster holding of it in the hand; and all couered over the forehead skinned of a Serpent. In the vppermost end of it, is the Iron very bright and shining, fastned to the wood with plates of Copper, in the manner of two nails, as long as the handle: it hath two edges, the one cutteth like a Hatchet, and maketh a wound after the fashion of an halfe roundell; the other is a Hammer. When they fight with their Enemies, or defend themselves from their Arrows, they are so exercised with a wonderful speed and nimbleness, that all manage their weapons, that whirling them round about, as it were in a circle, they keepe all that compass of the ayre which is before them: so that when the Enemy shooteth, and the Arrow beginneth to fall, it lighteth vpon the Hatchet, being so swiftly and vehemently whirled about, that it breaketh the force of the Arrow, and so it is repelled: then doe they hang the Hatchet vpon their shoulder, and begin to shoot themselves. They have also certaine short Daggers, with sheaths of the Serpents skins, made like Knives with an haft vnto them, which they

use to wear accross. Their Girdles are of diuers sorts; but the Men of warre haue their Girdles of Elephants skin, three good fingers broad: and because they are at the first two fingers thick, and very hard to handle handisomely, by the heat of the fire they first turn round, and so with certaine buttons tie them outwards about them. The men are very active and nimble, and leape up and downe the Mountains like Goats. Courageous they are and contemne death: men of great simplicitie, joyfull, and fidelitie, and such as the *Portugals* doe trust more then any other. In so much as *Signor Orlando* was wont to say, that if these *Anziques* would become Christians (being of so great fidelitie, sinceritie, loyalty, and simplicitie, that they will offer themselves to death, for the glorie of the world, and to please their Lords will not flie to give their owne flesh to be despoiled) then would they with a farr better heart and courage endure martyrdom, for the name of our Redeemer *Iesu Christ*, and would most honourably maintain our Faith and Religion, with their good testimony, and example against the Gentiles.

Moreover, the said *Signor Orlando* did likewise affirme, that there was no countrey with them, because they were a favage and beastly people, fasting only in respect that they come and traffique in *Congo*, bringing thither with them Slaues, both of their owne Nation, and also out of *Nubia* (whereupon they doe border) and Immen Cloth (whereof we will tell you hereafter,) and their *Lumache*, which they use in stead of money and Coyne; and another greater kind of *Lumache*, which come from the Ile of *Saint Thomas*, and which they use to wear for Brooches to make themselves fine and gallant withall. Other Merchandises, also they carrie backe with them, which are brought out of *Portugal*, as Silkes, Linnen, and Glasse, and such like. They use to circumcise themselves. And another foolish custome they have, both men and women, as well of the Nobilitie, as of the Commonaltye, even from their childhood, to marke their faces with sundrie daubs made with a knife, as in due place shall be further shewed vnto you.

They keepe a Shambles of mans flesh as they doe in these Countreys for to see, and to shew to their Enemies whom they take in the Warres, they eat; and also their Slaues, if they can have a good market for them, they sell: or if they cannot, then they deliver them to the Butchers, to be cut in pieces, and so sold, to be roasted or boiled. And (that which is a marvellous historie to report) some of them being wearie of their liues, and some of them even for valour of courage, and to shew themselves stout and venturous, thinking it to be a great honour vnto them, if they runne into voluntarie death, thereby to shew that they haue a speciall contempt of this life, will offer themselves to the butcherie, as fawthfull subiects to their Princes, for whose sakes, that they may seeme desirous to doe them notable seruice, they doe not only deliuer themselves to be decouered by them, but also their Slaues, when they are late and well fed, they doe kill and eat them. True it is, that many Nations there are, that feed vpon mans flesh, as in the East *Indies*, and in *Brazil* and in other places; but that is onely the flesh of their aduersaries and enemies, but to eat the flesh of their owne friends, and subiects, and kin-folkes, it is without all example in any place of the World, (saying only in this Nation of the

Anziques. Their familiar apparell of these people is thus: The common sort goe naked from the girdle upwards, and without any thing vpon their heads, hauing their haire trusted up, and curled. The Noblemen are apparelled in Silkes and other Cloth, and wear vpon their heads, blue and red, and blacke colours, and Hats and Hoods of *Portugal* Velvet, and other kindes of Caps vsual in that Countrey. And indeed, they are all desirous to haue their apparell handsome and neat, as their abilitie will suffer them. The women are all couered from top to toe, after the manner of *Africa*. The poorer sort of them doe gird themselves close from the girdle downwards. The Noble women and such as are of wealth, doe wear certaine Mantles, which they cast over their heads, but keepe their faces open and at libertie: and Shoes they haue on their feet, but the poore goe bare-foot. They goe very quicke and lightsome. Their stature is comely, and their conditions faire and commendable. Their Language is altogether different from the Language of *Congo*, and yet the *Anziques* will learne the Language of *Congo* very soone and easily, because it is the plainest Tongue: but the People of *Congo* doe very hardly learne the Language of the *Anziques*. And when I once demanded what their Religion was, it was told me they were Gentiles, and that was all that I could learne of them.

The East Coast of the Kingdom of *Congo* beginneth (as we haue told you) at the meeting of the River *Vamba*, and the River of *Zaire*; and to wath a line drawne towards the south in equall distance from the River *Nilus*, which lieth on the left hand, it taketh up a great Mountain which is very high, and not inhabited in the top thereof, called the Mountain of *Cryffall*, because there is in it great quantitie of *Cryffall*, both of the Mountain and of the Cliffe, and of all sorts. And then putting on farther, includeth the Hills that are called *Sieras de Chat*, that is to say, the Hills of the Sunne, because they are exceeding high. And yet it neuer snoweth vpon them, neither doe they beare any fruit, but are very bare and without any trees at all. On the left hand there arise other Hills, called the Hills of *Sal-Natrum*, because there is in them great

The nature of
the *Anziques*
Very glorious
madness.

Their most
chastitie.

Circumcision.
The *Anziques*
are circum-
cised, and mar-
ked in their
faces.
A shambles of
mans flesh.

Blind fabu-
lous.

A strange
beastly custom

Their Apparell.

Their Lan-
guage.

The Eastern
border of
Congo.
The Moun-
taines of *Cry-
fall*.
The Moun-
taines of the
Sunne.
The Moun-
taines of *Sal-
Natrum*.

store of that *Minerall*. And so cutting over the River *Berkela*, that cometh out of the first Lake, there endeth the ancient bound of the Kingdom of *Congo* on the East.

Thus then the East Coast of this Kingdom is derived from the meeting of the two foresaid Rivers, *Vamba* and *Zaire*; until you come to the lake *Achelande*, and to the Countrey of *Matamba*; containing the space of six hundred miles. From this line which is drawne in the Easterne Coast of *Congo* to the River *Nilu*, and to the two Lakes (whereof mention shall be made in convenient place) there is the space of one hundred and fiftie miles of ground well inhabited, and good store of Hills, which doe yeld sundrie Metals, with much Linnen, and Cloth of the Palme tree.

The Arte of making Silkes, in this Easterne Coast, of Palme-trees,

And seeing we are now come to this point of this discourse, it will be very necessarie to declare unto you the marvellous Arte which the people of this Countrey, and other places thereof doe use in making Clothes of sundrie sorts, as Velvets thorne and vishnone, Cloth of Tulle, Satins, Taffata, Damaskes, Sarcenets, and such like, not of any silken Stuffe, (for they have no knowledge of the Silke-wormes at all, although some of their apparel be made of Silke that is brought thither from our Countreies.) But they weave their Clothes afore-named of the leaves of Palme-trees, which Trees they always keepe vnder and low to the ground, every yeere cutting them, and watering them, to the end they may grow small and tender against the new Spring. Out of these leaves, being cleaned and purged after their manner, they draw forth their threads, which are all very fine and daintie, and all of one euennesse, fusing that those which are longest, are best esteemed: for, of those they weave their greatest pieces. These Stuffes they worke of diuers fashions, as some with a nappe vpon them like Veluet, on both sides, and other Cloth, called Damaskes, branched with leaves, and such other things; and the *Brocats*, which are called High and Low, and are farre more precious then ours are. This kind of Cloth no man may weare but the King, and such as it pleaseth him. The greatest pieces are of these *Brocats*: for they containe in length foure or fise paces, and in breadth, three or foure pannes, and are called *Incumbitas*, by the name of the Countrey where it groweth, which is about the River *Vamba*. The Velvets are called *Enfachas*, of the same figure; and the Damaskes, *Infulas*; and the *Rasi*, *Maricas*; and the *Zendado*, *Tangas*; and the *Ormesim*, *Engombos*. Of the lighter sort of these Stuffes they have greater pieces, which are wrought by the *Anzachi*; and are sixe pannes long, and fise pannes broad, wherewith euery man may apparell himselfe according to his abilitie. Besides that, they are very thicke and found to keepe out the water, and yet very light to weare. The *Portugals* have lately begun to vie them for Tents and Bootches, which doe manfully resist both water and wind.

The Southerne Coast, The Mountaine of Siluer.

This Easterne Coast (as is before set downe) endeth in the mountaine, called *Serra de Plata*, that is, the Mountaine of Siluer; and there beginneth the fourth and last border of the Kingdom of *Congo*, towards the South, that is to say, from the foresaid Mountaine to the Bay of Cowes on the West, containing in length the space of foure hundred and fiftie miles. And this Southerne Line doth part the Kingdom of *Angola* in the middle, and leaueh on the left hand of it, the foresaid Mountaine of Siluer; and farther beyond them towards the South, the Kingdom of *Matama*; which is a great Kingdom, very mightie, and absolute of it selfe, and sometimes in amitie, and sometimes at vtter enmitie with the Kingdom of *Angola*.

The King of Matama.

The King of *Matama* is in Religion a Gentle, and his Kingdome stretcheth towards the South to the River *Braxagel*, and neere to the Mountaines, commonly called the Mountaines of the Moone; and towards the East bordereth on the Westerne bankes of the River *Bagamidri*, and so croseth over the River *Coati*.

This Countrey aboundeth in Vauls of Cryffall and other Metals, and all manner of victuall, and good aere. And although the people thereof, and their neighbour borderers doe traffique together: Yet the King of *Matama*, and the King of *Angola*, doe oftentimes warre one against the other, as we told you before: And this River *Bagamidri* diuideth the Kingdom of *Matama* from the Kingdom of *Monemata*, which is towards the East, and whercof *Iohn de Barros* doth most largely discourse, in the first Chapter of his tenth Booke.

§. VI.

Of *Angola*, the Warres betwixt *Congo* and *Angola*: their manner of warfare. The present Kingdom of *Congo* boundeth. Of *Bamba*, one of the sixe Princes of *Congo*, and the Creatures therein.

TOWARDS the Sea-coast there are diuers Lordes, that take vpon them the Title of Kings: but indeed they are of very base and slender estate: Neither are there any Ports or Hauens of any account or name in the Rivers there. And now, forasmuch as we haue oftentimes made mention of the Kingdom of *Angola*, this will be a very convenient place for vs to intreat thereof; because it hath bene heretofore said, that the King of

Angola, being in times past but a Gouernour or Deputie vnder the King of *Congo*; although, since that time he is become a Christian, he made himselfe a free and an absolute Prince, and vntirpall that Quarter to his owne Iurisdiction, which before he had in regiment and gouernment vnder another. And so afterwards in time conquered other Countreies therabouts; inasmuch, as he is now growne to be a great Prince, and a rich, and in power little inferior to the King of *Congo* himselfe; and therefore either payeth tribute, or refuseth to pay tribute vnto him, euen at his owne good pleasure.

It came to passe, that Don Giouanni the Second, being King of Portugal, planted the Christian Religion in the Kingdom of *Congo*; and afterwards, the King of *Congo* became a Christian. After which time the Lord of *Angola* was at times in amitie, and (as it were) a friend of the forenamed King of *Congo*, and the People; both Countreies did traffique together one with another, and the Lord of *Angola* did euery yeere send from his Profits to the King of *Congo*. And by license from the King of *Congo*, there was a great trade betwixt the Portugals and the People of *Angola*, as the Hauens of Loanda, where they bought Siluer, and changed them for other merchandises; so they transported all into the Ile of S. Thomas, whereto it came to passe, that the traffique was here omitted with the traffique of S. Thomas: so that the ships did vnto first to arrive at that Island, and then afterwards passed over to Loanda. And when this trade began in precise time to encrease, they dispatched their ships from Lisbon to *Angola* of themselves, and sent with them a Gouernour, called Paulo Diaz of Nouais, to whom this business did (as it were) of right appertaine, in regard of the good desert of his Ancestors, who first discovered this Traffique. To this Paulo Diaz, did Don Sebastian King of Portugal grant licence and authoritie to conquer, for the space of three and thirtie leagues upwards, along the Coast, beginning at the River *Coanza* towards the South, and also, whosoever he would get towards all his charges for him and his heires, to whom from thence they may send their ships to open a great trade with *Angola*, which notwithstanding was directed to the foresaid Hauens of Loanda, where the ships did still discharge themselves. And so by little and little he entered into the firme Land, and made himselfe an house in a certaine Village, called Anzele, within a mile neere to the River *Coanza*, because it was the more commodious and nigher to the traffique of *Angola*. When the trade here began thus to encrease, and merchandises were freely carried by the Portugals, and the People of *Congo* to Cabazo, a place belonging to the Lord of *Angola*, and distant from the Sea, one hundred and fiftie miles, there to sell and barter their wares, it pleased his Lordship to give out order, that all the Merchants should be faine, and their goods confiscated, alackings for his defence, that they were come thither as spies, and to take possession of his estate: but in truth it is thought that he did it only to gaine all that wealth to himselfe, considering that it was a People that did not deale in the habite of Warriors, but after the manner of Merchants. And this fell out in the same yeere, that the King Don Sebastian was discomfited in Barbary.

When Paulo Diaz vnderstood of this course, he put himselfe in Armes against the King of *Angola*, and with such a troupe of Portugals as he could gather together, that were to be found in that Countrey, and with two Gallies and other vessels, which he kept in the River *Coanza*, he went forward, on both sides of the River conuincing, and by force subdued many Lords, and made them his Friends and Subiects. But the King of *Angola* perceiving that his Affairs had yielded to the obedience of Paulo Diaz, and that with all prosperous success he had gained much Land vpon him, hee assembled a great Arme to go against him, and so came to destroy him. Wherupon Paulo Diaz requested the King of *Congo* that he would procure him with some helpe to defend himselfe; which hee promising first vnto him for ayde, an Arme of sixtie thousand men, vnder the conduct of his Cousin Don Sebastianiano Matumbamba, and another Captaine, with one hundred and thirtie Portugall Souldiers, that were in those Countreies, and all of his own pay for the achieving of this enterprise. This Arme was to ioyne with Paulo Diaz, and so altogether to warre against the King of *Angola*: but arriving at the shoare, where they were to passe over the River *Bengo*, within twelue miles of Loanda, and where they should haue met with many Barques to carrie the Canoe to the other shoare, partly because the said Barques had lacked their coming, and partly because much time would haue bene spent in transporting so many men, the whole Arme took their way quite over the River, and so going on forwards, they met with the People of the King of *Angola*, that were ready to flipe the Souldiers of *Congo* from coming vpon their Countrey.

The militarie order of the Mociconghi (for by that name we doe call the naturall borne People of the Kingdom of *Congo*, as we call the Spaniards, those that are naturally borne in Spaine) and the militarie order of the People of *Angola*, is almost all one: for both of them doe usually fight on foot, and diuide their Arme into several troupes, fitting themselves according to the situation of the Field where they doe encampe, and aduancing their Ensignes and Banners in such sort as before is remembered. The remouers of their Arme are guided and directed by certaine fouer all founds, and nosers, that proceed from the Captaine General, who goeth into the midst of the Arme, and there signifies what is to be put in execution; that is to say, either that they shall ioyne battell, or else retire, or put on forward, or stand to the right hand, and to the left hand, or to performe any other warlike action. For by these fouer all founds, which are delivered from one to another, they doe all understand the commandmentes of their Captaine, as we here among vs doe understand the pleasure of our General by the sennet strokes of the Drum, and the Captaine's sounds of the Trumpe.

The King of Angole teereh shethen to the King of Congo, since Congo recused the Faith.

Paulo Diaz, the first discoverer of this Richesse, Don Sebastian King of Portugal.

Paulo Diaz, built an house in Anzele. The Author calleth him Lord, because he was then but a petie King.

Paulo Diaz, in Armes against the King of Angole.

Paulo Diaz, demanded succour of the King of Congo.

The militarie order of the People of Congo.

How the Souldiers doe vnto and stand the pleasure of their General.

The kingdom
of Angola very
populous, sup-
posed to hold
a million of
living men.
The commodi-
ties of Angola.

A Degree fold
for two hun-
dred and wen-
ty Duckets.
The money of
Angola.

The Religion
of Angola.
The language
of the people
of Angola.

There of the
Kingdom of
Angola describ-
ed.

Cape Negro.
The blacke
Cape.

Mount Pediti.
The cold
Mountaines.

The Mount-
aines of Ori-
fai.

The West con-
taining 371
miles.
The North
240.
The East 300.

The South 360

The kingdom
of Congo con-
taineth 371
miles.
The North
240.
The East 300.

In breadth
400. miles.

ple beyond all create: For every *Man* taketh as many *Wines* as he listeth, and so they multiply mu-
tually: But they doe not use *fo* to do in the kingdom of Congo, which lieth after the manner of the
Christians.

This Kingdom also is very rich in *Mines* of Silver, and most excellent Copper; and for other
kinds of *Mettall*, there is more in this kingdom then in any other Country of the world whosoever.
Everyfall it is in all manner of food, and sundry sorts of *Castell*, and specially for great herds of *Kine*.
First it is, that this people doe use *Dugges* self better then any other meate: and for that purpose they
feed and fatten them, and then kill them and sell them in their open *hambles*. It is constantly affirmed, that
a great Dog accustomed to the Bull, was sold by exchange for two and twentieth *Slaves*, which after
the rate of ten *Duckets* a pill were worth in all two hundred and twenty *Duckets*: so in high a price and ac-
count do they hold their *Creatures*.

The *Monges* that are used in Angola, are much different from the *Lumache* of Congo, for they
Angola doe use *Beads* of Glass, such as are made in Venice, as bigges as a *Nut*, and some of lesser
quantitie, and of divers and sundry colours and fashions. These doe the people of Angola make, not
only to use them for money, but also for an ornament of their men and women, so weare about their
necks and their armes, and are called in their tongue *Anzolos*: but when they are threaded upon a string
like a pair of *Beads*, they call them *Mizangas*.

The King of Angola is by religion a *Gentile*, and worshippeth Idols, and so doe all the people in his
Kingdom. It is true, that he hath greatly desired to become a Christian, after the example of the King
of Congo. But because there hath not bene as yet any *pulpit* to send *Priests* unto him, that might
illuminate and instruct him, he remaineth still in *idolatrie*. The foresaid King Odonaro telleth me,
that in his time the King of Angola sent an *Ambassador* to the King of Congo, requesting that
he would send him some religious person, to instruct him in the Christian Religion: but the King of Con-
go had none that he could spare, and therefore could send him none. At this day, both these
Kings doe Traffick together, and are in amitie one with another: the King of Angola having now re-
turned and discharged himselfe for the injuries and slaughters that were committed upon those of Congo,
and upon the Portugals at Gabazo.

The language of the people of Angola is all one with the language of the people of Congo, because
(as we told you before) they are both but one Kingdom. Only the difference between them is,
as commonly it is between two Nations that border one upon another.

We have signified unto you heretofore, that the Bay of Congo doth divide the Kingdom of
Angola in the middle; and hitherto we have treated but of the one halfe thereof: Now we
will describe unto you the second part of it, which lieth from the said Bay of Congo towards
the South. From this Bay then, to the blacke Cape, called Cape Negro, by the Coast of the
Ocean, they doe reckon two hundred and twenty miles, of such Country and soyle as the former
is, and possessed by many Lords that are subject to the King of Angola. From Cape Negro
there runneth a line towards the East, through the middle of the Mountaine, that
are called, *Monti Pediti*, that is to say, The cold Mountaine: which also in some certain
parts of them, that are higher then the rest towards the Equinoctiall, are termed by the *Portu-
gals*, *Monti Nievei*, or Snowy Mountaine, and so endeth at the rootes of other Mountaine,
that are called the Mountaine of Cryfall. (Out of these Snowy Mountaine doe spring the
waters of the Lake *Dumbea Zieche*.) This foresaid line, from the Mountaine of Cryfall,
doth runneth towards the North towards the Mountaine of Silver, till you come to *Ma-
lambo*, where we told you the Kingdom of Congo was divided, and parted the River of *Co-
ri* in the middle. And this is the Country possessed by the King of Angola, wherof I have no more
to say, then is already set downe, neither of the qualities of his person, nor of his Court.

Beginning therefore at the River *Caenza*, and drawing towards the Equinoctiall three hun-
dred fentie five miles, you shall finde the River, that they call *Lu Barro Vermellus*, or the
Redde Pitt, which are indeed the ragged ruines of certaine Rocks worn by the Sea; and
when they fall downe, doe shew themselves to bee of a red colour. From thence by a direct
line upon the North, that which the King possesseth, is four hundred and fifty miles. And then
the said line dividing it selfe towards the South, passeth by the hills of Cryfall (not those
that we told you before did belong to Angola, but others that are called by the same name) and
by the Mountaine of *Salvitre*, traversing the River *Perola*, at the rootes of the Mountaine
of Silver, it endeth at the Lake *Apulunda*, which is the space of five hundred miles. The fourth
line runneth along the River *Caenza*, which issueth out of the said Lake, and containeth three
hundred and fentie miles. So that the whole Realme now possessed by Don *Alvaro*, the King
of Congo is in compasse one thousand fixe hundred eighty five miles. But the breadth thereof
beginneth at the mouth of the River *Zaire*, where the point is, which in the Portugall speech
is called, *Tabaco*, and so cutting the Kingdom of Congo in the middle, and crossing over the
Mountaine of the Sunne, and the Mountaine of Cryfall, there it endeth, containing the
space of fixe hundred miles, and within one hundred and fifty miles, next to the *Rio Nivei*.
Very true it is indeed, that in ancient time the Predecessors of this Prince did raise up many
other Countries thereabouts, which in proceesse of time they have lost: and although they bee
now

now in the government of others, yet doe the Kings of Congo, retain fill to this day the titles
of those Regions, as for example, Don *Alvaro*, King of Congo, and of *Abanda*, and of *Ma-
ma*, and of *Quinama*, and of *Angola*, and of *Cacango*, and of the feuen Kingdomes of *Congor*,
Amulunda, and of the *Pangulungu*, and Lord of the River *Zaire*, and of the *Anzaquos*, and *An-
ziquand*, and of *Loango*.

This Kingdom is divided intofixe Prouinces, that is to say, *Bamba*, *Songo*, *Sendi*, *Pango*,
Katra, and *Pemba*. The Prouince of *Bamba*, (which is the greatest and the richest) is go-
vernour by Don *Sebastiao Mani-Bamba*, cousin to the King Don *Alvaro* late deceased, and it is sit-
uated upon the Sea-coast, from the River *Ambrize*, vntill you come to the River *Coenza* con-
towards the South. This Don *Sebastiao* hath vnder his Dominion many Princes and Lords, and
the name, of the greatest of them are the chiefe, Don *Antonio Mani-Bamba*, who is Lieutenant and
Brother to Don *Sebastiao*, and Don *Mani-Danda*, another, and *Mani-Bengo*, and *Mani-Cor-
ma*, and Don *Sebastiao*, and Don *Mani-Coroma*, and *Mani-Coroma*, and *Mani-Cor-
za*, and *Mani-Corazani*. All these doe gouernell the Sea-coast but within Land, for that
part which belongeth to Angola, there are another people called the *Ambrindus*, who dwelling
on the borders of Angola, are subiect to the said *Mani-Bamba* and they are chiefe, *Angaza*, *Chung-
hengo*, *Motila*, *Chabanda*, and many others of baser condition.

Note, that this word *Mani*, signifieth a Prince or a Lord, and the rest of the word is the
name of the Country and Lordship, where the Lord ruleth. As for example, *Mani-Bamba*
signifieth the Lord of the Country of *Bamba*, and *Mani-Coroma*, the Lord of the Country of
Coroma, which is a part of *Bamba*, and so likewise of the rest. This Prouince of *Bamba* com-
meth with Angola on the South, and so likewise of it towards the Lake *Abelanda*, lyeth
the Country of *Quinama*, which is gouerned like a Common-wealth, and is divided among a
number of Lords, who indeed liue at their owne libertie, doe neither obey the King of Con-
go, nor the King of Angola.

And be thofe, these Lords of *Quinama*, after they had a long time quarrelled with *Paulo
Diaz*, yet at last they became his Subjects, because they would auyd the yoke of the King of
Angola, and by their good aid and assistance, doth *Paulo Diaz* greatly helpe himselfe against the
said King of Angola.

Now, the foresaid Country of *Bamba*, (as we have told you) is the principall Prouince
of all the Realme of Congo, and indeed the very Key, and the Buckler and the Sword, and the de-
fence thereof, and (as it were) the frontier which opposeth it selfe against all their Enemies. For
it resisteth all the reuelles and rebellions of those quarters, and hath very valourous people in it,
that are alwayes readie for fight, so that they doe continually keepe their Adversaries of An-
gola in great awe: and if it happen at any time that their King stand in need, they are alwayes
at his command to annoy the other Countries whensoever. When need requirer, he may have
in Campe foure hundred thousand men of Warre, and yet that number is but only the sixt part
of the whole Kingdom, though indeed it be the better part and the stronger. The principall
Citie of this Prouince lyeth in the Plain which is between the River *Loze* and *Ambrize*, and
is called *Panza* (which is a common name for every Towne). There dweller the Lord of
the Prouince, and it is distant from the Sea one hundred miles. In this Signiore also doe the hills
begin, where the Mines of silver and other metals are found, and so stretch out towards the
border of Angola. It is very rich, for vpon the Coast of the Sea, they haue great
store of the *Lumache*, which are vied for monies out all the Kingdom of Congo: Besides
there is also a greater Traffike and Market for slaves, that are brought out of Angola, then in
any place elfe. For there are yearly bought by the Portugals about fife thousand head of *Negrees*,
which afterwards they conueigh away with them, and so fell them into diuers parts of the
World.

The people of this Prouince are in Armes the most valiant of all the Kingdom of Congo.
They are armed like the *Slauonians*, with long and large Swords, that are brought them out of
Portugall. There are among them very mighty men, that will cleaue a flane in the middle at
one blow, and cut off the head of a Bull at one stroke with one of those Swords. And (that
which is more, and will peraduenture seeme incredible) one of these valiant men did beare vpon
his arme a certaine Vessell of Wine, which was the fourth part of a Barre, and might weigh
about three hundred twentieth five pound, vntill it was cleane emptied. Moreover, they doe car-
rie Bow and Arrows, wherof they are very quick and nimble, and withall their long Targets
made of the *Dants* skinn, wherof wee told you before, when we made mention of the
Amachi.

The creatures that are found in this Prouince, are first the Elephants, which doe breed our all
the Kingdom of Congo, but principally in the Country of *Bamba*, because it aboundeth in
woods, in pastures and in waters.

Simo Odonaro told me, that hee had oftentimes taken the measure of an Elephants foot in
the East, and one of them was in plaine Diameter foure spannes broad. But in the quarters they
say that the Elephants doe liue one hundred and fiftie yeares, and that vntill the middle of their
yeares.

The title of
Rile on the
King of Congo.

The first Prou-
ince is Bamba,
and the de-
scription of its
situation chiefe
Government of
Bamba, and the
chief ruler
under him.

Mani, what it
signifieth.
The Confines
of Bamba.

The Country
of Quinama
between the
principall Prou-
ince of all Con-
go.

Bamba yield-
eth a good
400000. men
of warre.
Panza the prin-
cipall Citie of
Bamba.

Mines of silver
and other me-
tals.
Incredible
numbers of
slaves yearly
sold to the Por-
tugals.

One M. 7. 7. 7.
men which liue
there, told me
of 10000. thus
out of these
parts of Africa
yearly can
yeeld and that
one Portugall
in Brazil had
10000.

Creolice crea-
tures in Bamba
Prouince.
Elephants
are Elephants
four foot
broad.

The Elephan-
t liue 150.
yeares.

Creolice crea-
tures in Bamba
Prouince.
Elephants
are Elephants
four foot
broad.

The Elephan-
t liue 150.
yeares.

Creolice crea-
tures in Bamba
Prouince.
Elephants
are Elephants
four foot
broad.

The Elephan-
t liue 150.
yeares.

An Elephants
Tooth of 100
weight.

age they continue full in growing. And to confirm this truth he saide, that hee had seene and weighed diuers of their Teeth (which are not of horse, as some thinke) and their weight mounted to two hundred poundspiece, after the rate of twelve ounces to eury pound. In the Language of Congo, the Elephants Tooth is called *Mene-Manza*, that is to say, The Tooth of an Elephant.

Their Eares are greater then the greatest Targets that the *Turkes* vfe to weare, in length sixe fpannes, in shape like an Egge, and towards their shoulders they grow to be narrower and sharper. With their Eares, and with their Trunke, and with their Tayle, they beat away the Flies that trouble them.

Certain haies
in the Ele-
phants tayle,
very precious.

They haue in their Tayle, certaine haies or bristles as bigge as Rufes or Broome-sprigs, of a shining blacke colour. The older they be, the fairer and stronger they bee, and of great price among them.

Me 160es gaue
me one of
these styles
with such
blacke strong
haies.

And for the carefully rehearsed, many there are, which waiting for the Elephants, when they ascend some steep and narrow way, doe come behind them, and with very sharp Knives cut off their Tayles: the poore beast being not able in those straites to turne backe to reuenge it selfe, not with his Trunke to reach his Enemie. And this they doe, onely to haue those haies, which they sell for two or three flaves a peece. Other light and courageous persons there are, that trafficking with their swiftnesse in running, doe lye in a waite, and let upon the poore beasts behind, whiles they are in feeding, and at one blow attempte to cut off their Tayles, and to endeavour to faue themselves by running away in a round. For the greatnesse of the beast is such, as out-right it is very swift, because it maketh very large strides, though indeed but slow, and the plains is farre quicker then any lustie Horse: but in turning round it lofeth much time, and so the Huntsman catcheth in secret.

The manner
of the Ele-
phants feeding
their want of
knees is a faile

In their feeding, they vfe to shake and root vp the great Trees with the force of their shoulders, and strength of their whole backs: But the smaller Trees they take betweene both their Teeth, and to bow them and plucke them downe, that they may feede vpon the leaues of them: in summe, as sometimes they breake one of their Teeth vso doing. And this is the cause why you shall find diuers of them in the fields that haue lost their Teeth. They chaw their meate with their short Teeth, which are not fene as their two long Tuskes are: and they carrie it to their mouth by their long Snout, or Trunke, which is to them in stead of an arme and a hand. The tip of their Trunke is fashioned and diuided into little flits, and (as it were) fingers, wherewith they will take vp very small things, as Nuts, and Strawes, and Berries, and so reach them to their mouth, as I, *Philippo Pigafetta* haue seene my selfe at *Lijon*.

The she-Ele-
phant.

The Females of their Creatures, doe beare their yrood in their wombe for the space of two yeares and no more: And for as much as the yong Elephant cannot so quickly be brought vp (for it groweth very slowly) the Milke is kept from it, and so it waxeth apt to feed of it selfe. And therefore Mother Nature hath provided that the Elephants are not great with young, but from seuen yeares to foure yeares.

The Elephants
skinn.

Their skinn is hard beyond all credit. For being foure fingers thicke, it cannot be pierced, nor with the floc of an Harq rebasse.

A strange ef-
fect of nature.

The people of that Countrey haue not the skill to tame these beasts. Whereby they might reape great commoditie and profit, for carrying their bulke from place to place for diuers other good vses. But yet they are busied by digging certaine deep Trenches in the places, where they vfe to pasture, which Trenches are very narrow at the bottome, and broad aboue, so that the beast may not helpe himselfe, and leape out when hee is fallen into them. These Trenches they curre with Souldes of Earth, and Grasse, and leaues, because the beast should not see their traine, but passing ouer them remayne there entrenched. Whereupon the Gentleman before-named tolde me, that hee had seene with his owne eyes a very strange and admirable thing in Congo; namely, that a yong Elephant following his Damme, fell downe by chance into one of these pits, and after that hee could not with all her skill and strength draw him out of it, she buried him therein, and couered him with Earth, with branches and with boughes, in summe as she filled the pit vp to the top, to the end that the Hunters should not enioy her Calfe, chooseth rather to kill her selfe, then to leaue it to the mercede of the cruell Huntsmen. This ioung and kind Mother, not fearing the people (that stood round about her, and shouted against her, and threatened her with furiouse weapons, and vttered strange clamours and noyses to affray her, and call many fires at her) but assuring her selfe in her owne frowd and valiant nature, did labour and toyle from morning till night, that she might draw her Calfe out of the pit: and when shee found that it was not possible for her to achieve what she desired, then she couered it in manner as we have tolde you.

The nature of
the Elephant.

The Elephant is a very gentle beast, and trusteth greatly in his naturall strength. Hee feareth nothing, nor kurteth any man that doth not trouble him: and hauntheth neere to mens houses, without doing any harme at all. If hee espie men that goe in his walke, hee will not meddle with them, vntill they feeke to molest him: saying that sometimes perauenture he will gonne with his Snout, he will thrust them upwards into the Ayre, whom hee meeteth withall in his way, and

and that is all the hurt hee will doe vnto them. These Elephants doe greatly delight in waters. For *Signor Ouardo* affirmed, that in the way betwixt *Casaca* and *Lomda*, in a little grassie Valley hee had seene about one hundred of them in a company, old and yong, that followed their Dammes: they vfe to goe together in Herds, as Kine, and Camels, and other such like gently Creatures doe, and not alone like Lions and other such wild beasts.

There are brought into the Countreys of the *Amochi*, some of the Horses that grow vpon the nose of the Rhinoceros, that are both of great value and estimation, and also vied for the helpe of diuers Diseases.

There are in the Region of the *Amochi*, Lions also like the Lions that breed in other parts of the World, but they doe not vfe to hunt the Region of *Bamba*: But in *Bamba* there are verie great flocks of Tygres, which are of the very same shape that those in *Flornecarte*, which *Signor Ouardo* saw there, and testified to be verie Tygres indeed. They will not let vpon any men that are white, but onely such as are blacke: And it hath bene found, that when the white and the blacke haue slept together in the night-time, they haue laine the black to deuoure them, and spared the white.

Rhinoceros, as
Abadie
Lions.

Tygres.

When they are hungry, they will be so bold as to fetch Cattle, euen out of the yards that are about the houses without any feare at all, when they cannot find any victuals abroad in the fields. They are very dangerous and hurfull to all kinds of Creatures whatsoever they meet, and in that Language they are called, *Egusi*.

They are as fierce and cruell beasts as the Lion, and reare as the Lion doth. They are also altogether like the Lion, sauing onely in the colour of their haire: for the Tygre is spotted, but the Lion all of one colour. They vfe to take and kill these Tygres after diuers manners. For besides that, which hath bene before spoken, they poyson them with *Salmure*, or some other venoms, mingled with flesh, which is laid in the mouth of the Tygre, as certain Lions made like snares, and furnished about the stocks of a Tree, so that when the beast cometh to her prey, the Engine openeth it selfe, and the more the beast thrusteth withall, the more it is intangled, and so at last is hanged therein.

The manner
of taking the
Tame Tygres.

Signor Ouardo tolde me, that hee had gotten one of them, that was fifteene dayes old, and hee brought it vp with Goats Milke: which being afterwards growne bigger would follow him like a Dogge: and although it were tame, yet it would not willingly suffer any one to touch it, besides his Master. He would also roare mightily, and when hee was angry, his eyes would looke very terribly and fearfully. But in proccesse of time this Tygre killed a Dogge, belonging to the house, and also a *Zebra*, that were very deare to their Master, and thereupon, perceiving how perillous a beast it was, hee set it with an Herquebush. Hee reported, moreover, that the Mofachios of the Tygre are held in that Region to be mortal. *Poykon*: for being giuen in meates, it procureth a man to die, as it were in a murther: And therefore the King doth punish all those that bring him a Tygres skin without the Mofachios.

A tame Tygre.

There breedeth likewise in this Countrey another Creature, which they call a *Zebra*, commonly found also in certaine Prouinces of *Bathary* and *Africa*, which although it be altogether made like a great Mule, yet is not a Mule indeed, for it beareth yong ones. It hath a most singular skin, and peculiar from all other Creatures. For from the ridge of the chin downe towards the belly, it is marked with rows of three colours, blacke, white, and browne Bay, about the breadth of three fingers a peece, and first in the necke, and then in the body, and in the legs. So that the necke, and the head, and the Mane (which is not great) and the eares, and all the legs are so interchanged with these colours, and in such manner and order, as with our eye faile, if the first stroke beginne with white, then followeth the second with blacke, and in the third place the Bay: and so another course beginning in white, endeth fill in Bay. And this rule is generally and infallibly obserued ouer all the bodie. The Tayle is like the Tayle of a Mule, of a Morrell colour, but yet it is well coloured, and hath a glittering gloss. The feet like the feet of a Mule, and so are the hooves. But touching the rest of her carriage and qualities, it is very lustie and pleasant as a Horse: and specially in going, and in running shee is so light and so swift, that it is admirable. In summe as in *Portugal* and in *Asiatic* also, it is commonly vied (as it were for a Prothebe) as swift as a *Zebra*, when any will giue an exceeding quickness. These Creatures are all wild, they breed euery yeare, and are there in such abundance that they are innumerable. If they were made tame, they would fure to runne and to draw for the warres, and for many other good vses, as well as the best Horses that are.

The Zebra.

Necessitie hath taught them to vfe men in stead of labouring Cattell. For either they lay themselves all along in certaine Litters (as it were) or else set themselves vp right, with shadowes ouer them to keepe them from the Sunne, and so they cause themselves to be carryed too and fro, by their slaues, or by other men that for wages are alwayes ready at Postes: houses to that purpose. They that meane to iourney with speed, doe take with them many slaues, and when the first number are weary, then doe the second number vnder take the burden, and so successively change one after another, as the *Therians* and *Perfians* vfe to doe with their Horses: and the men being thus accustomed to the fiers labours, (and so often changing) will goe as fast as any Persian gallop.

The manner
of carrying
of the Asiatic
Camels.

Ooooo

There

The Darts.

There are also to be found in this Countrey certaine other four-footed beasts, somewhat like the Oxen, of colour Red, with horns like Goats horns, which are very smooth and glistering, and incline to blacke, whereof they make divers pretie knacks, as they doe like wile of the Buffes horses. They have thick heads and their hautes like the heads & haire of Oxen and their skins are of great estimation; and therefore they are carried into *Portugall*, and from thence into *Garnacie*, to be dried, and then they are called *Dartes*. The King of *Congo* is very desirous to have Ionic men that had skill to cleanse them, and dresse them, and to make them fit for use, to end he might employ them for Armour of defence. And yet those Nations doe already vie them for Shielde and Targets; and doe shew that they will resist the blow of a weapon, and especially the shot of an Arrow. They kill them with Harquebusses, and with Arrowes. But if they doe espie the Huntsman, they will get upon him, and being by nature very fierce, and courageous, they will go to knock him and thalpe him with their feet, and their Muzzle (because they cannot doe him any harme with their horns) yet that they will leave him either halfe dead, or starke dead. There is also an infinite number of wild Beasts, that goe wandering about the *Dartes*, in the Kingdome of the *Anzichts*; and wild Affes likewise, which the *Grecker* call *Ongers*.

Emplengs.

There are besides these, other beasts, called *Emplengs*, which are in bignesse and shape like Oxen, fusing that they hold their necks and head aloft, and haue their horns broad and crooked, three hand-breadths long, diuided into knots, and sharpe at the ends, whereof they might make very faire Cornes to found withall: and although they live in the *Forrests*, yet are they not any waye no harmefull. The skins of their neckes are vied for shoe-soles, and their flesh for meate. They might likewise be brought to draw the Plough, and doe good seruice in any other labour, and tilling of the ground. Moreover, they feed great herds of Kine, and tame Oxen, tame Hogs, and wild Boares, flocks of Sheepe and Goats. *Siguer Odoardo* affirmed, that the Goats and the Sheepe doe bring forth two, and three, and foure Lambs or Kids at a time, and two, when they haue fewell, and neuer one alone at any time.

Wolues.

There are Wolues also which loue the Oyle of Palmes, beyond all measure. They will snell this Oyle as farre off, and steale it in the night time out of their houfes of straw, and sometimes from those that carry it by the way, whilst the poore soules doe rest themselves and sleepe. The Oyle (as shall be told you) is made of the *Palm*-tree; it is thicke and hard, like Butter. And it is marvell to see, how these Wolues doe take a Bottle that is full of this liquor betweene their teeth, and so cast it on their shoulders, and runne away withall, as our Wolues here doe with a Sheepe. There are very great flocks of Foxes, that steale Hennes as our Foxes doe, and farther in this Countrey of *Bahia*, there is an innumerable quantitie of hunting game, as Stags, fallow Deers, Roe-buckes, and Gazelles, whereof he affirmed that he had seen exceeding great herds, as also of Conies and Hares, because these were no Hunters to kill them.

In Pemba, Cattle.

In the Region of *Pemba* there are many wild Cattle, which the *Portugals* call *Aligais*, and some of these, the people of that Countrey had made tame, that they might enioy their Cuet, in the inuell whereof they doe greatly delight. But this was before the *Portugals* did traffike with those Countreies. And in *Mauhatta* there are caught many Sables, with very long white haire, and exceeding fine, called *Incies*; but no man may wear these skimes vntill the Prince permit him to doe so; it is held in great estimation, and every Sable is worth a Slave. Towards the *Anzichts* they catch Martens also, wherewith they apparel themselves, as in due place we will note vnto you. Apes, Monkeys, and such other kind of beasts, small and great of all sorts there are many in the Region of *Sago*, that lieth vpon the *Riuier Zaïre*.

In Anzichts, Martens.

Of Adders and Snakes you shall find some that are sixe and twentie faine long, and sixe span broad: and the bellie and the mouth so large, that they can swallow and recieue into their bellie a whole Stag, or any other creature of that bignesse. And it is called, and that is to say, *A great Water-adder*. It will goe forth of the water vpon the Land to prey for his vnderalls, and then returne into the *Riuers* againe, and so it lieth in both the Elements. It will get it selfe vpon vpon the boughs and branches of Trees, and there watch the Cattel that feed thereabouts, which when they are come neere vnto it, presently it will fall vpon them, and wind it selfe in many twines about them, and asse his taile on their hinder parts, and lo! it strameth them, and biteth so many loins in them, that at last it killeth them. And then it draweth them into some Wood, or other solitary place, where it deuoureth them at pleasure, skinner, horns, hooves and all. Now it falleth out, that when it is thus full, and (as it were) great with so monstrous a meale, it becomeeth almost drunke, and very sleepe, so that any child may kill it. And in this sort will it remaine full and satisfied for the space of three or foure dayes together, and then returne againe to prey. These Adders doe change their skinner in their ordinarie fashions; yea, and sometimes after they haue eaten so monstrously, and the said Sloughs, when they are found, are gathered vp, and referred for a shew of so vntimely a Creature. These Adders are also greatly esteemed by the *Pagan Negroes*, for they doe vie to roast them, and eat them for meate, and make more account of them than they doe of Hennes, or any such delicate flesh. They find great store of them, when they haue occasion to burne their thicke Woods: for there they shall haue

In Anzichts, Apes, and Monkeys.

In Anzichts, Adders and Snakes of an huge length.

The Author doth not let downe the name, in Presence, if they call it Cucurpils.

haue them lying on the ground, roasted with the fire. Besides these there are Vipers also, well knowne vnto that People. Which Vipers are so venomous, that such as are bitten by them, doe die within the space of foure and twentie houres. But the *Negros* are acquainted with certaine herbs that will heale their wounds.

There are also certaine other Creatures, which being as big as Rams, haue wings like Dragons, with long tailes, and long chaps, and diuers rewes of teeth, and feed vpon raw flesh. Their colour is blue and Greene, their skinner bepanied like scales; and two feet they haue, but no more. The *Pagan Negroes* doe vie to worship them as Gods, and at this day you may see diuers of them, that are kept for a wonder. And because they are very rare, the chiefe Lords there doe so curiously preferre them, and suffer the people to worship them, which tendeth greatly to their profit, by reason of the gifts and oblations which the people offer vnto them. There are there also to be found Chamelions.

Other Serpents there are that are venomous, that carrie vpon the tippe of their tayle, a certaine little round like a Bell, which ringe as they goe, so as it may be heard.

Elfridges are found in those Parts of *Sunda*, and of *Bata*, that are towards the *Muzambi*. The young Elfridges doe spring out of their egges, being warmed and discolored by the eye and heate of the Sonne. Their feathers are vied in stead of Ensignes and Banners in Warre, mingled with some plumes of the Peacocks, and are fashioned in the likeness of a shadow against the Sonne. And forasmuch as I am fallen into the speech of Peacocks, I must tell you by the way, that in the Parts of *Angola*, there are Peacocks brought vp privately in a certaine Wood that is compassed about with walls: and the King will not suffer any other bodie to keep those Birds but only himselfe, because they are for the Royall Ensignes, as I told you before.

There are also *Indo-cocks*, and Hens, and Geese, and Ducks of all sorts both wild and tame. Partridges, so many as children take them with ginnes. Other Birds they haue likewise, as Pheasants, which they call Gallinules; Pigeons, Turkeys, and of these small Birds, called *Beca-fichi*, an infinite number. Birds of prey, as Eagles Royall, Faucons, Gerfaulcons, and Sparrow-hawks, and others, great store, which notwithstanding the people neuer vie to hawkewithall. Birds of the Sea, as Pelicanes (for so the *Portugals* doe call them) white and great, which swimme vnder the water, and haue their throats so wide, that they will swallow a whole fish at once.

This Bird hath a good stomachack, and naturally so hot, that it easily digesteth the Fish that it swalloweth whole, and the skinner of it is so hot, that the people of that Countrey doe vie to wear them, and to warme their cold stomachs withall, and therefore make great reckoning of them. There are many white Herons, and grey Bittors, that feed in the Walles there, and are called, Royall Birds. Other Fowles there are of the likeness of a Crane, with a red bill and red feet, as bigge as Storkes, and their feathers for the most part red and white, and some darke grey. Goodly Birds they are to looke to, and the people of the Countrey doe call them Flemmings, because they doe much resemble them, and are good meate to eat.

They haue Parrots of grey colour, great and very talkatiue: and of others of Greene colour, but they are little ones, and not so talkatiue. They haue likewise certaine small little Birds, which they call Birds of Musicks, and yet greater than the *Canarie* Birds, of feather and bill red: some Greene, with their feet and bill all blacke: some all white: some grey or dunne: some all blacke, and this kind is more than all the rest afore-said: for you would thinke that they talked in their singing. Others there are of diuers colours, but they doe all sing in fundrie sorts, so that the chiefe Lords of those Countreies, from ancient times to this day, haue continually kept them in Cages, and greatly esteemed them for their song.

§. IIII.

Of the sixe other Provinces of Congo, to wit, Sogno, Sundi, Pango, Batta, and Pemba.

His Countrey is bounded with the *Riuier Ambrice*, towards the North in seuen degrees and an halfe, and so trauesing the *Riuier Lebunda*, and the *Riuier Zaïre*, it endeth at the Rocks called *Berrera* *Temallus*, that is to say, the Red pits, which are in the Borders of the Kingdome of *Leango*. In the middle of this Province there is a certaine Territorie, called by the same name *Sogno*, where the *Gouernour* of the Countrey dwelleth. The chiefe Lords that rule this Province, are called *Mam-Sogno*, that is, Princes of *Sogno*, and are commonly of the blood Royall. The Prince that gouerneth there at this day, is called *Don Diego Mam-Sogno*. He hath vnder his dominion many other petie Lords and other Provinces, that in old time were free, and liued by themselves, as the People of *Mombalu*, situate what neere to the Cite of *Congo*, which are now subiect to this gouernment. And on the other side of the *Riuier Zaïre* towards the North, is the Province of *Pumbar*, that is to say, of Palmes, because there is great store of *Palm*-trees growing therein. Other Lords there are, that be subiect vpon the King of *Leango*, who was sometime subiect to the King of *Congo*; but in present

Another strange Creature.

Chamelions, A strange Serpent.

The Elfridge.

Peacocks.

Fowles of diuers sorts, Birds of prey.

Birds of the Sea.

Other kinds of Fowls.

Parrots, Birds of Musicks.

The second Province, Sogno, and the description thereof.

Sogno the chief Towne of this Province.

1588. Chief Gouernour of Sogno, and description of him.

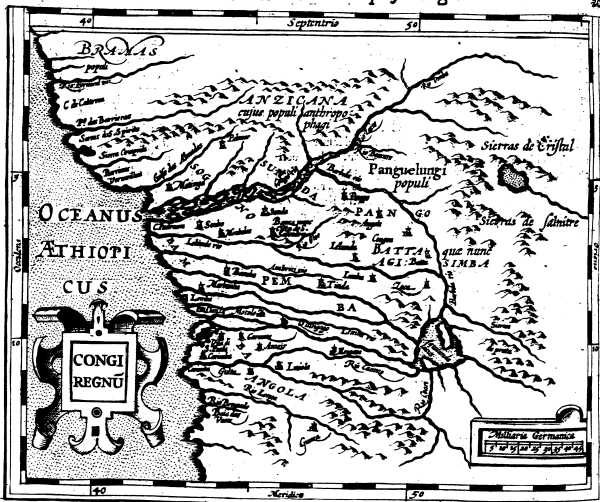
The chiefe
Cite of all
Congo, is situate
in this Pro-
vince of Pemba

The Courtiers
&c. dwell in
the neest part
in Pemba.

him this Government, because he knew not what better thing to give him, (saying the Realme is selfe) which in deed he would willingly have bestowed on him, for that hee was more like vnto him in quality and nature then his eldest sonne was. But it would not be by reason of the law of the Kingdome, which would not have yielded therunto.

This Countrey is the very Centre, and middest of all the State of Congo, and the original of all the ancient Kings, and the Territorie where they were borne, and the chiefe and principall seat of all the other Prouinces and Principallties. And therefore the chiefe and royall Cite of all that Empire, is assigned to this Prouince, whereof we will hereafter deliuer you a full information. The Governour of Pemba dwelleth in a Territorie of the same name, situate at the foot of the forched Mountaine, along the River *Lava*, which riseth out of the Lake, and runneth through the Region of *Bamba* into the Sea. The Courtiers and Lords, and Seruitors belonging to the King of Congo, have their goods and possessions, and revenues in this Prouince, because it is neerest to the Court, and very convenient for the conveying of their victuals, and their other stuffe vnto the Court. Some of these Lords, in that part especially, that bordereth vpon the aforefaid Prouince of *Bamba*, haue much adoe to keepe fight and defend themselves from the people of *Quizama*, because they are neerest vnto them. For this people (as we told you) did rebell against the King of Congo, and revolted from him, and doe professe that they will be at libertie, and gouerned of themselves.

HONDIVS his Map of Congo.



p. V.

Of the situation of the Royall Cite of the Kingdome of Congo: Of their first conuersion and Warre, thence arising betwixt the Kings two Sonnes.

The Territorie
of the chiefe
Cite of all
Congo, consist-
eth in com-
passe twentie
miles about,



Ltough the chiefe and Royall Cite of the Kingdome of Congo be after a sort compre-
hended within the Prouince of Pemba, yet notwithstanding for as much as the go-
uernment thereof, and the Territorie thereunto belonging, which may in compasse
amount to the space of twentie miles about, doth depend wholly of the King of Con-
go himselfe, we will place it in a seuerall Regiment, and intreat of it by it selfe.

This

This Cite is called *Sao Saluatore*, or *Saint Saviour*, and in times past in that Countrey Lan-
guage it was called *Bamba*, which generally signifieth *The Court*, where the King, or the Count-
nour doth ordinarily reside. It is seated about one hundred and fiftie miles from the Sea, vpon
a great and a high Mountaine, being almost all of a Rocke, but yet hauing a veyne of I-
ron in it, wherewith they haue great vfe in their houting. This Mountaine hath in the topp of it
a great Plaine, very well manured and furnished with Houses and Villages, containing in
circum about ten miles, where there doeth dwell and liue, the number of one hundred thou-
sand persons.

The soyle is fruitfull, and the aire fresh, whollome, and pure: there are great store of Springs,
of indifferent good water to drinke, and at certaine times doe not harme any man: and of all
kinds of Cattel great abundance. The top of the Mountaine is seuered and distinguished from
all the rest of the Hill which is about it, and therefore the *Portugals* doe call it, *The Ostrine*, that
is to say, A view, or a Watch-tower, or a Singular height, from whence you may take a fight
of all the Champaine round about: onely towards the East, and towards the River, it is very
steep and rockie.

For two causes did the Princes of this Kingdome place this habitation in the foresaid height
of this Mountaine. First, because it lieth in the very middest, and (as it were) in the Centre of
all the Realme, from whence hee may presently send aide to any part of his Kingdome, that
may stand in need of reliefe: and secondly, because it is situated in a Territorie that is by Nature
mounted aloft, hauing a very good aire, and of great safetie; for it cannot be forced. By the
chiefe common high-way that goeth vnto the Cite, and looketh towards the Sea, being di-
stant from thence one hundred and fiftie miles (as hath bene told you) which way is very large
and competent, though it goe somewhat about in compasse, you shall ascend fife miles from the
bottom to the top of the Mountaine. At the foot thereof on the East side there runneth a Ri-
uer, wherunto the women doe defend by the space of a miles waile to wash their clothes.
In diuers other parts thereof there are sundrie valleys planted and manured: neither doe they
suffer any part of the Countrey thereabouts to be left vntilled or vnused, because it is the Coun-
trie where the Court remaineth.

The Cite is seated in a corner or angle of the hill towards the South-east, which *Don Affon-
so* the first Christian King did compass about with walls, and gaue vnto the *Portugals* a seuerall
place for themselves, shut vp likewise within walls. Then did he also inclose his owne Pa-
lace and the Kings Houses with another wall, and in the middest betweene these two enclosures
left a great space of ground, where the principall Church was built, with a faire Market place
before it. The doores and gates as well of the Lodgings of the Lords, as of the *Portugals* in-
habitations, doe open on the side of the said Church. For in the vppermost end of the Market place
doe diuers great Lords of the Court dwell, and behind the Church doeth the Marker place runne
into a narrow street, where there is also a gate, and beyond that gate many houses towards the
East. Without these walls, (which doe enclose the Kings houses, and the Cite of the *Portugals*),
there are a number of other buildings, erected by diuers Lords, every man making his seuerall
choise of the place which he thinketh most fit and convenient for his dwelling neere vnto the
Court. So that the greatness of this Cite cannot well be determined or limited. Beyond these
walls also, that thus doe compass this Cite; there is a great champaine Plaine, full of Villages,
and sundrie Palaces, where every Lord possesseth (as it were) a whole Towne within himselfe.
The circuit of the *Portugals* Cite containeth about a mile; and the Kings houses as much. The
walls are very thicke; the gates are not shut in the night time, neither is there any watch or
ward kept therein.

And although that Plaine doeth lie very high and aloft, yet is there great abundance of wa-
ters in it, so that there is no want thereof. But the Court and the *Portugals* Cite doe all drinke
of a certaine Fountaine that springeth continually, towards the North, and lieth downe the
hill, as farre as a Gunne will shoot: and from hence they doe fetch all their water, and bring it
to the Cite in vessels of Wood, of Earth, and Leather, vpon the backs of their Slaues.

All this Plaine is very fruitfull, and well manured. It hath Meadows full of Grasse, and
Trees that are alwayes greene. It beareth sundrie sorts of Graine, but the principall and best of
all is called *Lava*, which is very like to Mustard-seed, but that it is somewhat bigger. When it is
grinded with Ham-querns (for so they vse to doe) it yieldeth a very white waile, wherewith they
make Bread, that is both white, and also of a very good colour, and whollome withall: neither
doth it giue place to our Wheat in any sort, faining that they doe not celebrate the Sacrament
with it. Of these Graines there now is great store, ouer all the Kingdome of Congo: but it is
not long since that this Seed was brought thither from that part of the River *Nilus*, where it
doth fall into the second Lake. There is also a white kind of Millet, called the *Mazza* of Congo,
that is to say, The Corne of Congo: and another Graine which they call *Mais*, but they make
no account of it, for they giue it to their Hogs: neither doe they greatly esteem of Rice. The
foresaid *Mais* they commonly terme by the name of *Mazza-Mopopo*, that is to say, the *Por-
tugals* Corne; for they call a *Portugall Mopopo*.

The chiefe Ci-
tie, called *Sao Saluatore*.

The situation
of the Cite,
The Mountin
wherupon it
standeth.

The soyle, the
aire, the water,
&c. the Cite.
The Ostrine.

The reason
why they build
in this place.

1.

2.

Fife miles
from the bot-
tome of the
Hill to the top.
A Rise at the
Hill foot.

The particular
inclosure of the
Cite.

A seuerall
place for the
Portugals.

The Kings Pa-
lace.

The principall
Church and
Market place.

Good store of
waters

The Plaine
very fruitfull,
Sundrie sorts
of Graine:
Lava, Millet.

White Millet,
called the
Mazza of
Congo.

There

Diuers kinds
of Trees bea-
ring fruit.

These,

Diuers kinds
of Palme-trees.

The Oyle of
Palme.

The Bread of
Palme.

The fruit of
the Palme.
The Wine and
Vinegar of
Palme.

The fruit Cole,
See of it Fin-
e's Journall.

Andrew Battell
affirmed this
to be true.

Other kinds of
Palme-trees.

Trees called
Ogbeke.

Great store of
stone to build
withall.

There are moreover diuers and sundrie sorts of Trees, that beare very great store of Fruits, inmuch as the greatest part of the people doe feed vpon the Fruits of the Countrie, as Citrons, Lymons, and specially Oranges, very full of liquor, which are neither sweet nor sowre, and are ordinarily eaten without any annoyance or harme at all. And to shew the fruitfulness of this Countrie, the said *Siguer Osardo* reported, that he had seene from a kernell of the fruit of a Pome-Citron, which was left within the rind thereof, there sprang vp within the space of foure dayes a pretie lill spring. Other Fruits there are, which they call *Bananas*, and wee verry thinke to be the *Majes of Egypt and Siria*, fauing that in those Countreies they grow to be as bigge as Trees; but here they cut them yeerly, to the end they may beare the better. The Fruit is very sweet in smell, and of good nourishment. In these Plaines there grow likewise sundrie kinds of Palme-trees; one that beareth Dates, and another that beareth the *Indian Nut*, called *Cocoe*, because they haue within them a certaine shell that is like to an Ape: and therefore they vie in *Spain* to show their children *Cocoe*, when they would make them afraid. Another Palme-tree there groweth alow very like to the former, but of a more strange and singular propertie: for it yeeleth Oyle, Wine, Vinegar, Fruit and Bread. The Oyle is made of the shell of the fruit, and is of the colour and substance of Butter, fauing that it is somewhat greenish. They vie it, as other people doe vie Oyle and Butter, and it will burne like Oyle. They anoint their bodies withall; and besides, it is very good to eat. They presse it out of the Fruit, as Oyle is pressed out of the Oliues, and then they boyle it, and so preserve it. The Bread is made of the stone of the fruit it selfe, which is like to an Almond, but somewhat harder: and within the same is there a certaine kernell or pith, which is good to eat: very wholesome and of good nourishment. The whole Fruit, together with the outer shell is Greene: and they vie to eat it both rawe and roiled. The Wine is drawn from the top of the Tree, by making an hole therein, from whence there distilleth a liquor like Milke, which at the first is sweet, but afterwards lowre, and in proceesse of time becometh very Vinegar, to seme for Sallets. This Wine they drinke cold, and it mouth to vaine very much: so that in those Countreies, there is not a man that is troubled with Gravel or Stone in the bladder. It will make them drunke, that drinke too much of it; but indeed it is of a very good nutriment.

There are other Trees, that beare a certaine fruit, called *Cole*, as big as a Pine-apple, which hath within it other fruits like Chest-nuts, wherein are foure fowerall shells or skins, of red and Carnation colour. These they vie to hold in their mouths, and chew them, and at last to eat them, for the quenching of their thirst, and better relishing of their water. They comfort and preserve the stomack, but aboute all other qualities, they are singular good against the diseases of the Liuer. And it is said, that the Liuer of a Henne, or of any other like Bird, which is purified and stinketh, being sprinkled ouer with the matter of this fruit, returneth into its former estate, and becometh fresh and sound againe. This food is commonly and generally vied among them all, and there is very great abundance of it: and therefore it is good cheape. Other kinds of wild Palme-trees there are, which yeele diuers fruits that are eaten: and their leaues referred to make Mats, wherewith their houses are covered; and Baskets and Sleps, and such other like Instruments that are necessarie for their daily vies. Other Trees there are likewise, called *Ogbeke*, which beare a fruit which is like a yellow Plumme, and is very good to eat, and hath a very sweet smell withall. Of these Trees they cut off the boughs, and plant when they are growne great, they make a strong Fence or wall about their houses, which being a 'twelvemonth covered with Mats, it resembleth a handsome Court or Cleeve, wherein they vie to walke, (as it were) in an Arbour that maketh a great shadow, and defendeth them from the heate of the Sunne. In the middle of these enclosures, they vie to build certaine houses of wood, covered with straw, and diuided into sundrie convenient rooms, all on the ground without any Stories or Sollows about them. These they doe line with very faire and delicate Mats, and furnish them with other ornaments in very handliome manner.

There are to be found among them many masses and lumps of stone, which are of such thicke and huge, that you may cut out a whole Church, euen of one whole piece; yea, and of the same kind of stone, wherewith the *Obelisks* are made, that is erected before *Porta del Popolo* in *Rome*. Besides this, there are whole Mountaines of Porphyrie of Iafire, and of white Marble, and of other fummie colours, which here in *Rome* are called, Marbles of *Namidia*, of *Africa*, and of *Arabia*: certaine Pillars wherof, you may see in the Chappell of *Pope Gregorie*.

Other Stone there is, that is speckled with graines or flakes, but among all the therof, that kind is most admirable, which hath in it faire Lacynties, that are good Jewels. For the flakes being dispersed like vrynes ouer all the bodie of their Mother-Ione, if you shall diuide them, and plucke them out as you would picke the kernells out of a Pomegranate, they will fall into graines and little pieces of perfect Lacynth. But if you please to make Pillars, or Obelisks, or other such like memorials, of the whole masse, you shall see them shine and sparkle, full of moist faire and goodly Jewels.

There

There are also other kinds of rare stones, which make a shew of metall in them, as, of Copper, and of sundry other colours, that are very fresh, and bright, and smooth, wherewith you may make Images, or any other worke of singular iaucie. True it is, indeed, that they want Millions and Cauciers, and Playfayers, and Carpenters, and other such Artificers: for when the Churches, and the walls, and the other fabrickes in those Countreies were build, the Workmen were brought thither out of *Portugall*.

There are also *Tamarisks*, and *Cassia*, and *Ceders* in such multitudes growing all along the Riuer of Congo, besides other Trees of an vnmeeasurable length and thicke, that an infinite number of ships and houles may be build of them. Their Gardens doe beare all manner of Herbes and Fruits, as Pumpions, Melions, Cucumbers, Coleworts, and such like, besides other sorts that doe not agree with our Climates of Europe.

The King of *Portugall*, Don *Giouanni the second*, being desirous to discover the East Indies, sent forth diuers ships by the Coast of Africa to search out this Nauigation, who having found the Lands of *Cape Verde*, and the Ile of *Saint Thomas*, and running all along that Coast, did light vpon the Riuer *Zaire*, wherof we haue made mention before, and there they had good Traffike, and tried the people to be very courteous and kind. Afterwards hee sent forth (for the same purpose) certaine other Vessels, to entertaine this Traffike with Congo, who finding the Trade there to be so free and profitable, and the people so friendly, left certaine *Portugals* behind them, to learne the Language, and to Traffike with them: among whom one was a *Masse-priest*. These *Portugals* conuersing familiarly with the Lord of *Sogno*, who was Uncle to the King and a man well skilful in yeares, dwelling at that time in the *Port* which is in the mouth of *Zaire*, were very well entertained, and offered by the Prince, as if hee had beene earthly Gods, and defended them from Heauen into those Countreies. But the *Portugals* told them, that they were men as themselves were, and professors of *Christianitie*. And when they perceived how great estimation the people heeld them, the foresaid Priest and others began to reason with the Prince touching the *Christian Religion*, and to shew vnto them the errors of the *Pagan Superstition*, and by little and little to teach them the Faith which we profess, inmuch as at that which the *Portugals* spoke vnto them, greatly pleased the Prince, and hee became conuerted.

With this confidence and good faith, the Prince of *Sogno* went to the Court, to reforme the King of the true Doctrine of the *Christian Portugals*, and to encourage him that he would instruct the *Christian Religion* which was so manifest and full of wisdom for his peoples health. Hereupon the King commanded to call the Priest to Court, to the end he might himselfe treat with him personally, and vnderstand the truth of that which the Lord of *Sogno* had declared vnto him. Wherof when hee was fully informed, hee conuerted and promised that he would become a *Christian*.

And now the *Portugall* ships departed from Congo, and returned into *Portugall*: and by them did the King of Congo write to the King of *Portugall*, Don *Giouanni* the second, with earnest request, that he would send him some Priests, with all other Orders and Ceremonies to make him a *Christian*. The Priest also that he rayned behind, had written at large touching this business, and gave the King full information of all that had happened, agreeable to his good pleasure. And so the King took order for sundry Religious persons, to be sent vnto him accordingly, with all Ornaments for the Church and other service, as Crosse and Images: so that hee was thoroughly furnished with all things that were necessary and needfull for such an action.

In the meane while, the Prince of *Sogno*, ceased not day and night to discourse with the *Portugall* Priest, whom hee kept in his owne House, and at his owne Table, as well that hee might learne the *Christian Faith* himselfe, as also instruct the people there: so that hee began to fauour *Christianitie* with all his power. At last the ships of *Portugall*, arrived with the expelled prouisions (which was in the yeare of our Salvation 1492.) and landed in the *Port* which is in the mouth of the Riuer *Zaire*. The Prince of *Sogno* with all shew of familiarity accompanied with all his Gentlemen came downe to meete them, and entertained the *Portugals* in most courteous manner, and so conducted them to their Lodgings. The next day following, according to his direction of the Priest that remained behind, the Prince caused a kind of Church to be builded, with the boughs and branches of certaine trees, which hee in his owne person, with the help of his Seruants, most devoutly had filled in the wood. And when it was conuerted, they erected therein three Altars in the worship and remembrance of the most holy *Trinitie*, and there was baptised himselfe and his young Sonne, himselfe by the name of our Saviour, *Enmanuel*, and his child by the name of *Anchony*, because that Saint is the Protector of the Church of *Libanie*.

The men and women before this had no proper names: greable to reasonable creatures, but the common name of Plants, of Birds, or of Beests. But the Princes and Lords had their denomination from the Places and States which they got abroad. As for example the foresaid Prince, which was the first *Christian* in Congo, was called *Manu Sogno*, that is to say, The Prince of *Sogno*, and whoselike was christened, was called *Enmanuel*, but at this day they beare all in general such *Christian* names as they haue learned of the *Portugals*.

After a Masse was celebrated and sung, one of the Priests that came from *Portugall* went up, and made

Wanted work-
men to build
men to build

Stuffe for
building ships
and buildings.
Heads of houses

The first trade
here of the
Portugall lines
Congo

Manu Sogno, the
King of
Congo, who
was very
well
entertained
by the
Portugals

Manu Sogno,
conuerted and
became a
Christian.

The King of
Congo, prom-
ised to become
a *Christian*.

The King of
Portugall sent
certaine
Priests to
the King of
Congo to
instruct him.

Manu Sogno
promised the
Christian Re-
ligion.

The *Portu-
gals* came
to the
Prince from
the
Islands.

Manu Sogno
had his
children
baptized.

Manu Sogno
baptized his
child.

Manu Sogno
baptized his
child.

The funeral
of King Idon,
celebrated by
King Afonso.

Mani-Pango,
rebellant
against
his brother.

The King to
his Soldiers.

The King cre-
ates a Croffe
of a great
length.

The miracle
which the au-
thor addeth,
I have omitted,

a vision of
light and fire
floods, as also

the vision of
our Ladie and
Saint James,

fighting a-
gainst Mani-
Pango.

The stratagem
of Mani-Pango
turneth to his
owne destru-
ction.

The death of
Mani-Pango.
The building
of the Church
called Saint
Croffe.

King Afonso
dispatches
the Portugall
Embassador,
and another
of his owne into
Portugall.

The King com-
mandeth all
Iobes to be
brought in,
and all other
things that are
contrarie to the
Christian Religion.

This shew did by certain Runners, that from place to place in convenient distances and journeyes, are alwaies readie like Postes, to convey the precepts and commandments of the King over all the Realme. Wherupon he presently caused himselfe to be carried passe both day and night, by certaine Slaves called. *Acemph*, the use of that Countrey, and in one day and two night, with most exquisite diligence, accom-
plish the journey of two hundred miles, and so arrived at the Cite, before he was expected.

Now together with the death of the King, there was also published the succession of the Crowne of Don Alfonso, being present, who in his owne person did accompany the corpse of his dead Father to the buriall, with all the Lords of the Court, and all the Christian Portugalls, which was solemnized by the manner of Christendome, with service and prayer: for the dead, and all this with such funerall pomp, as was never scene before among these people. But they which heretofore were adversaries to this King, doubting of their owne safetie, if they should remaine in the Court, united themselves with Mani-Pango, who was now departed into the Province of his owne Government, and while his father lived, was wholly employed in fighting against the Mozombi, and certaine other people that had rebelled against him.

Mani-Pango and his forces set forwards to the besieging of the Cite, with so great a noise of warlike Instruments, and cries, and shouting, and terrible threatening, that the poore few, which were in the Cite, as well Christians as others, fainted in their hearts, and fainted in their courage, and came and presented themselves before the King, saying, that he had not power enough to resist so powerful an Enemy, and therefore they thought it better for him to grow to time concord, and composition, and to abandon the new Religion, which he had lately begun to professe, to the end he might not fall into the hands of his cruel adversaries. But the King being resolved, and full of religious conscience, reproved their coun-
sell, and called them dastards, and base people; and willed them, if they had any mind or desire to follow him, and goe to the Enemy, that they should so doe. As for himselfe, and those few that would follow him, he did not doubt, but assuredly trust, though not with the possibility or strength of Man, yet with the favour of God, to vanquish and overcome that innumerable multitude. And therefore he would not request them either to sojourn with him, or to put their lives in backward against his adversaries: for his sake, but only they might receive comfort, and ease of the affliction that they suffered.

He did presently cause a Croffe to be planted, and crested in the middle of the market place, right against the Church, which his Father had builded. This Croffe was of a wonderful length, by it was therefore spelt long, and the Croffe-barre in proportion answerable thereto. The Croffe is to be scene in the same place, wherein it was erected, as the front of the Church, which Church was called Saint Croffes, of the Croffe there planted. This Croffe the last King, that dead is, Don Alvaro, called to the King that now is, renewed and made another of the same bignesse that the first was of.

Mani-Pango terrified with vision, and not with his brother's force, overcome with feare and danger ranne away, and fell into the Swaes and Nets which he himselfe had laid for the Christians: For, lighting among the foresaid Stakes, he was with one of them thrust into the bodie, and so being surprised with an cruel death, he finished his life, as it were in a rage. For you must understand, that the sharper ends of the said Stakes, were covered with a certaine poison, which being touched by the hand, and entering into what into the flesh, would kill without all cure or remedie. By this victorie and death of his brother, did the King remaine in security and liberte.

All things well established, the King Don Alfonso took order, that they should presently goe in hand with the fabricke of the Principall Church, called Saint Croffes, which was so named of the Croffe that was there planted, (as we told you before) and also because upon the Feast day of the body Croffe, the first stone was laid in the foundation thereof. Moreover, he commanded that the men should bring stones, and the women should fetch sand from the River, for the furthering of this worke. The King would needs be the first Porter himselfe, and upon his owne shoulders brought the first basket of stones, which he cast into the foundation, and the Queen her basket of sand likewise, thereby giving an example to the Lords and the Ladies of the Court to doe the like, and to encourage and incite the people in so holy an action. And so this fabricke being furthered by good Work-masters and Workmen, in a very short time was fully finished, and therein were celebrated Masses, and other Divine Service, with great solemnitie, besides, a number of Lords and others, that were there baptised and christened: so that the multitude of such as came to be parakers of the holy Baptisme amounted so greatly, that there were not Priests enough to execute that office.

After this the King dispatched away the Portugall Embassador, who till this time had remained at the Court, by reason of the troubles: and with him he sent also another Embassador of his owne, called Don Rodrico, and divers others: that were of kinne both to himselfe and to his Embassador, to the end that they should leave, both the Doctrine of the Christians in Portugall, and also their Language, and further deliver unto the King all their accusers, that he might punish them.

Moreover, he caused the Lords of all his Provinces to be assembled together, in a place appointed for that purpose, and there publicly signified unto them, that whosoever had any Idols, or any thing else that was contrarie to the Christian Religion, he should bring them forth and deliver them over to the Lieutenants of the Countrey. Otherwise whosoever did not so, should be burned himselfe, without remission or pardon. Which commandment was immediately put in execution. And a wonderful thing it is to be noted, that within lesse then one month, all the Idols, and Vnicheries and Characters, which they

worshipped and accounted for Gods, were sent and brought unto the Court. Many there were, that carried a motion to Dragons with wings, which they worshipped and fed in their owne private houses, giving unto them for their food, the best and most costly Viands that they had. Others kept Serpents of horrible figures: Some worshipped the greatest Goats they could get; some Tiggers, and other most monstrous creatures; yea, the more vane and deformed the Beasts were, the more they were beloved. Some held in veneration certaine vnicorne Fowles, and Night-birds, as Owles, and Screech-Owles, and such like. To be briefe, they did choose for their Gods divers Snakes, and Adders, and Beasts, and Birds, and Herbs, and Trees, and fowly Characters of several kind of Stones, and the figures of all these things above rehearsed, as well painted in Colours, as graven in Wood and in Stone, and in such other stuffe. Neither did they much content themselves with worshipping the said Creatures, when they were quick and alive, but also the varietie of them when they were dead, being stuffed with straw.

The alt of this their adoration, was performed in divers sorts, all wholly addressed, and directed to ex-
presse their humilitie, as by kneeling on their knees, by calling themselves kneeling upon the earth, by desiring their faces with dust, by making their prayers unto their Idols, in words and in actions, and by offering unto them the best part of the substance which they had in their possession. They had moreover, their Vniches, which made the foolish people to believe that their Idols could speake, and so dictated them: and if any man being in sickness or infirmities, would recommend himselfe unto them, and afterwards that man recovered his health, the Vniches would persuade him, that the Idols had bene angry with him, but now was appeased, and had healed him.

The King caused first the Idols, and utterly consumed them. When he had thus done, he assembled all his people together, and in stead of their Idols, which before they had in reverence, he gave them Crucifixes, and Images of Saints, which the Portugalls had brought with them, and en-
joyne every Lord, that every one in the Cite of his owne Government and Regiment, should build a Church, and set up Croffes, as he had already shewed unto them by his owne example. And then he bid them, and the rest of his people, that he had dispatched an Embassador into Portugall to fetch Priests, that should teach them Religion, and administer the most holy and wholesome Sacraments to every one of them, and bring with them divers Images of Christ of the Virgin Mother, and of other Saints: to distribute among them. In still manner while, he willed them to be of good comfort, and to remaine constant in the faith. But they had so lately imprinted the same in their hearts, that they never more remembered their former beliefs in false and lying Idols.

He ordered moreover, that there should be three Churches builded. One in reverence of our Sau-
our, to give him thanks for the victory which he had granted unto him, wherein the Kings of Congo doe yet live buried, and wherof the Cite Royall took the name: (for as it was told you before, it is called, S. Saviours.) The second Church, was dedicated to the blessed Virgin, the mother of God, called, Our Lady of Help, in memorie of the succour which he had against his enemies: And the third, was con-
secrated to S. James: in honour and remembrance of the Miracle which that Saint had wrought by fighting in the favour of the Christians, and throwing himselfe on Horse-backe in the beate of the

Nat long after this, the ships arrived from Portugall, with many men that were skilful in the holy Scriptures: and divers religious Friars of the Order of S. Francis, and of S. Dominic, and of S. Austine, with sundry other Priests, who with great charity and fervency of spirit, found and dispersed the Carnallist Faith over all the Countrey: which was presently embraced by all the people of the King-
dome, who held the said Priests in so high reverence, that they worshipped them, like Saints, by kneeling unto them, and kissing their hands, and receiving their blessing, as often as they met them, in the streete. These Priests being arrived unto their severall Provinces, did instruct the people in the Faith of Christ.

Q. VI.

The death of the King Don ALFONSO, and the succession of Don PEDRO. How the Island of S. THOMAS was first inhabited, and of the Bishop that was sent thither: The Kings lineage extinct: Invasion of the Tagges: Their fawne conditions.

While these matters were thus in working for the service of God, and that Christianitie was now begun and increased with so happy successe, it pleased God to call a way to himselfe the King Don Alfonso, who at this time it was his death, disquieted the Christian Religion, with so good confidence and charity, as it evidently appeared, that the Croffe and Passion, and the true believe in our Saviour Iesus Christ, was imprinted in the root of his heart. To Don Pedro, his sonne and successeur, he did especially and principally recommend the Christian doctrine, which indeed following the example of his father, he did maintain and uphold accordingly.

In his time, there began to fall into their quarters a great number of vessels, and the land of S. Thomas

Their devout
whipping of
Idols.

Witches.

The king com-
mended every
Lord to build a
Church, in the
Cite of his owne
govern-
ment, and to
exchange
Idolatrie.

The King build-
eth three
Churches.
One to Saint
Saviour.
The second, to
our Lady of
Help.

The third, to
S. James.
The ships re-
turne from
Portugall with
Priests and
Priests wor-
shipped.

King Afonso
dieth.

Don Pedro
successeeth
him.

Cumme or the
firme Land, and
cooke Hauke in a
Port, called *Cumana*, or (as it is called by another name) *The new Kingdome of Granado* in the West Indies. This battered and weather-beaten Veffell, was no
sooner arrived in this safe Harbour, but it funke presently.

The ship stunk
in the Haven,
because it was
in the West Indies
the ship stunk
because it was
in the Haven,
because it was
in the West Indies

The King of
Congo desired
Don Pedro
Antonio, and
Gasper Diego
Portugal, with
the same Em-
bassage which
he sent by La-
peze.

Don Pedro was
sent by the King
of Congo, and
Gasper Diego
Portugal, with
the same Em-
bassage which
he sent by La-
peze.

Don Pedro was
sent by the King
of Congo, and
Gasper Diego
Portugal, with
the same Em-
bassage which
he sent by La-
peze.

The Pope re-
mitted the
whole matter
to the King of
Spain.

The ancient
apparel of the
King of Congo,
and his Coun-
tills.

attended their ship, and some-what refreshed themselves, they sailed with a short cut to the
firme Land, and cooke Hauke in a Port, called *Cumana*, or (as it is called by another name) *The new Kingdome of Granado* in the West Indies. This battered and weather-beaten Veffell, was no
sooner arrived in this safe Harbour, but it funke presently.

While the forefaid Embassadour endeavoured in this place to recover his former health, the
company of ships, which is called *La Flota*, that is to say, The Fleet, and vith every yeare
to saile from that Coast for *Catila*, departed from thence, so that he was constrained to stay for
a new Naue, and so consumed a whole yeare and a halfe without doing any good. In this meane
time the King of Congo sent another Embassadour with the selfe-same commandments, called
Don Pedro Antonio, the second person in all his Realm, & with him one *Gasper Dias, a Portugall*.
But an unfortunate end had this Embassadour, for he was taken at Sea by *Englishmen*, and his
ship also, which being drawne towards *England*, when it was nere vnto the Coast, by great
misfortune it ranne a-thwart the shoare, and there Don Pedro Antonio, and his Sonne were
both drowned; but the Portugall and some few others with him escaped, and arrived in *Spain*,
at such time as the said *Ouardo* was come to the Court, and had entred vpon the charge of his
Embassage.

There he was courtiously entertained by his Catholike Maiestie, to whom he propounded the
contents of his Commissions. But diuers great accidents there happened. For first, he heard the
dolorous newes of the Kings death, that sent him on this message; and then the King *Don Phi-*
lip was wholly busied about the Conquest of *England*, so that his businesse went nothing for-
wards, but was delayed from time to time: neither did he see any meanes of dispatch; but
rather he was guen to vnderstand, that for that time they could not intend to harken vnto him.

Now the forefaid *Ouardo*, being afflicted with so many aduersities, renounced the World
with all the delectable pompe and glorie thereof, and in *Madrid* apparelled himselfe in a grey
courte habit, and to went to *Rome*, to declare to *Sixtus Quintus* the Pope, the Tenor and Com-
mission of his Embassage, because he would not altogether neglect the good intent and meaning
of the King, that had sent him, although hee were now descended into a better life. He was
kindly welcommed and recieved by his Holinesse, to whom he discoursed the miserable estate
wherein the Christian people of the Realme of Congo did stand, for want of the worship and ser-
vice of God, and also the small number of Priests, that were there to instruct them in the Do-
ctrine of the Gospel, and to deliuer vnto them the Sacraments of the Church, especially the
multitude in that Country, being (as it were) innumerable, that every day retired together,
to be baptised, instructed, confessed and communicated. Moreover, he made a vow and refused
in his mind, that with such store of wealth, as God had blessed him withall in Congo, (which
was not very finally) he would build a house, wherein for the service of God, there should dwell
certaine learned, and skilfull Priests, to instruct the youth of these Countries in all good
Languages, and in the Arts Liberrall, and in the Doctrine of the Gospel, and in the Mysteries
of our Salvation. Out of which House, as it were out of a holy Schoole, there might come forth
from time to time, many learned men and well studyed in the Law of God, that should be able
in their owne natural Country Tongue, to awaken and raise againe the Faith of Christ, which
was now asleepe, and dyed vp in those Regions: and thereby in proccesse of time there would
spring vp many fruits of blessing, and vigilant soules in the Christian Faith. Hereunto hee
meant also to adde an Hospitall, that might be a Recourse and Harbour for Gods poore, which
comming and laying out of strange Countries should haue reliefe and entertainment in that
Hospitall, and the re be cured and restored of their infirmities and necessities. With this purpose
therefore he went to *Rome*, to obtaine of his Holinesse a Licence to erect this Seminarie and
Hospitall, and to bestow him also that he would grant him libertes, Indulgences, and other Di-
spensations, that for such Christian and wholesome workes are requisite, especially to the vfe
and benefit of those Countries, which are so remote from Christendome. He presented himselfe
to the Pope, and deliuered vnto him his Letters of credence, and then declared vnto him at large
the Tenor of his Commissions, wherein hee had a gracious audience. But when the Pope did
vnderstand that the Kingdom of Congo belonged to the King of *Spain*, he remitted that mat-
ter wholly vnto him.

§. VII.

Of the Courts of the King of Congo. Of the apparel of that people before
they became Christians and after. Of the Kings Table, and
manner of his Court.

In ancient time this King and his Courtiers were apparelled with certaine Cloth
made of the Palme-tree (as wee haue told you before) wherevith they covered
themselves from the Girdle-stead downwards, and girded the same strait vnto
them with certaine Girdles made of the same stuffe, very faire and well wrought.

They

They vfed also to hang before them, like an Apron, certaine delicate and daintie skinned, of lit-
tle Tygres, of Cinet-cats, of Sables, of Matrines, and of such like creatures for an ornament:
and for a more glorious pompe and shew, they did wear vpon their shoulders a certaine Cape
like a Hood. Vpon their bare skinnie they had a certaine round Garment like a Rotchet, which
they call *Incuto*, reaching downe to their knees, made after the manner of a Ner, but the fluffe
of it was very fine cloth of the said Palme-tree, and at the skirts there hung a number of three-
taffels, that made a very gallant shew. These Rotchetes were turned vp againe, and tucked vp
on their right shoulder, that they might be the more at libertie on that hand. Vpon that shoul-
der also they had the taylor of a *Zebra*, fastned with a handle, which they vfed for a kind of
brauerie, according to the most ancient custome of those parts. On their heads they wore Caps
of yellow and red colour, square about and very little, so that they scarcely couered the tops
of their heads, and wore rather for a pompe and a vanitie, then to keep them either from the Aire
or from the Sunne. The most part of them were vnshod: but the King and some of the great
Lords did wear certaine shoes of the old fashion, such as are to be seene in the ancient Images
of the *Romans*, and these were made also of the Wood of the Palme-tree. The poorer sort
and common people were apparelled from their middle downwards, after the same manner, but
the cloth was coarser: and the rest of their bodie all naked. The women vfed three kinds of
Trauerfes, or (as it were) Aprons: beneath their Girdle-head. One was very long and reached
to their heeles: the second shorter then that, and the third shorter then both the other, with frim-
ment, and about them, and euery one of these three fastned about their middle, and open before.
From their breits downwards, they had another Garment, like a kind of Double or Jacker, that re-
ached but to their Girdle: and ouer their shoulders a certaine Cloake. All these foure Garments
were made of the same cloth of the Palme-tree. They were accustomed to goe with their faces
vncovered, and a little Cap on the head, like a mans Cap. The meane sort of women were ap-
parrelled after the same manner, but their cloth was coarser. Their Maid-servants and the baseli-
kind of women were likewise attyred from the Girdle downward, and all the rest of the bodie
naked.

But after that this Kingdome had receiued the Christian Faith, the great Lords of the Court
beganne to apparel themselves after the manner of the Portugalls, in wearing Cloakes, Spanish
Caps, and Tabards, or wide lackies of Scarlet, and cloth of Silke, euery man according to his
wealth and ability. Vpon their heads they had Hats, or Caps, and vpon their feet Moyles
or Pantoffles, of Veluet and of Leather, and Buskins after the Portugall fashion and long Rapiers
by their sides.

The common people, that are not able to make their apparell after that manner doe keep
their old custome. The women also goe after the Portugall fashion, gairing that they wear no
Cloakes, but vpon their heads they haue certaine Veils, and vpon their Veiles blacke Veluet
Caps, garnished with Jewels, and Chaines of Gold about their neckes. But the poorer sort keep
the old custome: for onely the Ladies of the Court doe bedecke themselves in such manner as wee
haue told you.

After the King himselfe was converted to the Christian Religion, hee conformed his Court
in a certain sort after the manner of the King of Portugall. And first, for his seruice at the Table
steps, covered all ouer with *Indiant* Tapistrie, and thereupon is placed a Table, with a Chaire of
felts, neither doth any man euer sit at his Table, but the Princes stand about him with their
hands couered. He hath a Cupboard of Plate of Gold and Siluer, and one that taketh away of
his meate and drinke.

He maintaineth a Guard of the *Anschis*, and of other Nations, that keepe about his Palace,
they found with such Weapons as are aboue mentioned: and when it pleaseth him to goe abroad,
that the King is going forth, all his Lords doe accompany him, and likewise the Portugalls,
whom hee repecteth a singular trust: but very seldom it is that hee goeth out of his Palace.

In Twice in a weeke hee giueth audience publickly, yet no man speaketh vnto him but his Lords.
And because there are none, that haue any goods or Lands of their owne, but all belongeth to
the Crowne, there are but few Suites or Quarrels among them, saving peraduenture about some
words.

They vse no Writing at all in the Congo Tongue. In Cases Criminall they proceed but slenderly,
for they doe very hardly and seldom condemne any man to death. If there be any Riot
or Enormitie committed against the Portugalls, by the *Moci-Conghi*, (for so are the Inhabitants
of the Realme of Congo, called in their owne Language) they are iudged by the Lawes of Por-
tugall. And if any mischiefe bee found in any of them, the King conserne the Malefactor into
end he may doe penance to, his sinne, then at one blowe to execute him. And if it so happen,
that those which are thus chastized doe lue ten or twelue yeares, the King vseth to pardon
them,

The ancient
apparel of
the meane
sort.

The new kind
of apparel
of the
Court of Por-
tugall.

The Court of
Congo now imi-
tate the
Court of Por-
tugall.

The Customes
and Lawes of
Congo.

No Writing.

they are called, *Toras*: out of which Mountaines they did thinke, that famous *Nilus* took also his beginning: but they were utterly deceived. For (as wee have already told you) the first Lake ariseth not out of those Mountaines, but lyeth a great way distant from it: and betweene it and them, is there a very great and a huge low plaine. Besides that, the fountains that flow from the said Mountaines, doe runne towards the East, and beflow their Waters vpon other great Rivers; so that it is not possible for them to passe into the forelaide Lake, much lesse into *Nilus*, considering especially that the River *Magnie*, springeth out of that first Lake, and by a farre different course from the course of *Nilus*, runneth towards the East, and do ioyneyn his selfe with the two Rivers aforesaid. The third, is called *Arree*, and ariseth on another side out of the Mountaines of the Gold Mines of *Monomotapa*: and in some places of this River there are found some small pieces of Gold among the Sand.

These three Rivers enter into the great *Magnie*, neere vnto the Sea, and all foure together doe make there a great Water, in a very large Channell, and so discharge it selfe into the Ocean. From the mouth of this River all along the Sea Coast, stretcheth the Kingdome of *Sofala*, vnto the River *Cuama*, which is so called of a certaine Castele or Fortresse that carrieth the same name, and is possessed by *Mahometans* and *Pagans*: but the *Portugals* call it. The mouthes of *Cuama*; because at the entry into the Sea, this River diuiderh it selfe into seuen mouthes, where there are foue speciall Ilands, besides diuers others that lie vpon the River, all very full, and well peopled with *Nilus*. This *Cuama* cometh out of the same Lake, and from the same springs from whence *Nilus* floweth. And thus the Kingdome of *Sofala* is comprised within the said two Rivers, *Magnie* and *Cuama*, vpon the Sea coast. It is but a small Kingdome, and hath but a few Houses or Townes in it: The chiefe and principall head whereof, is an Iland that lieth in the River called *Sofala*, which giueth the name to all the whole Country. It is inhabited by *Mahometans*, and the King himselfe is of the same faith, and yuliceth obedience to the Crowne of *Portugall*, because he will be subiect to the Empire of *Monomotapa*. And therevpon, the *Portugals* there doe keepe a Fort in the mouth of the River *Cuama*, and doe trade in those Countries for Gold, and Iuory, and Amber, which is found vpon that Coast, and good store of Slaues, and instead thereof, they leave behind them Cotton-cloth, and Silkes that are brought from *Cambaya*, and is the common apperrell of those people. The *Mahometans* that at this present doe inhabit those Countries, are not naturally borne there, but before the *Portugals* came into those quarters, they Trafficked thither in small Barks, from the Coast of *Arabia Felix*. And when the *Portugals* had conquered that Realme, the *Mahometans* fledd thence full, and now they are become neither vnto *Pagans*, nor holding of the Sect of *Mahomet*.

From the flowers and Coast, that lyeth betweene the two forelaide Rivers of *Magnie* and *Cuama*, within the Land stretcheth the Empire of *Monomotapa*, where there is very great store of Mines of Gold, which is carried from thence into all the Regions thereabouts, and into *Sofala*, and into the other parts of *Africa*. And some there be that will say, that *Solomons* Gold, which he had for the Temple of *Ierusalem*, was brought by Sea out of these Countries. A thing in truth not very nelykly: For in the Countries of *Monomotapa*, there doe remaine to this day many ancient buildings of great worke, and singular Architecture, of Stone, of Lime, and of 40 Timber, the like whereof are not to be seene in all the Provinces adioyning.

The Empire of *Monomotapa* is very great, and forpeuple infinite. They are *Gentiles* and *Pagans*, of colour blacke, very courageous in Warre, of a middle stature, and swift of foot. There are many Kings that are vassals and subiects to *Monomotapa*, who do oftentimes rebell and make warre against him. Their weapons are Bowes and Arrowes, and light Darts. This Emperour maintaineth many Armies in severall Provinces, diuided into Legions, according to the vie and cutomes of the *Romans*. For being so great a Lord as he is, he muſt of neede be in continual warre, for the maintenance of his estate. And among all the rest of his Souldiers, the most valourous in name, are his Legions of Women, whom he esteemeth very highly, and accometh them as the very flower and strength of his militarie forces. These Women doe burne their left paps with fire, because they should be no hindrance vnto them in their shooting, after the vie and manner of the ancient *Amazones*, that is so greatly celebrated by the Historiographers of former prophane memories. For their weapons, they practise Bowes and Arrowes: They are very quick and swift, lusty and courageous, very cunning in shooting, but especially and above all, venturous and constant in fight. In their battalles they vie a warlike kind of gaite and subtiltie: For they haue a cutome, to make a shew that they would flye and runne away, as though they were vanquished and discomfited, but they will diuers times turne themselves backe, and vex their enemies mightily with the shot of their Arrowes. And when they see their Adversaries grow greedy of the victorie, that they begin to disperse and scatter themselves, 60 then will they suddenly turne againe vpon them, and with great courage and fiercenesse make cruell slaughter of them. So that partly with their swiftnesse, and partly with their deceitfull wiles, and other cunning shifts of warre, they are greatly feared in all those parts. They doe enioy by the Kings good fauour certaine Countries, where they dwell alone by themselves and

sometimes they chooe certain men at their owne pleasure, with whom they doe keepe company for generations sake: So that if they do bring forth Male-children, they find them home to their fathers houses: but if they be Female, they reſtore them to themselves, and breed them in the exercise of warlike.

The Empire of this *Monomotapa* lyeth (as it were) in an Iland, which is made by the Sea-coast, by the River *Magnie*, by a piece of the Lake from whence *Magnie* floweth, and by the River *Cuama*. It bordereth towards the South, vpon the Lords of the Cape of Good Hope, before mentioned, and Northward vpon the Empire of *Mohenemgi*, as by and by shall be shewed vnto you.

But now returning to our former purpose, that is to say, to runne forwards vpon the Sea-coast, after you have passed over some part of the River *Cuama*, there is a certaine little Kingdome vpon the Sea, called *Angoffa*, which taketh the name of certaine Ilands there so called, and lyeth directly against it. Merchants they are, and in small Vessels doe Traffike along the Coast with the same Wares and Commodities, where-with the people of *Sofala* doe Trade.

A little beyond, suddenly starteth vp in sight the Kingdome of *Mozambique*, situate in fourteen degrees and a halfe towards the South, and taketh his name of three Ilands, that lie in the mouth of the River *Mehibane*, where there is a great Haven and a safe, and able to receive all manner of ships. The Realme is but small, and yet aboundeth in all kind of Viſuals.

It is the common landing place for all Vessels that sayle from *Portugall*, and from *India* into that Country. In one of these Iles, which is the chiefe and principall, called *Mozambique*, and gueth name to the rest as also to the whole Kingdome, and the Haven aforesaid, wherein there is erected a Fortresse guarded with a Garrison of *Portugals*, whereupon all the other Fortresses that are on that Coast doe depend, and from whence they fetch all their provision: all the *Armadas* and Fleets that sayle from *Portugall* to the *Indies*, if they cannot finish and performe their Voyage, will goe and Winter (11 day) in this Iland of *Mozambique*: and those that trauell out of *India* to *Europe*, are constrained of needeſſe to touch at *Mozambique*, to furnish themselves with Viſuals: This Iland, when the *Portugals* discovered *India*, was the first place 30 where they learned the language of the *Indians*, and provided themselves of Pilots to direct them in their course. The people of this Kingdome are *Gentiles*: Rusticall and rude they be, and of colour blacke. They go all naked. They are valiant and strong Archers, and cunning Fishers, with all kind of hooks.

As you go on forwards vpon the forelaide Coast, there is another Iland, called *Quiloa*, in quantitie not great, but in excellency singular: For it is situate in a very coole and fresh Ayre: It is replenished with Trees that are alwaies greene, and affordeth all varietie of Viſuals. It lyeth at the mouth of the River *Cuama*, which springeth out of the same Lake from whence *Nilus* floweth, and so runneth about fixtie miles in length, till it cometh neere to the Sea, and there it hath a mightie streame, and in the very mouth of it maketh a great Iland, which is peopled with *Mahometans* and Idolaters, and a little beyond that, towards the Coast on the West, you may see the said Iland of *Quiloa*. This Iland is inhabited with *Mahometans* also, which are of colour some-thing whitish. They are well apparelled, and trimly adorned with Cloath of Silke and Cotton. Their Women doe vie ornaments of Gold, and Jewels about their hands and their neckes, and haue good store of household stuffe made of Siluer. They are not altogether so blacke as the men are: and in their limbs they are very well proportioned. Their houses are made of Stone, and Lime, and Timber, very well wrought, and of good Architecture, with Gardens and Orchards, full of Hearbs and Iundry Fruits. Of this Iland the whole Kingdome tooke the name, which vpon the Coast extendeth it selfe from *Cape Delgado*, (the Cape Delicate, that bordereth *Mozambique* and *Quiloa*), and is situate in nine degrees towards the South,

and from thence it runneth out vnto the aforesaid River of *Cuama*. In old time the Kingdome of *Quiloa* was the chiefe of all the Principalities there adioyning, and stood neere to the Sea: but when the *Portugals* arrived in those Countries, the King trusted so much to himselfe, that he thought he was able with his owne forces not only to defend himselfe against them, but also to druse them from those places which they had already surprised. Howbeit the matter fell 40 quite contrary. For when he came to *Weapons*, he was vterly overthrowne and discomfited by the *Portugals*, and so led away. But they tooke and possessed the Iland, and enriched themselves with the great spoiles and booties that they found therein. They erected there also a Fortresse, which was afterward pulled down by the commandement of the King of *Portugall*, because he thought it not necessarie, considering that there were others sufficient enough for that Coast.

And here we may not leave behind us the Ile of Saint *Laurence*, so called by the *Portugals*, because they did first discover it vpon that Martyrs feast day. It is so great, that it containeth in length almost a thousand miles, and standeth right over against the Coast which wee haue described, beginning directly at the mouthes of the River *Magnie*, which are in fixte and

Qqqq.

The situation of the Empire of *Monomotapa*.

The Kingdome of *Angoffa*.

The Kingdome of *Mozambique*. R. *Mehibane*.

The Iland of *Mozambique*.

The Inhabitantes of *Mozambique*. The Kingdome of *Quiloa*.

The Iland of *Quiloa*, and the Inhabitantes thereof.

The King of *Quiloa* overthrowne by the *Portugals*, and driven out of the Iland.

The Commandation of the Ile of S. *Laurence*. Of the fixte and twenty miles.

twenty degrees of the South, and so going forwards to the North, it endeth right against the mouths of *Cuama* in the Kingdome of *Quilua*. Betweene this Iland and the firme Land, there is (as it were) a Channell, which at the entry Westward, is three hundred and fortie miles broad: in the middle where it is narrowest, you against the Iland of *Manambiche*, one hundred and seauente miles, and for the rest, it enlargeth it selfe very much towards *India*, and containeth many Iles within it. The ships that goe from *Spain* into *India*, or returne from *India* to *Spain*, doe alwaies for the most part passe and layle in, and through this Channell, if by time or weather they be not forced to the contrary. And surely, this Iland doeth seeme to be inhabited with a better people, because it is furnished with singular Commodities. For it hath many safe & sure hauens. It is watered with sundry Riues, that cause the earth to bring forth frutes of diuers kinds, as Pulse, and Rice, and other Graine, Oranges, Limons, Citrons, and such like fruit. Flesh of all sorts, as Hens, Secand Venison, as wilde Boare, & Deere, and such like, and all this of a very good taste and relish, because the soyle is very fat: their Fish also is exceeding good. The Inhabitants are *Pagans*, with foune of the Sect of *Mahomet* among them. They are of the colour which the *Spaniards* call *Mulatto*, betwene black and white. Very warlike they are, and giuen to their weapons, which are Bowes and Arrows, and Darts of very light Wood, strenghtened with Iron, wherof they make the heads of their Darts, which are crooked like hookes: and these they will cast and throw most lightly and cunningly. They vse also Targets, and Iackes that are made of certaine beafts skannes, wherewith they saue themselves in fight from the blowes of their enemies.

This Iland is diuided among severall Princes, that are at enmitie one with another: for they are in continuall warres, and persecute one another with Armes. There are diuers Mines of Gold, Silver, of Copper, of Iron, and of other Metals. The savage people doe not vse to layle out of the Iland, but only from one Iule to the other, they goe coming along the boares, with certaine Barkes that are made but of one stocke of a Tree, which they hollow for that purpose. The most part of them doe not willingly entertaine strangers, neither will they consent that they should Traffike or converse with them. Notwithstanding, in certaine Ports the *Portugals* doe vse to Trade with the Ilanders, for Amber, Waxe, Silver, Copper, Rice, and such other things, but they neuer come vpon the Land. In the Channell before mentioned, there are diuers Ilands, some greater, and some lesse, inhabited with *Mahometans*. The chiefe of them is the Ile of Saint *Christopher*, and then of *Santo Spirito*: and another, called *Maglaglin*, and for the rest, as the Iles of *Cuama*, *Amoame*, *Maisto*, and some other.

But let vs returne to the Sea side, and prosecute the Coast of the Kingdome of *Quilua*, where we left. Next vnto it, is the Kingdome of *Amambaza*, in the height of three degrees and a halfe towards the South, which taketh the name from an Iland inhabited with *Mahometans*, which is also called *Mombaza*, where there is a faire Citie, with houses that haue many Soller, furnished with Glass, both gauen and painted. The King thereof is a *Mahometan*, who taking vpon him to rish the *Portugals*, receiued the same successe that hapned to the King of *Quilua*, so that the Citie was ransacked and spoyled by his enemies, who found therein good store of Gold and Silver, and Pearle, and Cloath of Cotton, and of Silke, and of Gold, and such other Commodities. This Kingdome lyeth betwene the borders of *Quilua* and *Melinde*, and is inhabited with *Pagans* and *Mahometans*, and yeldeth obedience to the Empire of *Mohemmed*.

A little beyond is the Kingdome of *Melinde*, which being likewise but a little one, extendeth it selfe vpon the Sea Coast, as far as the Riuer *Chimacchi*, and lyeth in the height of two degrees and a halfe: and vpon the streame of that Riuer, it reacheth to the Lake *Calice*, the space of one hundred miles within land. Neere vnto the Sea, along the banks of this Riuer, there is a great deale of Countrey inhabited by *Pagans* and *Mahometans*, of colour almost white. Their houses are built after our fashion. But there is one particularitie to be admired, that their Muttons or Sheepe, are twice as great as the Sheepe of our Countrey: for they diuide them into fure quarters, (if a man may so call them) and reckon the tayle for one, which commonly weigheth some fure and twentie, or thirtie pound. The Women are white, and simply dressed, after the Arabian fashion, with Cloath of Silke. About their neckes and hands, and armes, and feet, they vse to wear Jewels of Gold and Silver: When they goe abroad out of their houses, they couer themselves with Taffata, so that they are not knowne but when they lift themselves. In this Countrey there is a very good Hauē, which is a landing place for the Vessels that layle through those Seas. Generally, the people are very kind, true and trustie, and converse with Strangers. They haue alwaies entertained and welcomed the *Portugals*, and haue repoyled great confidence in them, neither haue they euer offered them any wrong in any respect.

In the Sea betwene these two Capes of *Mombaza* and *Melinde*, there are three Iles: the first, is called *Amofie*; the second, *Zanzibar*; and the third, *Pemba*: all inhabited only with the *Mohometans*, that are of colour white. These Iles abound in all things as the others do, wherof we made mention before. These people are somewhat enclined to Armes: but they are in deed more addicted to dresse and manure their ground: For there groweth much Sugar, which in small Barkes they carrie away to sell into the firme Land, with other fruits of that Countrey.

Besides these three Realmes last described, *Quilua*, *Melinde*, and *Mombaza*, within the Land is the great Empire of *Mohemmed*, towards the West. It bordereth vpon the South, with the Kingdome of *Amambiquie*, and with the Empire of *Mohemmed* to the Riuer *Cuama*, vpon the West with the Riuer *Nilu*, betwene the two Lakes; and vpon the North it ioyneth with the Empire of *Prete-Gianni*. Towards the Sea, this Emperour standeth in good termes of peace with the forelaid Kings of *Quilua*, *Melinde*, and *Amambaza*, by reason of their traffike together, and the better to secure the entrecole and trade by Sea: by means wherof they haue brought vnto them much cloth of Cotton, and cloth of Silke from diuers Countreys, and other merchandises that are well esteemed in these parts: and particularly certaine little balls, that are made in the Kingdome of *Amambaza*, of a kind of Bitumen or clammy Clay, like vnto Glasse, but that it is (as it were) of a red colour, which they vse to wear about their neckes, like a paire of Beades in stead of Neck-laces. It serueth them also in stead of Money, for of Gold they make none account. Likewise with the Silkes that are brought vnto them, they doe apparel themselves from the girdle downwards. In exchange and barter of all these commodities, they giue Gold, Silver, Copper, and Iuorie.

But on the other side towards *Mohemmed*, there are continuall warres; yea, and sometimes so bloodie, that it is hardly discerned who hath gotten the victorie. For in that Border there meet together two of the greatest and most warlike Powers and Forces that are in all those Regions: that is to say, on the Partie of *Mohemmed*, there come forth into the field the *Giachans*, of whom we told you before: and on the other partie of *Mohemmed* are the *Amagis* (as the *Mohs* call) doe call them) but in their owne tongue they are called *Agagi*, who did sometime so greatly afflict the Kingdome of *Congo*, as you may remember. Neither are these people lesse courageous or strong then the *Amazones*, but are of a blacke complexion, and presumptuous countenances. They doe vse to make themselves about the lip vpon their cheekes with certaine lines, which they make with Iron instruments and with fire. Moreover, they haue a custome to turne their eye-lids backwards: so that their skin being all blacke, and in that blackesse shewing the white of their eyes, and those marks in their faces, it is a strange thing to behold them. For it is indeed a very dreadfull and deuillish sight. They are of bodie great, but deformed, and lay like beasts in the field, and feed vpon mans flesh. In fight, they shew themselves exceedingly courageous, and doe vnto most horrible shewing and crying, of purpose to daunt and affright their Enemies. Their weapons are Darts, and Pausles of Leather that couer all their whole bodie, and to defend themselves therewith. Sometimes they will encampe together, and flicke their Pausles in the ground, which are vnto them instead a trench. Sometimes they will goe forwards in the battell, and throw themselves vnder them, and yet annoy their aduersaries with the shot of their Darts. And thus by warlike policy, they doe ordinarily plague their Enemies, by endeavouring with all subtiltie to make them spend their time in vaine, vpon their Targets: and when they lee that they haue made an end of shooting, then doe they renew the battell a fresh, and druing them to fight, make a cruell slaughter of them without all mercie. And this is the manner which they vse against their Enemies, and the *Amazones*. But the *Amazones* on the other side, which are very well acquainted here-

withall, doe fight against them with other militarie stratagems (as we haue above declared) and doe ouercome the forces of their aduersaries with their swiftnesse, and great skill in matters of Warre. For, they doe assure themselves, that if they be taken, they shall be decoured: and therefore with doubled courage they fight for life, that they might ouercome, and in any case saue their liues from that fierce and cruel Nation. And in this sort doe they maintaine continuall Warre, alwaies with great mortallitie on both sides. These *Agagi* dwell at the beginning of the Riuer *Nilu*, (where it runneth Northwards out of the Lake,) vpon both the bankes of that Riuer, till it come to a certaine limite, wherein they are bounded; and then Wellwards all ouer the bankes of the said *Nilu*, euen to the second Lake, and to the borders of the Empire of *Prete-Gianni*. Touching these *Agagi*, I thought it convenient in this place to add, that there are sundrie other petite Lords, and people that are of a white colour, and yeld obedience sometimes to one of these two Princes, and sometimes to the other. They are men of a faire greater stature then all the rest of the people in those Countreys.

Towards the Cape of *Guarda-Fay*, there are many places inhabited with *Mahometans*, all along the Sea-side, of colour being white. Vpon this shore there are diuers good Hauens, where the ships of sundrie Countreys doe traffike with the forelaid merchandises. The first of these places is called *Pate*; the second, *Braua*; the third, *Magadava*; the fourth, *Affon*; and the fifteth out a good way into the Sea, as well knowne to all Sailors that come from *India*, and from *Ormuz*, and from *Arabia Felix*. It is the place and harbour where the *Portugals* are wont to attend, and yearly with their Nauies to watch for the Vessels of the *Mahometans*, that being laden with precious merchandises, doe saile into those parts without their licence, they being the Lords of the traffike and trade for Spicerie, and all other commodities that are brought

The Inhabitants of the Ile of Saint Lawrence. Their Weapons.

Sundry Ilands in the channell.

The Kingdome of Amambaza rich in Gold and Silver, and Pearle.

The Citie of Amambaza as Quilua was.

The Kingdome of Melinde.

The tayle of a Sheepe in Melinde weigheth commonly 25. or 30. pound. See the life of Egyptian Sheepe.

The Empire of Mohemmed.

The Giachans, or Agagi. And, hat, fustian, shooe, linnen, and such like. But they dispersed themselves in a generall persecution, and common scourge those who could part of Ethiopia.

The Amagis.

Many good Hauens.

The Cape of Guarda-Fay.

Easter Rises by Monks. fuing, and that during those eight dayes they vied neither to trauell, nor to doe any other work; but to soone as they heard say that *Christians* were arrived at that Hauē (a thing which they so earnestly desired) they craved licence of their Superior to vndertake this journey for the seruice of God, and that *Barnagallo* was likewise informed of our arriual, but that he would not set forward out of his house till eight dayes after Easter.

3. These Friars vnto carrie Croffes in their hands, and other people weare them about their neckes, made of blacke wood, and all our companie bought of the same Croffes which they weare about their neckes, because it was a new thing, and not vntill amongst vs. While these Friars abode with vs, the General commanded one *Fernando Diaz*, which vnderstod the *Arabie* Tongue, to goe and viſite their Monasterie.

Comming of Barnagallo. 4. On Tuesday the four and twentieth of April, *Barnagallo* came to the Towne of *Ercoo*, and gaue vs aduertisement of his arriual. Order was taken, that they should meet one another in the mid-way. *Barnagallo* came thither first, but he would not come to the place which was prepared for him. The General being I ghted, ſeing that he would not come thither, cauſed the preparations to be carried before nere vnto the place where he stood: which againe, to the mainteyn his granute and reputation, would not once stirre with his people to come vnto the place prepared, so that the said *Antonio de Saldana* and *Matthew* the Ambaffador, were constrained to returne againe, which in the end redoubled, that both of them at one infant, should set forward, that is to say, the General and *Barnagallo*, and so they did, meeting together and conferring in a large champaigne field, as they late on the ground vpon certaine Carpets. And among many discourses that they had together, giuing thanks to God for this their encounter, *Barnagallo* taking a Croffe of Silver in his hand (which was there ready for the same purpose) said, that he ſware vpon the ſigne of the Croffe, vpon which our Lord ſuffered his Paſſion, in faid, that he ſware vpon the ſigne of the Croffe, that he would alwaies fauour and aide the people and the Name of *Portugallo*, and also assist his Captaines which should arrive at that Hauē, or in any other Hauens or Lands, where it lay in him to aide and assist them, and likewise that he would take into his protection the Ambaffador *Matthew*, and other Ambaffadors, which he pleased the General to ſend into the Kingdomes and Dominions of *Prete Ianni*, with all ſuch people and goods as they should carrie with them.

League confirmed by Oath. The General ſware, on the other part, to doe the like for the Subiects and Affaires of *Prete Ianni*, and of *Barnagallo*, there and in every place where he should find them, and that the rest of the Captaines and Lords of the King of *Portugallo* should doe the like. The General gaue vnto *Barnagallo* a faire Armour, and certaine pieces of cloth of Silke; and *Barnagallo* gaue vnto the General a faire Horſe and a Mule, and so they departed glad and contented on either part.

This *Barnagallo* had in his traine two hundred persons mounted vpon Horſes and Mules, and two thousand Footmen. Our Gentlemen and Captaines ſeing theſe good newes which God had ſent vs, and that a doore was opened to exalt the Catholike Faith, whereof afore wee had ſmall hope of any ſuccesse, all men holding this *Matthew* for no true Ambaffador, but for a ſaile man and a Counterfeit, whereupon they were oneſy of opinion to put him on Land, and let him goe his way, when they had ſene theſe things (as we haue ſaid before) they all routed vp themselves, requelling the General of his ſauour, that hee would ſuffer them to goe with the ſaid *Matthew* to *Prete Ianni*, in that Ambaſſage; conſidering that by that which they had ſene, it was perfectly knowne that the ſaid *Matthew* was a true Ambaffador. And albeit, manyre-quested this charge, yet was it granted to *Roderigo de Lima*, and the General appointed cer- tained that should goe with him, which were theſe, *Gerardo de Bru*, *Lopez de Gama*, *Iohn Scilano* Secretarie of the Ambaſſage, *Iohn Gonſalues* Interpreter and Faſtor of the ſame Ambaſſage, *Emanuel de Marron* an Organist, *Pedro Lopez*, Maſter *Iohn* the Phyſician, *Goſpar Pereira*, *Stephan Pagliarini*, both Kinſmen of *Don Rodrigo*, *Iohn Fernandez*, *Lazarus de Andradia* Painter, *Alfonſo Almedez*, and my ſclfe, *Francis Aluarez* Priſt, though vnworthy. All we before mentioned went in the companie of *Don Rodrigo*, and likewise, three *Portugallo* accompanied *Matthew*, of whom the one was named *Magayanes*, another *Aluarez*, the third, *Diego Fernandez*, Priests also were provided.

We went to *Ercoo*, where we were appointed by *Barnagallo*, which cauſed vs to lodge two or three Croſſe-bow-shoots, diſtant from the Towne in a certaine Plaine, which is at the foot of a Mountaine, whither immediately hee ſent vs of free gift an Oxe, and Bread and Wine of the Countrey. We ſtayed there, because in that place they were to provide vs of Horſes and Camels to carrie our goods. This was vpon Friday, and because in this Countrey they obſerue the old and the new Law, we reſted the Saturday and the Sunday to keep both thoſe dayes holy.

In this meane ſpace, the Ambaffador *Matthew*, dealt very effectually with *Don Rodrigo* and vs all, not to ſtaye with *Barnagallo*, although hee were a great Lord, but that it was faire better to goe vnto the Monasterie of the Viſion, where we should haue farre better diſpatch. Whereupon, giuing him to vnderſtand, that wee were not to ſtaye with him, hee departed and went his way, neuertheleſſe hee gaue vs fourteene Horſes and ſeuen Camels to carrie our goods.

6. We

Roderigo de Lima, ſent to the Viſion in Ambaſſage.

Theſe of a Painter indi- cated.

Saturday and Sunday Sab- bath.

6. We departed out of this Plaine, nere vnto the Towne of *Ercoo*, on Monday, the thirtieth of April, wee trauelled not about two miles from that place, but that wee reſted about noone, nere vnto a Riuer which was dryed vp, which had no water ſtaying in certaine ſmall Pits. And because the Countrey through which we were to trauell, was dry and barren, and the heate extreame; each of vs carried with him his Veffels and Bottles of Leather full of water. Vpon the banks of this Riuer grew many trees of diuers ſorts, among which were Salloves, and trees of bearing the fruit, called *Iuaba*, with other fruitfull trees. While we reſted by this Riuer, about noone there came a Gentleman vnto vs, named *Framuſſal*, which in our Language ſignifieth, *The ſeruant of the Croſſe*, who in his blackneſſe was ſo faire, that hee ſeemed to be a Gentleman. A Gentleman.

10. indeed, and they ſaid that he waſſayed to *Barnagallo*, that is to ſay, his Wives Brother. Before hee came at vs, hee lighted from his Horſe, because this was their outſtome, and they vſed alſo for a courteſie. The Ambaffador *Matthew*, hearing of his coming, ſaid hee was a Thiefe, and came to rob vs, and that we should alſo betake vs to our Weapons; and *Matthew* himſelfe caught vp his Sword, and put on his Head-piece. *Framuſſal* hearing this noiſe, ſent to craue leave to come vnto vs, and though hee could not obtaine it of *Matthew*, yet neuertheleſſe, hee came vnto vs as a man well brought vp and very courteous, and as one that had bene conuerſant at the Court. This Gentleman had a very good Horſe before him, and a faire Mule whereon hee rode, and foure men which went by him on foot.

7. From this Lodging we departed all together, and the ſaid Gentleman riding vpon his Mule with his Horſe before him, accoſed our Ambaffador, *Don Rodrigo* with his Interpreter, and they rode a great while confering and dealing together. Hee was in his conference and in his answers very gentle, and courteous, and the Ambaffador tooke ſingular delight in him. Wee found a Carauan of Camels and people, which came from *Ercoo*, because they trauelled not but in Carauans for feare of theues. We lodged all in a Wood where there was water, being an ordinarie place for Carauans to lodge in, and the ſaid *Framuſſal* remayned with vs, where we and thoſe of the Carauan kept watch all night for feare of wild beaſts. The next morning, we departed from this place, alwayes traueiling ouer drie Riuer and Brookes, moſt huge Mountaines hanging on both ſides of the way, where great Woods and Trees of diuers ſorts, moſt beautiful and tall, the greateſt part whereof were without fruit, and among them were ſome which my ſclfe knew, being called *Tamarinda*, which beare cluſters of fruit like vnto Grapes, which being preſſed are ſomewhat blacke, because they make Wine of them. ſome quantitie whereof they carrie vnto all their Faieres, as they vſe to make of Raiſins. The Riuer and ways whereby we paſſed, ſeemed to be high and ragged, which cometh to paſſe through the fury of the water or ſtormes and tempeſts mingled with Thunder, which waters binder not the way, according as they told vs, and as we ſaw our ſelves in other places like vnto theſe. The remedie was at the time of theſe ſtormes to ſtaye vpon the ſide of ſome Hill, the ſpace of two houres, vntill the force of theſe ſtormes be runne downe. And how great and terrible ſouer theſe Ri- uers became through the ſeaſon of ſnowes, the water is no ſooner ſaine from the ſaid Mountaines, and come into the Plaine, but it is diſperſed and ſcattered vp, and neuer cometh vnto the Sea: neither could we learne that any Riuer of *Ethiopia* entereth into the Red Sea, but that all of them haue their ending, as ſoone as they come to the low and plaine fields.

8. The time of reſting our ſelves being come, *Matthew* determined to cauſe vs a-new to leaue the high way, and to trauel with him toward the Monasterie of the Viſion, through Mountaines and Woods exceeding full of high Trees.

We departed from this Lodging, and trauelled through a more rough and craggy Countrey, and elough farre greater and thicker Woods, being our ſelves on foot, and our Mules before vs, which were not able to trauell. The Camels yelled out as though they had bene poſſeſſed with Devils. It ſeemed, to vs, all that *Matthew* had brought vs into this way, either to make vs loſe our lues or our goods, for in that place we could doe no other but call vpon God to helpe vs, and the Woods were ſo darke and carefull, that Spirits would haue bene able to paſſe them. We ſaw many ſavage and cruel beaſts of noone-dayes, paſſing this way and that way, without being any whit afraid of vs. For all this we went forward, and began to find people of the Countrey, which kept their fields that were ſowne with Millet, and came farre off to ſow it vpon theſe high and craggy Mountaines. We ſaw likewiſe many Herds of goſſy Oxen, and Goats feeding. The ſaid people which we found there, were all naked, and had in a manner,

12. Drought, beate, barrenneſſe.

A Carauan.

Drie Riuer, Mountaines and Woods.

Furious ſtormes and thunders.

Many beaſts. A kind of beaſt. No Beaſts not Countie.

Store of Baſill and weat Hebe.

Matthew per- uenſe ſide to lead them way-leſſe wayes: con- trary to *Framuſſal* ſaying. Will be ſo.

Millet.

Naked people.

Matthew-Euse.
David & Abba.Inaccessible
Mountaine.S. Michael de
Ipsa.Their Winter
from June to
September.
They fall sick.Matthew dieth.
The death of
Matthew, the
Abasine Amb-
assador.Abasine va-
nities, and
therefore in-
fructuall.

no part of their bodies. They were very blacke, and were said to be Chriftians. They had their Wives with them, which covered their Priuities with a ragge of cloth halfe torne. These women weare vpon their heads a kind of attyre, made after the fashion of a Crowne, as blackes Pitch, and their haire bound vp in round wreathes like Kandles of Tallow: the blacknesse of these attyres, with these Lockes of haire fastned vnto them, seemed a very strange thing to be hol J. The men weare a peece of skinne before their Priuities.

Thus travelling forward through many other Woods which could hardly be passed, and wee our selues lighting on foot, and valuing our Camels there met vs tenne or twelue Friers of the Monasterie of the Vilion, among whom, there was foure or five very aged, and one older then the rest, whom all the rest did reverence, and kissed his hands, and our eldest did the like, because *Matthew* told vs that he was their Bishop, but afterward we knew that he was no Bishop, but that he had the Title of *David*, which signifieth a *Warren*; & that in the Monasterie there was another about him, whom they call *Abba*, which signifieth a *Father*, beinge like vnto a *Prin- cippall*, and in regard of their age and drynesse (for they were as dry as a stocke) they seemed to be men of a holy life at the first sight. The foresaid Friers trauelled through the Woods to gather their Millet which they had sowed, as also to gather vp their Roots, which are payed vnto them by such as fowle Come in those Mountaines and Woods. Their apparell was made of dressed Goat-skinnes, others weare apparell made of old yellow Cotton, and went bare-foot. From hence we departed not till our Camels had reited a litle: afterward, within the space of halfe a mile, we came to the foot of a very rough and cragged Mountaine, vpon the which our Camels could not ascend, and hardly the Mules without their burthens, and here we rested our selues at the foot of a Tree.

9. The next day the Ambassador *Matthew* commanded his goods to be laden vpon the backs of *Negres*, to carry them into a small Monasterie, halfe a league distant from vs, called *Saint Michael de Ipsa*. Here *Franaspaul* departed from vs, and wee came vnto the Monasterie halfe dead, as well for the roughnesse and steepnesse of the way, as also because of the great heat.


While we aboad there, the said *Matthew* came vnto vs with a counter-mand, and said vnto vs, that he had written vnto the Court of *Prete Ianni*, and to *Queene Helena*, and to *Marke* the Patriacke, and that the answer could not bee returned in lesse then fortie dayes, and that without the same we could not depart, because from that place they were to furnish vs, and to haue Mules for vs, and for our goods: neither was he well assured of the performance of this, but said that Winter began to approach, which lasted about the space of three monethes, wherein we could not traueil, and that therefore it was needfull, that wee should prouide victuals for our selues: for three monethes in the Winter they trauell not in these Countries, to wit, from the midst of June to the midst of September, which is their ordinarie Winter. Within a short space after our arrivall here, our people as well *Portugals* as *slaves* fell so sick, that few or none escaped vntouched, and many were sicke to the point of death, insumuch that they stood in need often to be let bloud and to be purged. Among the first, *Maister Iohn* our Physician fell sicke, which was all our humane helps, yet it pleased God that he recovered, and from that time forward he laboured for vs with all his power.

Among these, *Matthew* the Ambassador fell sicke also, which had many Medicines ministered vnto him, and when he seemed to be very well recovered and strong, he rose vp and commanded his goods to be carryed to a Towne belonging to the Monasterie of the Vilion, where he walked vp his pint vnto our Lord, which was the foure and twentieth of May, *Anno Dom.* 1520, and I confessed him, and ministered the Communion vnto him, and he made his will in the *Portugall* Tongue, but it was also made in the *Abasine* Tongue, by a Frier of the said Monasterie. We cauled the corps to be buried very honorably in the said Monasterie, where we said Service and Masse for him according to our custom, and the Friers did the like according to theirs.

10. We determined, to send to request *Barnaspaul*, that he would giue vs some means to returne into our Country, to the end wee might not perish in that place. The Friers vn- do derstanding this, tooke it in very ill part, and calling *Don Ederigo* aside, perswaded him not to send thither, prying him to attend the coming of the *Provinciall*, which would bee within ten dayes, and if he come not, they would furnish vs with necessities for our iourneys. And because they are people of small trust themselves, they gaue no credit vnto vs, although the Ambassador had promised them to doe so, but sought to minister an Oath vnto each of vs vpon a Crucifix, that we would stay during those tenne dayes, and they likewise tooke an Oath to performe that which they had promised.

§. II.

Of the manner and situation of the Monasteries, and of their holy Rites, Times, Places, and Things: And first of this of
SAINT MICHAEL.

11.  If, this Monasterie is situate vpon the cragge of a Mountaine, which is very wild, seated at the foot of another huge Mountaine, vpon the which no man can ascend. The stone of these Rockes is of the colour and graine of the stone, wherewith the wall of the Cities of *Portugall* are built, and the stones are verie great. All the ground except these stones is covered with many great Woods, and the greatest part are wild Olive Trees, and great flocks of Herbs grow among them, and the moft part is Bassil. The Trees which were not Olives, were not knowne of vs, and all of them were without fruit. In certain narrow Vallies, which belong to this Monasterie, were Groues of Orange-trees, Limons, Cedars, Vines, and Figs of all sorts, as well of those which are found in *Portugall* as those of *India*, and Peaches: there were also Cabages, Corianders, Cresses, Worme-wood, Mirtles, and many other kinds of Herbes fragrant and medicinal: and all was ill husbanded, because they are people of no industrie; and the Earth bringeth forth the things aforesaid, as it bringeth forth wild things, and would bring forth much better, all they should plant or sow. The House of the Monasterie seemeth, indeed, to bee a Church-building being made like vnto ours: it hath about it a circuit like to a Cloyster, and the courering about is fastned to the courering of the Church. It hath three gates, as ours haue, to wit, one chiefe gate in the fore-front, and one on each side in the midst. The courering of the Church, and of the circuit is made of wild Reed, which lasteth the life of a man.

The body of the Church is made with Ile, very well wrought, and the Arches are very well stored, it seemeth all to be made like a Vault: It hath a litle Quire behind the great Altar, with a Croisefore it, wherupon hang Curtaines which goe from one side to another and likewise, there are other Curtaines before the Gates, passing from one Wall to another, and they are of Silke, and the entrie by these Curtaines is at three places, and are fastned against the Wallis and at these three entrances or gates, are little Bels fastned to the Curtaines, about the bignesse of *Saint Anthonies* Bels; and a man cannot enter at the gates, but these Bels will ring. There is but one Altar belonging to the whole Church, which standeth in the great Chuppell. Above the Altar is a Cloath of Gold borne vp with foure pillars, and the Altar toucheth all these foure Pillars, and the said Cloath of Gold is hollow like a Vault, it hath his *Super Altare*, or consecrated stone, which they call *Tahute*, and vpon this stone standeth a very great Balon of Copper, and it is flat in the bottome, and is low brimmed, which reacheth vnto all the four Pillars of the Altar, because the Pillars are set in a square, and in the said Balon is set another litle Balon, and on every side of this cloth of Gold, is that to say, behind and on both sides a Curtaine hanging downe which couereth the whole Altar downe to the ground, saying that it is open before.

Their Bels are of stone, that is to say, long and thin stones, hanged vp with Cords, and they beat them on the inside with a peece of wood, and they make a very strange sound, like to the sound of broken Bels when they are heard a farre off. And likewise on Festival dayes, they take Balons vnto the Church, and strike them with certain small sticks, which make them sound very loud. They haue likewise Bels of Iron, which are not fully round, but haue two sides like vnto the Iacket of a Mulletier, whereof the one part couereth him before, and the other behind; they haue a chapper which beareth the same first on the one side, and then on the other, and it maketh a sound like vnto a man that diggeth Vines. They haue also other Bels ill-fauredly made, which they carrie in their hands when they go on Procession, and ring them altogether vpon Festival dayes, Darke Martens, on other dayes they vse their Bels of stone, and of Iron; they ring to Martens two houres before daye, and they say them by heart without light: only there hangs a Lampe before the Altar, wherein they burne Butter, for they haue no Oyle.

They sing and say with a loud and harsh voice, as if one that cryeth, without any art of fingering: they say no Verses, but their Speech is as it were in Prose, and yet they are *Psalmes*, and they sing on their Holidayes, besides their *Psalmes*, they say Prose, and according to the Feasts is their Prose, and alwayes they stand on their feet in the Church. They say not about one Lesson at their Martens, with a harsh, disordered and vntuneable voice, and like vnto that wherein wee pronounce the words of the *Teues*, in representing the Passion of our Saviour Christ. And although their voice be so harsh, yet they speake it running, as fast as the tongue of a man can wagge, and a Clerke or a Frier laith the same; and this Lesson is read before the principall gate.

Which being ended on Saturday and Sundayes, they goe on Procession with foure or five croises, being carryed vpon certain staves not very high; and they carrie the same in their left hands, because in their right hand they carrie a Censer, and alwayes there are so many Censers

Orchards.
The Abasins
not industrious.
The building
of the Monas-
terie.

Little Bels.

Bels of Stone.

Balons vnto
for Bels.
Iron Bels.Butter vnto
for Oyle.They Rand
in the Church.Vnto our deu-
otions.
Procession.
Censers and
Croises.

Rogation, or
giving Pro-
cessions.

Sprinkling
Wormes with
Holy Water to
kill them.

Bare-footed
in imitation of
Moses.

But one Masse
a day.

Many Priests
necessary to
our Masse.
Shoes and
spitting in
Churches mis-
liked.

The great faults
which these
Religious men
vie.
In Fasts, so ca-
ring till Sunne
be downe.

A Fast from
Trinitie Sun-
day till Christi-
masse.
Lay Fast till
Aduent.
Fast of Ninive.

The fashion
and forme of
the Mon-
asteries
builted.
The
Villages of Ies-
us.
Dreadfull Val-
ley.
Forme of the
Church.

when it is not Holy day they go strait into the Church, The Saturday before Ascension day when we were to lay out Letanies, these Friers made a Procession, and because we were strangers in the Country, it seemed a goodly sight unto vs, and it was on this wise: they tooke Croffes and a consecrated stone of the Altar with great reuerence, couered with cloth of Silke, & a Friar which carried it on his head, was likewise wholly couered with the like cloth of Silke: they carried also Bookes, Bells, Censers, and holy water, and went into certaine fields sowed with Millet, and there they made their deuotions, with cries after the manner of Letanies, and with this Procession they returned vnto the Monasterie. And when we asked them wherefore they did this, they said, because the Wormes doe eat their Corne, therefore they went to fannike them with Holy Water, and pray to God to take them away. He which faith Masse, hath no other difference in his apparel from a Deacon and Sub-deacon, fauing a long stole slit in the midst, so that he in his hand thrust his head through it, and behind and before it reacheth downe to the ground. The Friers which lay Masse wore their haire long, and the Priests wear it not, but are shorne, and so they lay Masse, and are alwayes bare-footed, and no man may shod into the Church, and for this purpose they allege that which God said vnto Moses, *Put off thy shoes, for the place where thou standest is holy ground.*

13. In this Monasterie of Saint Michael, where we were, we said Masse every day, not in the Monasterie, but in the circuit which is like a Cloyster: because in this Country they say but one Masse a day in every Church or Monasterie. The Friers came vnto our Masse with great deuotion, as they seemed, & supplied our want with Censers and Incense, because we had no such thing with vs: and they thinke it an ill thing to say Masse without Incense, and they said that all things seemed well vnto them, faining that they thought it not commendable for one Priest alone to say Masse, because among them they vie not to say Masse, except they be three, or foue, or fift, and all these stand at the Altar. Also, they miled that we went with our shoes into the Church, and much more when we did spit in the Church. But we excused our foolishnes saying, That this was the fashion in our Country. And so we said Masse every day vntill Trinitie Sunday, and when the Monday after the laid Trinitie Sunday came, then they would suffer vs to say no more Masse in the morning, and we maruelled thereat, and not well pleased, and hauing at that instant no Interpreter to learne wherefore they would not suffer vs to say Masse, at length we vnderstood, that which by experience afterward we law, to wit: that they obserue the Old Testament in their fasting: for they fast very straitly in the Lent, which they begin the Monday after the Sunday of *Seppentima*, which are ten dayes before Shrouetide, and so they make their Lent of fiftie dayes, and say that they take those dayes Shrouetide, and so they make their Lent of fiftie dayes, and their Fast is to eat at euentide, and so, for the Saturdays on the Communion, and therefore they say no Masse but in the evening, and when Masse is done, they recite the Communion and then goe to supper. And like as they haue fiftie dayes of fast, so they take as many dayes after Easter and Whitsonide, where in they fast not at all; and when it is not fasting day, they say Masse in the morning, and all those dayes they eat flesh without observing any one of them, and say Masse in the mornings, and strait way goe to dinner because they fast not.

When this time is ended, and Trinitie Sunday past, all the Clerkes and Friers are bound to fast every day fauing Saturdays, Sundayes, and this Fast continueth vntill Christmas day. And because they fast all, they lay Masse at night, alleging for proofe, heretofore the Soper of Christ, how that it was fasting time, and almost no women were consecrated his Bodie. But commonly, the Lay-people as well as men as women are bound to fast weekly on Wednesdayes and Fridayes, from Trinitie Sunday vntill Aduent: and from Christmas day till the Purification of the Virgin Marie, which they call the Feast of Saint Simon: they fast not at all. The three dayes after the Purification being not Saturday nor Sunday, are an exceeding strait Fast for the Clerkes, Friers, and Lay-people, for they say that they eat but once in all these three dayes, and they call it the Fast of *Ninive*. These three dayes being ended, vntill the beginning of Lent, they fast againe as they did before, vntill the Feast of the holy Trinitie. In the Aduent and all the Lent the Clerkes, the Friers, the Laitie, the men and women, small and great, found and sick doe all fast. And likewise, from Easter vntill Trinitie Sunday, and from Christmas vntill the Purification, the Masse is said in the morning because there is no Fast, all the rest of the year is fast in the evening because they fast.

The Monasterie where we buried *Marthen* is distant from this wherein we aboad three miles space of very bad way, & it is called, *The Monastery of the Vision of Iesus*. It is situate vpon the point of a Rocke exceeding high, and from every part as a man looketh downward, there is a Valley which seemeth to be as deepe as Hell. The Church of the Monasterie is very great of bodie, & greater in reuerence, and is very well disposed and gouerned. It is built with three greatalles or walkes, which are very finely made with their Arches and their Vauls, which seeme to be made of wood, because they are all painted ouer, so that a man cannot perceiue whether the Church be built of stone, or of wood. It hath two walking places in forme of a Cloyster about the bodie of the Church, which are both couered and painted with the Pictures of the Apostles, and

and Patriarkes, and with the storie of al the Old Testament, and with Saint *George* in the backe, which is to be seene in all their Churches and liues, there is in the same a great piece of Arras, wherein is wrouen a Crucifix, our Lady, the Apostles, the Patriarkes, and Prophets, and every one hath his title or mine in *Lanes*, which sheweth that the same worke was not made in those Countries. There are also many ancient Images, which stand not vpon the Altars, because it is not their fashion, but they keep them in a Vestry lapped up with many Bookes, and they bring them not forth but on Holydaies.

In this Monasterie there is a great Kitchen, with all things thereto appertaining, with a great room to dine in, where they sit at long benches and eat: three or three and three, and yet is not very deepe, but plaine like vnto a wooden Platter. Their Dye is very honest, their Bread is made of Millet and of Barley, and of another Seed which they call *Tape*, which is small and blacke. This Bread they make round, about the bignesse of an Apple of Malus, and they giue three of these to each one, and vnto the *Nourice* they giue three of them betweene two, and I wonder greatly to thinke how they can liue with this a quantitie. Likewise, they giue each of them a little fresh fish without Oyle or Salt. Of the fiftie time Dye, they lend to many aged and honorable Friers, towards whom they vie great reuerence, which come not vnto the dining hall. And if any man aske me how I know the answer, that besides that which I saw when we buried *Marthen*, the greatest part of the time which we were in *Ethiopia*, our Lodging was not farre from the first Monasterie: that I departed oftentimes from our house vpon my Mule, and came in the evening to the *Monasterie*, and for the most part I went to passe the time with the Friers, and principally at their Religious times, and I learned many things of them concerning their Affaires, Reuenues, Viages, and Customs. And hundred Friers are commonly in this Monasterie, and the most part of them are very aged, and as dry as a stocke, few of them are young. There are also many little children, of eight yeares old and vppward, which they bring vp, and many of them are lame and blind. This Monasterie is walled round about, and hath no entrie but by two gates which are alwayes shut.

14. This Monasterie is the head of fiftie Monasteries, which stand about the same among these Mountains, and that which is furthest, is some gallies and twentie or thirtie miles off, and all of them are bound to yeeld obedience vnto this Monasterie. In every one of them there is a *Dauid*, that is to say, a Warden placed by the Abbot or Princiual, and this *Dauid* is bound to haue a *Dauid*, that is to say, a Warden placed by the Abbot, which is also bound to haue a *Dauid*, and so forth. These were about three thousand Friers in this Monasterie, and because I doubted much thereof, I came once to their Feast of our Lady in August, to see how many were assembled there together: and surely, I tooke pleasure when I beheld the riches of this place, in a certaine Procession which they made, and in my iudgement, the Friers were not above three hundred, and the greatest part of them were old men. I saw a great crosse, which at that time it was all couered ouer with great and small Clothes of Gold; Veluets of *Emera*, all long pieces sewed one vnto another, so fang round about that crosse; through which they made a goodly Procession, all clad in Copes of the said Cloth of Gold, but made ill-faouoredly, as I haue said before. They carried fiftie Croffes of Siluer, small and badly made, and as many Brazen Censers; when they laid Masse I saw a great Chalice of Gold, and a Spooone of Gold, wherewith they gaue the Communion. And of these three hundred which were assembled in this Monasterie, there were very few of mine acquaintance: I enquired of certaine of my Friends, wherefore seeing so many Friers belonged to this Monasterie, as they said, so few were with me at so great a Solemnitie: they answered me, that the number was greater then they looked for, as they be young: for they cannot be maintained in the Monasterie, but by their owne industrie, and when they are so old that they cannot trauell, they come to end their dayes at this Monasterie. This day I saw fouteenteen young men taken into Orders.

15. In this Monasterie is the buriall of an Abbot or Princiual, called *Philip*, and his *Reliques* were very great: for they say, that there was once a King, or *Prate Laine*, which claimed that they should not keepe the Saturday holy throughout all his Kingdomes and Dominions. And this *Philip* repaired immediately vnto him with his Brethren and wisest, many and the religious men of *Ethiopia*, and was commended before the King: and therefore they take him to be a Saint, and they obserue an Holy-day vnto him every yeare in the month of Iuly. And therefore the Inhabitants of this Country and Monasterie are more infected with this part infected: but there are more then any others. I haue seene them with mine eyes (see in the Sabbath, and bake bread also: and on the Sabbath in this Monasterie, they make no fire at all: on the Sunday following, they make ready all things needfull for their Dye, and I came

Saint George
on horse-backe
in all his
Churches.
Saints in Arras
Images in a
Vestry.

Hard Dye
of the
Nourice.

They aboad
yeares in
Ethiopia.

Six other Cels
subject to this
Monasterie of
the Wifemen
in their habit
of *Alban* and
their great
beyes there had
Three thousand
and fiftie
Friers, and
old men.

Their pictures
of *Emera*, and
bad Artificers.
Young Friers
came thither
living.

Some of
the
Friers.

Holy day
in
Ethiopia.

Difference of
Rites.
twice

Oxen offered
to Philip's flesh.

Friars eat no
fish.
Wine of Ho-
ne or Mead.
No woman
see beast of
the female sex
may come
near this
Monastery.

twice in this *Escafe of Philip*, at which times they received me with great honour. And at this Feast joyfully, they kill many Oxen, and at one of them I saw them kill thirteen, and at another eight and twenty, which were offered by the Inhabitants their Neighbours, for devotion unto this *Philip*, and they give this flesh raw to all the people, that come to the *Fafore* without any bread at all. The Friars eat no kind of flesh.

They sent me yearly two great and fat quarters of beefe, with much bread and wine of *Ho-ney*, which likewise the Friars drinke not in the Monastery, but when they are abroad with vs. *Portugall*, they drinke wine and eat flesh if they be but one alone, but if they be two, they doe it not, for feare the one of the other. This Monastery and all the rest which are subject to it, observe an order, that no woman may enter into it, nor see Mules, nor Kine, nor any other beast of the female kind. This I both learned and saw my selfe; for when I came thither a Croffe-bow shoot distant from the Monastery, they came to take my Mule, not suffering mee to come within her to the Monastery, and they sent her to a house of theirs, called *Giorgyana*, where *Matthew* died. They kill their Kipe and Hens, a certaine distance from the Monastery. I saw but one Cocke in the Monastery with two bels at his Jegg, without Hennes, and they said, that they kept him to crow at the time of their Mattens. If any woman come into the house, whose Sonnes they were, and they named unto me, the Friars for their Fathers, and to know the young Friars to be called the Sonnes of all the old Friars.

§. III.

Of the Husbandry of this Country, and how they preserve themselves from wild beasts, and of the Revenues of the Monasterie. Their departure, strange Rivers, Mountaines, Apes: BARNAGASSOES entertainment. Barua. Polygamie, Marriages, Divorces, Baptisme, and Circumcision. Their Branding, and Burying.

Neglect of
Husbandry.

Fears of wild
beasts.

Monks Herd-
men.

The Revenues
of this Mona-
strie very
great.

Zama.

Rent Hor-
ses.

The *Alcayn*,
this agree to
Antiquitie.

15. **N**eglect of Husbandry, and might cherish vs Trees, Vines, and Orch-yards with their diligence, yet nevertheless, they do nothing at all, and the soile is good and fit to bring forth every thing, as may be gathered by that which is wild and savage, but they till neither else but fields of Mill, and keepe swarmes of Bees, and as soon as night is come, they goe not once out of their houses, because of the wild beasts which are in the Country, and they which keepe their Millet, have their houses very high from the ground upon Trees, where they lodge in the night. There are about this Monastery, and in the Vallies of these Mountaines, great Herds of Cattell kept by *Arabian Moores*, which goe forth or fitt together with their wives and children, and the Captaine among them is a Christian, because the Cattell which they keepe are Christian Gentlemens of the Countrey of *Barnagasso*. The *Moores* receive none other wages for their paines, but the Milles and Buttes which they geve the Kine, and therewithall they sustaine themselves, their wives, and their children. Certaine times it chanced vs to goe lodge neere these *Arabians*, and they came to know of vs whether we would buy any Cattell, and offered them unto vs at a reasonable price. It is reported, that they are all Theeues, favoured by the Lords which are Owners of the Cattell, and that men traueil not among them but in great Carauans.

The Revenues of this Monastery of the Vision are very great, as I saw and vnderstood. Fifth, this Mountaine whereon this Monastery is seated, containeth thirtie miles in compasse, whereon they sow much Millet, Barley, Rye, and Taff, and of all this they pay a portion unto the Monastery, and also for the pasturing of their Cattell. In the Vallies of these Mountaines are two great Townes, and the most part of them belong unto the Monastery, and within one or two dayes iourney, there are very many and sundry places which belong unto the Monastery, and they are called, *The Gutsa* of the Monastery, which signifies, privileged places. *Don Rodrigo* the Ambassador and I, on a certaine time trauelled towards the Court, departing from this Monasterie five dayes iourney at the least, and came to a certaine peopled place, called *Zama*, where we rested all Saturday and Sunday in a small Village, where there were to the number of twentie Houses. There they told vs that this place belonged unto the Monastery of the Vision, and that there were one hundred places all belonging to the Monastery, and therewithall shewed vs many of them, and told vs that these one hundred places payed unto the Monastery every third year, one Horse apiece, which amount to thirtie four Horse every year.

And to vnderstand the same the better, I enquired of the *Alcayn*, of the Monastery, which signifies, The Auditor or Steward of the House, because hee receiveth, and disburseth all things. And hee told mee that it was true, that they payed the said Horse, and I enquired of him why the Monasterie required so many Horses, considering that

that they vied not to ride; he said, That they payed not the Horses, but Kine in their stead, that is to say, Fiftie Kine for one Horse; and this tribute of Horses continued all the time that these places were in the Kings hands, which endowed the Monastery with these iurisdiccions. And afterward the Inhabitants of those Countreies compounded with the Monasterie, and changed the payment of Horses into so many Kine: besides which, they payed many other tributes of corne. This Monasterie hath, about fiftene daies iourney distant within the Kingdome of *Tigimantia*, a great Territorie, which is sufficient to make a *Dikedome*, which is called *Adelyelle*, which payeth yearly fiftie Horses, and infinite tributes and rents. There goe alwaies unto this Territorie, about one thousand Friars of this Monasterie, because therein are 10 many Churches. Of these Friars some be very good, reuerent, and devout; and other some be bad and ill conditioned. Besides the tribute of the foresaid Horses, which are payed unto the said Monasterie, are many other places which appertaine only to the King, which pay tribute of Horses according to their ancient custome; and these are places which frontier vpon the Countrey of *Egypt*, from whence come good and stately Horses, and other places of the *Arabians*, which likewise have good Horses, but not so good as those of *Egypt*. An excellent breed of horses in Egypt.

From this Monasterie of Saint *Michael*, we departed the fiftenth of the moneth of Iune, some went on foote, there were also but few people to carrie our goods, and the Oxen being not able to traueil through the Woods and Thickets, because all the way was rocky and craggy: the Gunners with their Skourers were left behind, and the Barrels of Gun-powder; and they had not traueiled past two miles from the Monasterie, but that the Ambassador and we which were in this company our making them, found all the goods vnladen, and when we could not learne wherefore they had done so, we called them to lead them againe. Having passed over these Mountaines, we found certaine dry Rivers, which in Winter time are very great and terrible, that is to say, During the time of the stormes and Thunder; and as soone as the storme and tempest is over, suddenly the Rivers become dry, and on both sides of the said Rivers are most high and steepe Mountaines, as fange as the reit which we passed. Along these Brookes are very mightie Forrests of Trees, which are very faire and tall, but such as we knew not: among which, vpon the bankes were certaine Palme-trees. Neere one of these Rivers we lodged one night, with very great showers of Raine and Thunder.

17. The day following, we went ouer another high Mountaine, exceeding wilde and savage, so that we could not well traueil ouer the same, neither on our Mules nor on foote. In this Mountaine we found many Beasts of sundry sorts, and an infinite number of Apes in squadrons, and commonly they are not fene in all the Mountaine, faine only where there is some great rupture, and hole, and some Cane; and they went not fewer than two or three hundred together, and where there is any plane ground about those ruptures, they make their abode, and they leaue not any one stone vnremoued, and they digge the earth in such sort, that it seemeth to be ploughed. They are very great, and from the middle upwards, are haire like Lyons, and are as big as Weathers. After we had passed this Mountaine, we lodged in a place at the foote thereof, called *Calote*. From the Monasterie whence we departed unto this place, is about fiftene or eightene miles. We passed a River of running water, which was very cleare.

The next day we did our Mass in the Church of the said place, which is called Saint *Michael*, and the house with the furniture thereof, are very poore. In this Church were three married Priests, and other three *Zagmari*, that is to say, Priests of the Gospell, and three other must be of necessity, for with a lesser number they cannot say Mass. This Sunday we departed about the Evening-tide, because the people of the Countrey, which were our guides, would haue it to rand from thence we began to traueil through plaine Countreies, fowed and manured after the manner of *Portugall*: and the Woods which were betweene these manured places, are all of wilde Oliues, exceeding faire without any other Trees. We lodged neere a running Ri-
18. we came among many good Villages.

18. We came unto the Towne of *Barua*, which is about nine miles from the Towne of *Calote*, the eighteenth of the moneth of Iune; this is the chiefe Towne of the Countrey, and Kingdome of *Barnagasso*, where his principall Palaces are; which they call *Bete-Negm*, that is to say, The House of the King. The same day that we came thither, *Barnagasso* departed before we came into the Towne unto another. Here we were exceedingly well lodged, according to the Countrey, and in great houses, very well furnished in the lower part; and so that they were flat covered with earth.

The third day after our arrival there, the Ambassador purposed to visite *Barnagasso*, who tooke fife of vs with him in his company, all riding vpon Mules, and wee came to the place where he was about Euenings and from the place whence we departed unto the Towne where *Barnagasso* remained, was eleven miles, or thereabout. Being come thither, we lighted before his Palace, neere unto the Church doore, whereinto we entered and found our Prayers, according to our manner; which ended, we tooke our way toward his Palace, supposing all of vs that we should suddenly be admitted to his speech; but they would not suffer vs to enter in, saying, That

- Arion*, brother to the said *Barnagallo*, and both these Brethren had Children by this Woman, whom we our selves knew. There are great Lords, and are Brethren to the Mother of *Prete Ianni*, whom all of vs did very well know, and we *Portugals* knew also *Romana Orgue* a noble Lady, the sister of *Prete Ianni*, which was married vnto a great and noble young Gentleman and in our time shee was divorced from this her husband, and was married to a man about fortie yeeres of age, a person of great credit in the Court, whose name was *Abucher*, and his Father had the Title of *Cabata*, which is one of the great Lords that remaine in the Court: thus I haue both bene and knowne many of these diuorcements, and I thought good to put downe these, because they fell out among great persons. And whereas I haue said, that *Arion* tooke to write the wife of his brother *Dori*, manuell not awit therat, because it is the manner of this Country, and seemeth not any strange thing, that a brother should lye with his brothers wife, for they say, that the brother rayseth up *seke vnto his brother*, as was accustomed.
22. Any man may circumcise that liuesth, without any ceremony; only they say, that they firste written in their Books, that God commanded them to be circumcised. And let no man manuell which heareth this, for they circumcise women as well as men, which thing was not vsed in the old Law. They baptize in manner following; men children they baptize without forrie dayes, and the female sexe after sixtie, and if they die before, they goe without baptisme. And I often told them, and in sundrie places, that herein they committed a great error, and that they did against the Gospell of our Lord, which faith: *That which is borne of the flesh is also flesh, and that which is borne of the Spirit, is Spirit*. Whereunto they answered me very often, that the flesh was sufficient for them. And this Baptisme they minister in the Church as we doe, but not in the christning Font, but at the Church-gate with a pott of water, and so they blesse them, and the christning Font, but at the Church-gate with a pott of water, and so they blesse them, and they powere Oile as we doe vpon the top of their fore-heads, and vpon their shoulders; neither doe they vse the Sacrament of the Chritome, nor the Oyle of extreme Vnction. Their forme of Baptisme is not so long as that which is vsed in the Archbishopricke of *Braganca*, but seemeth to be about the length of that which is vsed in the Church of *Rome*.
- At the time when they will baptize the Infant with this water, one which is there as a God-father, taketh the Infant out of the hands of the Midwife which beareth the same, and he taketh it vnder both the armes, and so holdeth it hanging downe, and the Priest which baptizeth it, hath the pot in his one hand, and sprinkling the water vpon the child with the other hand, he walseth it, saying the same words that we vse, to wit: *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost*. They alwayes minister this Sacrament on the Saturday, or on the Sun day, and it is done in the morning at the Masse, and all that they baptize, as well Males as Females, they cause to receiue the Sacrament of the Lords Supper in small quantitie, and by force of water they constrain them to swa low it. Touching this point, I said, that this Communion was very dangerous and nothing necessary. And whereas I haue said, that they powere oile vpon the crowne of the childes head, this is because all the Infantes are brought to be baptized with their heads shauen.
- And those markes which wee see certaine *Negro* slaves to haue on their noses, and betweene their eyes, or on their eye-browes, are not made with fire nor for any token of Christian Rule, but only for a brauery, with a cold Iron; and they say, that these markes are very beautiful, but they are women which are very skilful in making these markes. And they make them in this fere: they take an head of Garlick, which is great, cleane washed, and Em-soot it faine, and they lay it to the eye or to the other part where they will make the mark, and then they cut round about it with a sharpe knife, to wit about the fild head of Garlick; and then they widen the fild cut, and powere vpon it a little waxe; and vpon the waxe they clapa little downe, and binde it with a cloth, and so bound, they let it alone for one night, and this marke remaineth as long as the partie liues, which seemeth to be made with fire, because the colour of that marke is blacker then any part of their bodies.
- When any one dyeth, I haue sene them carried, as well persons of Honour, as them of the middle and poorest degree, all after one sort. First, at the time of their death, they are not allowed to light candles, but after they be dead, they bestow vpon them much censuring, and wash them, and then wende their whole bodies in linnen cloth. And if it be a person of Honour, they lay an Ox-hide ouer the firt, spreading it ouer the Litter: and the Priest commeth to cursse him to the burall, fash a diuer fence, and they take him and carry him to the Church, with a Crosse, a Censer, and holy Water, running as fast as euer they can, so that a man cannot outtake them: and when they are come to Church, they bring not the dead corps into the same, but straight way fell him downe at the graue, neither say they any of our service for him, that is to say, no service for the dead, nor any Psalm of *David*, nor of *Iob*. And when I inquired what it was which they said, they answered me, that it was all the whole Gospell of Saint Iohn, which being ended, they put the corps into the graue, but first they cense it and sprinkle it with holy water. Neither say they any Dunge or Masse at all for the dead, and much. Life for redemption of any man liuing, only they say one Masse day in euery Church, and euery body which commeth thither receueth the Communion.

§. IIII.

Of the situation of Barua, the chiefe Towne of the Kingdome of Barnagallo, and of their Houses, and of the wild Beasts, and Fowles, of his Dominion and Government; of their two Winters, Churches, Church-yards, and Priests marriages: their departure to Timel, and qualitie of that place.

- His Towne of *Barua* is a very commodious and pleasant place, and standeth vpon a very high Rocke, on the top whereof runneth a Riuer. The Kings houses are built vpon the said Rocke, very well made, in forme of a Fortrelle: all the reit of the country is muchie champaign, manured fields, wherein are exceeding many Townes to be sene, and the soile is very fertile to reare vp Cattell, to wit, Oxen, Goates, Sheepe, and many other wild beasts, apt for hunting. Much good fish is in the Riuer, many wild Geese, and wild Ducks; here are likewise great store of wild beasts of all sorts, to wit, wild Oxen, and Hares in great number, so that euery morning we killed twentie or thirtie of them without Dogs, onely with Nets. Partridges there are of three sorts, which differ not from ours, but in their beaks, and in the colour of their feet and beaks; for they are as big as Capons, and of the colour that ours are of, but their feet and beaks are yellow. There are other like Hennes, but their feet and beaks are red. There are also certaine others, in nature like vnto our Partridges, but have their feet and beaks grey; which although they differ in colour and grauitie from ours, yet all of them taste like ours, fauing that they are more delicate. Turtles there are without number, which in flying darken the Sunne, and are very fat and good, and likewise Hennes, and wild Geese, and infinite numbers of Quails, and all sorts of fowles that may be named or knowne, as Poppingays, and many other kind of birds unknowne to vs, both great and small, of infinite sorts and colours. There are likewise birds of prey, to wit, royals Eagles, Faulcons, Lemauds, Sparrow-hawkes, and great store of Girfaulcons, and Faulcons for the Riuers, and Cranes, and of all sorts that may be named.
- In the mountains are wild Swine, Stags, Roas, bea's called Ante, wild Goats, wild Oxen, Lions, Luzerns, Tygres, Foxes, Wolves, Porcupines, and diuers other sorts of knowne and vknowne beasts, and all kind. If a man shall aske mee how it is possible, that there should be so many wild beasts in this Country, and fishes in the Riuers, seeing the face is so well peopled: I say that no man hunteth, nor fisheth, nor hath any engine or way to take them, neither delight they to feed vpon them: and therefore it is a very eate matter to goe on hunting, and to kill as much game as a man list, because the beasts and the fowles are not molested by the people: and the wild beasts (as it hath bene told me) hurt no person, yet the people of the Country stand in great feare of them. At one time only, at a place called *Camara*, a mile distant from *Barua*, while a man slepeth in the night at the gate of his Ox-cote, with his little lion, there came a Lion and killed the said parrie, so that no man persecuted it, and hurt not the child at all, but eat the same nose, and opened his heart. The people of this Towne were greatly amazed herat, saying, this Lion so much begonne to fauour mans flesh, he wold doe much more: and no man shall ofend him: yet (blessed be God) it was not perceived that he wold aye more harme: and wee at the same time went often on hunting in the time place, and neuer found any Lions. Wee found indeed Panthers, Ounces, and Tygres, which we hurt not, nor they vs.
- The authoritie of *Barnagallo* is in manner following. By his title hee is called a King; for, *Nagar* signifieth, a King; and *Bar*, the Sea; and so *Bar-nagar* signifieth King of the Sea. And when they giue him this government, they giue it him with a Crowne of gold vpon his head, and it is giuen according to the will of *Prete Ianni*, and lasteth as long as it pleaseth him. For in fixe yeeres space while we remayned there, I sawe *Four* *Barnagallo*. At our coming into the Country, *Dori* was *Barnagallo*, and he died of his naturall death, whose Crowne was giuen to his sonne *Bida*, a child of ten or twelue yeeres old, which after hee was made *Barnagallo*, was straightway called to the Court of *Prete Ianni*, whom hee deputed for the government, and thus it came to a noble Lord, called *Arax Annabata*. This man held it two yeeres, and then it was taken from him, and hee was made the chiefe Lord of the Court, which in their Language is called, *Beinde*; and he gaue the government of *Barnagallo*, to another Lord, named *Adin*, a very gentle person, which is now *Barnagallo*. Vnder his government are many great Lords, which are called *Xuu*, which signifieth Captaines, and these *Xuu* are men of great authoritie. And it is said, that two gouernments of this Land was wont to be the Kingdome of *Qene Candace*, which in her time had no other dominion, and there was the first Christian that this Land had.
- Also there are two other Gouernments, to wit, *Duffia*, and *Consta*. These border vpon *Egyppe*, and these Captaines and Lords remaine vpon the Frontiers, and haue Trumpets called *Teo*, thereto, which they call *Gerda*, which none can haue but such as are great Lords; and all these attend vpon *Barnagallo* to the warres, when he goeth forth, and whereoeuer he goeth, he

21. *Barnagallo* is a very high Rocke, on the top whereof runneth a Riuer. The Kings houses are built vpon the said Rocke, very well made, in forme of a Fortrelle: all the reit of the country is muchie champaign, manured fields, wherein are exceeding many Townes to be sene, and the soile is very fertile to reare vp Cattell, to wit, Oxen, Goates, Sheepe, and many other wild beasts, apt for hunting. Much good fish is in the Riuer, many wild Geese, and wild Ducks; here are likewise great store of wild beasts of all sorts, to wit, wild Oxen, and Hares in great number, so that euery morning we killed twentie or thirtie of them without Dogs, onely with Nets. Partridges there are of three sorts, which differ not from ours, but in their beaks, and in the colour of their feet and beaks; for they are as big as Capons, and of the colour that ours are of, but their feet and beaks are yellow. There are other like Hennes, but their feet and beaks are red. There are also certaine others, in nature like vnto our Partridges, but have their feet and beaks grey; which although they differ in colour and grauitie from ours, yet all of them taste like ours, fauing that they are more delicate. Turtles there are without number, which in flying darken the Sunne, and are very fat and good, and likewise Hennes, and wild Geese, and infinite numbers of Quails, and all sorts of fowles that may be named or knowne, as Poppingays, and many other kind of birds unknowne to vs, both great and small, of infinite sorts and colours. There are likewise birds of prey, to wit, royals Eagles, Faulcons, Lemauds, Sparrow-hawkes, and great store of Girfaulcons, and Faulcons for the Riuers, and Cranes, and of all sorts that may be named.

Cattell, fish, fowle, &c.

Partridges of three sorts, as big as Capons.

Turtles: darken the Sunne.

Wild beasts.

No hunting nor fishing.

Wild beasts not hurtful.

* Leonce.

Barnagallo signifieth, King of the Sea.

An Officer of a changed.

Little.

Q. C. C. C.

Duffia and *Consta*.

Aras his habit

hath many other Lords vnder him, which are called *Arases*, which signifieth Captains; & one of them we knew, whose name was *Aras Aras*, that is to say, *Head of the men at Armes*, whereof he had fiftene thousand vnder him, which are called *Cauas*. And I haue fene the said *Aras Aras* twice at the Court, and both these times walking before the gate of the King, without any shirt, and with a cloth of Silke girt from the middle downwards, and a Lions skin vpon his shoulders, and in his right hand a Dagger, and in his left hand a Target. I asked why he goeth a person went on that fashion; it was told me, that that was thought to be the most honourable habit that could be imagined, for him that was *Aras de Cauas*, that is, Head of the men at Armes. And in the very same habit he followed after him twentie or thirte Foot-men with Daggers and Targets, but alwaies the *Aras* marched before.

The tribute.

The said *Barnagasso* hath other two, namely, *Aras Targas*, and *Aras Jacob*, Lords of great Countries, which I knew, and many other *Xous* Captaines, and Lords of other Countries, but without any titles of honour; and so he is Lord of many people, and of many Countries. And as well he, as the other Lords are subiect vnto *Prate Lami*. And he it is that giueth and taketh away their offices, when he seeth good, and it pleasest him: and to him they pay the *Gubres*, that is to say, the Tribute of the Country. And all these Lordships are towards the parts of Egypt and of Arabia, from whence come the good Horses, cloth of Gold, and Silks, whereof they pay him tribute; that is to say, all of them pay to *Barnagasso*, and he payeth it ouer againe to *Prate Lami* for himselfe, and for the rest euery yeere, to wit, one hundred and fiftie Horses, and a great quantitie of Silke, and cloth of Gold. They pay likewise great store of Cotton-cloth of *India*, for the outflowes which are gathered in the Hauens of *Ereos*.

How they keep their cattell from the wild beasts in the night.

25. The people of this Towne of *Barna*, and their neighbours round about them haue a custome to enclose themselves, ten, twelue, or fiftene of them in a Court all walled and strongly enclosed, which Court hath not pail one gate, and herein they shut vp their Kine, and they haue their Milke and Butter: that is, they vp likewise their small cattell, as Sheep, Mules, and Ases; and besides the locking vp of their gate in the night, they make fires alse at the gate, and place men to watch there, for feare of wild beasts which range about their lodgings. And if they should not take this course, no beatt of theirs should escape vndeouered. And of this Towne of *Barna*, and the other Townes adioyning, are the men which goe to fowle Millet vnto the *Mountaines of the Vifon*, and they goe thither three moneths before the *General Winter*: and the cause why they goe thither are two: the first is, because they are neere to the Sea, whereby all victuals are transported to *Meca*, to *Ziden*, to *Tora*, and to all Arabia, and *India*. And hauing many flocks of Cows, they leaue a fit place for the vent thereof. The second cause is, for that in this Country there are two Winters, diuided into rainy stormes: neither do the Cows grow, but with abundance of water: therefore they depart from *Barna*, and goe to fowle their Cows in the *Mountaines of the Vifon*, where at that time it is Winter, which lasteth all the time of *Februarie*, *March*, and *April*, and the selfe same Winter is in another Country, which is vnder the government of *Barnagasso*, called *Lama*, distant from the *Mountaines of the Vifon*, at least eight dayes journey. At this very time also it is Winter in another Country, which is called *Dobas*, beinge thirte dayes journey from this place. And because these feeds of Millet require much raine, therefore these Winters beinge out of the ordinarie season of the places about mentioned, they goe to fowle where it raineth, and so they make their profit of the two *forced Winters*.

Two Winters.

Winter and Summer strangely distinguished.

In this Towne of *Barna* are two very great and goodly Churches, wherein are many Priests: the one built by the otherone is for the men, called *Saint Michael*; and the other for the women, called, *The Church of the Apostles*, that is, of *Saint Peter*, and *Saint Paul*. They say that the Church belonging to the men was built by a great Lord that was *Barnagasso*, who gaue it this priuiledge, that no woman should enter therein, fave the wife of *Barnagasso* with one made onely, and that onely when she went to receiue the Communion; and yet might she not enter into the Church, for women come not into the Church, but stand at the gate in the circuit before the Church, and there they receiue the Communion with the Lay people; and so likewise doe the women in the other Church of the Apostles, which receiue it in the forme aforesaid before the gate. And in the womens Church I haue alwaies fene the wife of *Barnagasso* goe to communicate with the other women, not vying the priuiledge granted vnto her, to goe to communicate in the Church of the men.

Two great Churches, one for men, and one for women.

Church-yards.

These two Churches haue the circuit of their Church-yards, which toucheth one another, and are compassed about with high walls, and they make the Sacrament, that is to say, the Bread, for both of them in one house, and both of them pay their Masses at one and the selfe same time, and the Priests that serue in one Church doe serue in the other, that is to say, two parts of the Priests in the Church of the men, and the other part in the Church of the women, and being thus diuided, they pay their Diuine Service. These Churches haue no manner of Tithes, onely they haue great possessions which belong vnto the Priests, and they cause them to be tilled and manured, the reuenues whereof are diuided among them, and the *Barnagasso* alloweth them whatsoeuer is needfull in the Churches, that is to say, Reparations, Ornaments, Waxe, Butter, Incense,

No Tithes, but great possessions.

Incense, and all things else belonging thereunto. At these Churches are twentie Priests, and ten or twelue Friars continually resident, and I haue faw Church of Priests where there were Friars, nor Monasterie of Friars, where there were any Priests, for the Friars are so many, that they cover the World both in the Monasteries, the Churches on the waies, and in all Markets, and lastly, in all places are Friars.

26. The Priests marrie with their Wife, and obayne Matrimonic better then the Laytie. They continue alwaies in Houise with their Wife and children, and if perhaps their Wife die, they marrie no more; and likewise if the Priest die, his Wife marrieth not a second Husband, but she may become a Nunne if she will. And if a married Priest lie with another woman, hee entrench no more into the Church, neither is he partaker of the Reuenues thereof, but becometh as it were, a Lay-man. And this I know to be true, for I saw a Priest accused before the Patriarke, that he had lien with another woman, and I heard him confesse the fault, and brought way the Patriarke, commanded, that he should neuer carrie Crosse more in his hand, nor come any more into the Church, but should become a Lay-man. And if any Priest being a Widower doe marrie againe, he becometh a Lay-man, as it hapned to *Abnegar*, whom I mentioned before, which being a Widower was married to *Ramena Orpue*, the Sister of *Prate Lami*. This man hauing bene a Priest and principal Chaplaine to *Prate Lami*, after hee had bene Widower many yeares married againe, and *Morte* the Patriarke degraded him, and made him become a Lay-man, and he came no more into the Church, but stood at the Church-porch, to receiue the Sacrament, as the Lay-people doe.

27. The Priests Soues for the most part become Priests, for in this Country no Schooles are vsed to teach children to read or write, neither are there any Schoolemaisters: and the Priests teach their children that little which they know, and so they make them Priests, being admitted into Orders by *Abna Marke*, that is to say, *The Patriarke*: for through all *Eschopia* there is none other, neither Bishop nor any bodie that giueth Orders, and Orders are given to these Priests twice in the yeare, as I will hereafter declare, hauing my selfe oftentimes bene present at their taking of Orders. In all these Countries the Church-yards are enclosed with very strong walls, that bea's may not come and digge vp the dead bodies. They are so great Reuerence to their Churches: and no man is so hardy as to rule on horse-backe by a Church, or to lighteth, and walketh on foot, till hee be gone a great way beyond the Church, and the Church-yards.

28. We aboad in this Towne of *Barna*, and could not at the forty for many daies space, get any order for our dispatch: yet at the last, we departed the eight and twentieth of Iune, 1520, beinge verie glad and well appayed of our dispatch: and the people which carried our stuffe would carrie them but two miles onely from the Towne, saying, that they were not bound to carrie them any farther, because there ended the limits of their Country. Being thus in the wilde fields at the month of Iune, and in the depth of the Winter of these Countries with our fild goods, and induring most hunger and cold, the Ambassadors with three of vs in a company returned to *Barna*, to speake with *Barnagasso*. He alwaies gaue vs good words but bad deeds; yet at last after foure daies he sent for the fild goods.

29. The next day, a Gentleman came thither from *Prate Lami*, whom *Barnagasso* so highly entertained, that he forgot vs, and went forth of the Towne to receiue him as far as a little hill without the Suburbs, accompanied with much people, and the said *Barnagasso* was naked from the thimble ypward. As loone as the Gentleman was come thither, he mounted vp that little hill aboue all the rest, and the first speech that hee vied was this: *The King greets you well*; at which words the whole company bowed downe their heads, touching the ground with one of their hands, which is the heauest and reuerence that they vied in this Country. These words ended, the Ambassage which hee brought whither from *Prate Lami*, followed. After hee had ended his speech, *Barnagasso* had himselfe in vnterscher array, and brought the Gentleman to his Palace. This is the manner of hearing the message which *Prate Lami* sendeth, to wit, abroad without doors, and on foot: and naked from the Girdle ypward, vntill the same be come within: and if hee accepteth a message from *Prate Lami*, he which receiue it clotheth himselfe; but if the message be sent in displeasure, then he which receiue it abideth still naked, shewing himselfe to bee in disgrace of his Soueraigne. This *Barnagasso* was Brother to the Mother of *Prate Lami*.

After many delayes, the Ambassadors prayed him to lend him twelve Mules he desired, that hee might not lend vs them, and that if he would haue them he must buy them; and as we would Scraps came and threatened them, that if they took vs any they would punish them, and take to buy vs Mules, all the Country people refused to sell vs any. saying, That they were afraid of *Barnagasso*, because he himselfe would haue the selling of their Mules. The Children of all the Realme of *Prate Lami* is, that there is no other coined money current, but onely Gold and it passeth from man to man by weight, and the principal weight is an ounce, which maketh ten *Pardons*, or ten *Cruzados*; the next is halfe an ounce, and the least money is a dramme, and ten drammes make an ounce; and the value of a dramme is according to a dramme in the Kingdomes

Abundance of Friars.

Priests best off for security of Matrimonic.

Lesse of orders or degradation.

No Schooles or Schoolemaisters.

No Bishop.

Reuerence to Churches.

Bald people.

Barna.

With what reuerence these Lords receiue the Ambassadors of *Prate Lami*.

Manner of hearing messages from the Prince.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

The value of money.

Description
of the Towne.Store of game
and wilde
beasts.Vedneine
beasts and
fowles.Hares and
Partridges ca-
sily taken.

At this place where we arrived, we found a *Xamm*, that is to say, a Capitaine, whose name was *Prime*, and he was one of *Barnagaff's* his Brothers, an honourable person, and of great worth, who vied very courteously. They said, that he was likewise Brother to the Mother of *Prate Jani*, and that he had in his *Kameta*, or government of the Countrey of *Manicada*, twenty Townes, and not above, because it is the least Shire within the Kingdom of *Barnagaff*. This town is seated vpon a steep hillside of Stone, but all of arable ground, with certain little Villages thereon; and upon three sides a man may see the Champeaine Countrey, for fiftie miles about; and on the fourth side, by the space of three miles, betwixt vnto which a man may behold most goodly champeaine fields, all matured and fruitfull, wherein are seated above one hundred Villages; in so much, that I thinke in no part of the world is any Countrey so well inhabited, nor so full of all sorts of Graine, as this is. Neither do the raines in Winter any harme thereto, for this is the best season they can with for, for at that time the Corn groweth best, and becometh most beautiful. And I thinke there is no Countrey wherein such abundance of Cattell, as well tame as wilde, may be found, and where a man may catch such store of Wilde-fowle, as in these champeaine fields; but of wilde Beasts there, none other sorts but Tygers, Wolves, and Foxes, which all are common in all the Countrey. They take not many sorts of beasts, as Hogges, Hares, Wilde-Geese, and Ducks, and all because they are not clowd-floored: neither eat they any other kind of Beasts, if it chanceth to feed, before it be eaten; and by this means so many beasts doe multiply, which neither are molested nor chased, because they have no Dogges for this purpose. And when we went on Hunting without Dogges, we caught sometimes twentie Hares in our Nets at a time, in the space of an houre, and as many Partridges we drove vnto the faxes, as though we had driuen Hens into an house, because they are not very wilde, nor much afraid of men, for as much as they see them all the day long; and in this manner we killed as many of them as we would desire. Those kinds of Beasts which they eat not of, we fed vpon in secret, that they should not report any mall of vs.

b. V.

Of the infinite number of Locusts, and of the harme which they do, and how we made a Profession, and the Locusts dyed. The incredible harme done by them. Of T. GREHAMON, MARABON, and of CHARYMA, the Queene of Sheba, and the Eunuch. The rare Buildings and Pillars at Caxumou.

32. Locusts, like
theale of Egypt.The mischief
by them.A strange signe
of the coming
of Locusts.Foure and
twentie miles
compass, cou-
ered with
Locusts.

IN this Countrey, and in all the Dominions of *Prate Jani*, is a very great and horrible plague, which is an innumerable company of Locusts, which eat and consume all the Corne and Trees, and the number of these Creatures is so great, as it is incredible, and with their multitude they cover the earth, and fill the ayre in such wise, that it is an hard matter to be able to see the Sunne. And againe, I say, that it is an incredible thing to him which hath not seene it. And if the damage which they doe, were general through all the Provinces and Realme of *Prate Jani*, they would perish with famine, and it were impossible to inhabit the same, but one yeare they destroy one Province. Sometimes in two or three of those Provinces; and whereoeuer they goe, the Countrey remaineth more ruinous and destroyed, then if it had beene set on fire. These Vermine are as great, as a great Grahopper, and have yellow wings. We know of their coming a day before, not because we see them, but we know it by the Sunne, which sheweth his beames of a yellow colour, which is a signe that they draw neere the Countrey, and the ground becometh yellow, through the light which reuerbereth from their wings, whereupon the people become suddenly as dead men, saying, *We are undone, for the Locusts come.*

Neither will I omit to declare what I have seene three times, and the first time was in the Towne of *Barna*, where we remained three yeares; and here, oftentimes we heard say, *Such a Countrey, or such a Realme is destroyed with Locusts.* During our abode in this Towne, we saw the signe of the Sunne, and the shadow of the earth, which was all yellow, whereas the people were halfe dead for sorrow. The next day, the number of these Vermine which came, was incredible, which to our iougement, covered foure and twentie miles in compass, according as we were informed after death.

This plague of God being come vpon vs, the Priests of this place repaired vnto me, beseeching me to give them some remedy to chase them away: to whom I answered, That I could tell them none other remedie, save only to pray devoutly to God, that he would chase them out of the Countrey. And I went my selfe vnto the Emballour, and told him, that peradventure

it would doe well to goe on Procession, and to pray to God to deliuer the Countrey, and that it might be that he would heare vs, for his mercies sake. This motion highly pleased the Emballour.

The next day we assembled the people of the Towne, and all the Priests, and taking a consecrated stone and a Crolle, according to our custome, all we *Portugall* sang the Letanie, and I commanded those of the town to cry vnto God like as we did, saying, in their language: *Ya Marina Christos*, that is, *Oh Lord God have mercy vpon vs.* And with this cry, we went through one hill, whereas there grew store of Corne, for the space of one mile, vnto a little hill, and there I caused them to take vp a quantity of these Locusts, and made of them a coniaration, which I carried with me in writing, which I had made the night before, requiring them charging them, and excommunicating them, willing them within three houres space to begin to depart toward the Sea, or toward the Land of the Moores, or toward the desert Mountains, and to let the Christians alone, and if they obeyed me not, I called and adjured the Priests of the Heauen, the Beasts of the field, and all the Temples, to scatter, destroy, and consume their bodies. And for this purpose I tooke a quantity of these Locusts, and made this *Admonition* to them which were present, in the name of themselves, and of those which were absent; and so I let them goe, and gave them libertie. It pleased God to heare vs Sinners; for as we returned homeward, there came to many of them behind vs, that it seemed they would breake our heads, and our shoulders, they struck vs to hard, that they seemed to be blowes of stones and of stones, and went from this part toward the Sea. The 20 Men, Women, and Children which stayed in the Towne, were gotten vnto the roofes of the houses, praising God, because the Locusts began to depart and fly before vs, and part of them followed after vs. In the same while, arose a great storme and Thunder toward the Sea, which came right against them, which latter three houres, with an exceeding great shower and tempest, which filled all the Rivers, and when the water ceased, it was a dreadful thing to behold the dead Locusts, which we desired to be about two fathomes high vpon the banks of the Rivers, and in some Rivers there were exceeding great Mountaines of them, in such wise, that on the next morning there was not one of them found aliue vpon the ground.

The people of the Towne adioyning, hearing hereof, many men came to make inquiry by what means this thing came to passe. The Countrey people said: These *Portugall* are holy men, and by the power of God have chased away, and killed the Locusts. Others said, chiefly by the Priests and Priests of the places adioyning) that we were Witches, and that by witchcraft we had chased the said Vermine, and that thereby also, we were not afraid of Lyons, or of any other wilde beasts. Three daies after this chase, comes vnto vs *Xamm* or Capitaine of a place, called *Cuberna*, with Men, Priests, and Friars, deteching vs for Gods sake to help them, saying, That they were vndone by the Locusts, and this place was a daies journey distant towards the Sea.

They came vnto vs at Euentide, and at that instant I and foure *Portugall* departed with them, we trauielled all night, and came thither an houre after day-breake, where we found all the people of that place gathered together, with many of the places neere adioyning, and 40 other also were troubled with the Locusts, and suddenly vpon our arrival, we made our Procession round about the Towne, which is seated vpon an high hill, from whence we saw many Villages and Townes all yellow with the multitude of Locusts. Having ended our Ceremonies, as in the former place we went to dinner, and the people alioyning besought vs instantly to goe to them, promising vnto vs a great reward. It pleased God, that as foune as we had dinied, we saw the ground cleane, so that one Locust appeared not in their sight, to their great admiration. When they saw this, not wholly trusting in the Grace of God renewed, they beought vs to goe with them to beseech their rulers, for yet they were afraid lest they would returne againe.

33. At another time while we were in a Towne, called *Alingama*, *Prate Jani* sent vs to this Towne, that here we might furnish our selves of victuals, which is in the Kingdom of *Anga*, and is distant from the Towne of *Barna*, where we abode thirte daies journey. When we came thither I went with the Emballour *Zaga Zabo* (which afterward came into *Portugall*) ney through places wholly waste and destroyed, wherein Miller had bene sownen, which had stalkes as great as those which we let in our Vineyards, and we saw them all broken and beaten downe, as if a Tempest had bene there, and this the Locusts did. The Trees were without leaues, and the Barkes of them were all deuoured, and no Grasse was there to be seene, for they had eaten vppall things, and if we had not bene warned and aduised to take victuals with vs, and they told vs, that those were the feede of them which had eaten vppall, and that as foune as they were in the ground, they would seeke after the old ones. And the number of them that I saw Men, Women, and Children, fit as before and dead among these Locusts, and I said vnto them, Why stand ye as dead men, and will not kill these Vermine, to be reuenged of Har-
the

Through the
prayers of the
Portugall, the
Locusts were
all destroyed
and killed.Exorcising the
Locusts.
Grahoppers ex-
communicated.Incredible
warms of
dead Locusts.Diues en-
fines.Another ex-
periment.The hurt they
doe done by
Locusts else-
where.Zaga Zabo, an
Emballour
of the Prince
of Anga.Their mischie-
vous increase.Har-
the

the mischefe of which their fathers and mothers haue done vnto you, seeing that those which you shall kill shall neuer be able to doe you more harme? They answered, that they had not the heart to resist the plague which God sent vpon them for their finnes. And all the people of this Countrey departed, we found all the wayes full of men and women, travelling on foot with their children in their armes, and vpon their heads going into other countreies where they might find food, which was a pitifull thing to behold.

Men driven by
Locusts out of
their Habita-
tions.

While we abode in the said Signorie of *Abungua*, in a place called *Aguate*, at another time came such an infinite swarme of Locusts, as it is incredible to declare. They began to come about three of the clocke in the after-noon, and ceased not till night and as they came they lighted, and the next day in the morning, they began to depart, so that by nine of the clocke there was not one of them left, and the Trees remained without leaues. The same day and houre, there came another Squadron of them, and the trees left neither bough nor Tree vnspilled, and so they continued for the space of five dayes, and they said, they were the yong ones which went to seek the old ones, and they did the like, where we saw them that were without wings, and the compasse which these Locusts tooke, was nine miles, wherein was neither leaues nor bark on the Trees.

Hurt to Trees.

This Countrey seemed not to be burnt vp, but rather to be covered with Snow, by reason of the whitenesse of the Trees, which were all pulled, so that all the Countrey remained bare. It pleased God that the Haruets were already gathered in, but we could not vnderstand whether they went afterward, for they came from the Sea-coast out of the Kingdom of *Danacoli*, which belongeth to the *Moor*, which are continually in warre, neither could we learne where or how they lighted.

Danacoli.

Tigremabon.

The next day after our coming to this Towne of *Timesi*, before our goods remayning in *Barna*, were brought thither our Amballadour, departed with fixe on Horse-backe in his company, to go to the Court of *Tigremabon*, which hath the title of a King, and vnder his Government and Iurisdiction, are many great Lords and Townes. The Amballadour requested him to giue him aide: and while we here stayed two dayes for people to carrie our goods, a Captaine came vnto vs, with many people to carrie the same, and hence we departed the third of August, with great Thunders and a terrible storme of raine, and travelled for the space of three miles through manured fields. Then beganne we to descend downward, by a very rough craggie, and steep wayes, many miles more, and at evening lodged in a Church-yard, where we abode in great feare of Tygges, and marvelled much at the Winter and stormes. Departing thence the day next following, we travelled through craggie Mountaines full of Woods and Trees without fruit, but very Greene and faire, and such as wee knew not, and came vnto a River, which because it was Winter, was swollen and very dangerous to passe, which is called *Marabo*: and vpon this River is seated the Towne of *Barna*, as I haue said before, and it runneth towards *Nilus*: and this River parteth the Iurisdiccions of *Barnagoff*, and *Tigremabon*, and from this River vnto the place where we lodged, are about fixe miles, and albeit the Mountaines be craggie and full of Woods, yet are they inhabited with store of people, and haue many places manured in them.

Thunders and
stormes.The River of
Marabo.A Carapene of
Tigremabon to
conuoy them.

Contraction.

When we were come vnto the River, they which were with vs layed downe our goods, and suddenly we heard one on the other side the River a great noyse of Drums, and of people. We demanded what the matter was, it was told vs that it was a Captaine of *Tigremabon*, which came to carrie our goods. And hauing passed the River, we found a goodly company which came to meet vs, and they were betweene fixe or seuen hundred men. Suddenly we saw a great contraction fall out betweene these people, and those which come thither wish vs: for they which belonged to *Tigremabon* said, that they were not bound to take charge of the goods vntil they were past the River: and the others said, that they were not bound to carrie them further then the waters side. While they were in this contention, because the River was greatly swollen, they agreed all together to transport the goods vpon a raft, and that this should be nothing preiudiciall at all, but that, it should remaine free for them as before, and so we passed the River with our goods. These people travelled so lightly with our stuffe, that we could not lay them back, with our Mules.

Herds of wild
Hogges.Fires for
feare of beasts.

High hills.

During that little part of the day which remained, we trauid our most craggie Mountaines, and saw wilde Hogges in diuers Herds, and they were about fitte in a companie, Partridges innumerable, and other sorts of Birds of diuers colours most beautiful to behold, which couered the Ground and the Trees: and wee were informed, that in these places were all kinds of rauensome beasts, and it cannot be otherwise, as it seemeth by the terrible Mountaines.

This night we lodged abroad in the field in places enuironed with people and many fires, being informed, that they made these fires for feare of wilde beasts, and here immediately we found great difference in the People and in the Soyle, and in the Trees, as also in the qualitie of the Countrey, and in the Traffique of the Inhabitants: and there we began to traueil our certaine Mountaines so exceeding high & craggie, that they seemed to touch the Skies, & in regard

of their height they winded a little at the foote, and all of them were proportionably situate, and they are diuised one from the other, and stretch in length a very great way: and all those which are accessible, although there be great danger in traueiling of them, haue Chappels builded on the tops of them, and the most part of them are dedicated to our Lady: and on many of the tops of these Hills we saw Chappels, where wee could not imagine how they could ascend vp to build them. We lodged at a place, in the midst of these Mountaynes, called *Aufascen*, whereon standeth a Church, dedicated to our Lady, very well builded, with an Alley in the midst, mounted higher then the other two, on both sides, and the windows were raised above the other Allies were under the middle Rooft, and the whole Church is vaulted; and in all this Countrey wee haue not seene a fairer nor better builded Church then this, which is like vnto those Churches of *Bade*, situate betweene the Rivers of *Douro* and *Alamo* in *Portugall*.

Lady-Chap-
els.

Aufascen.

Hard by this Church, standeth a mightie, huge, and a goodly Towne, as well for the height as the compasse thereof, and for the making of the wall, which seemed to stand as though it would fall; and it is of free stone finely hewed, which seemed well to bee a Princely worke; neither haue wee seene any other the like building, and it is enuironed with most beautifull houses, which are very answearable vnto the same, as well in regard of their walls, as of their Rooftes and Lodgings, which seeme to haue belonged to some great Princes. They say that *Queene Candace* dwelt in this place, and that her Houle was not farre from thence, and this is not vnlike to be true. This Towne, Church, and Tower, are seated in the midst of those craggie Mountaynes, in very beautifull and goodly Greene fields, all watered with Fourtaynes of water, which fall from the feet of those Mountaynes, and all these Fourtaynes are made of free stone. The Graines which here are watered, are Wheat, Barly, Beanes, Chickes, Lentils, Peas, and all the yeere long they haue Garlicke, and exceeding great Leekes, and Mustard-seede, and Cresses grow about their houses; and on those Rockes grow great store of a kind of herbe, called *Trefcum*, and certaine other kinds of herbes which they feed on. In the said Church are very many Priests, very well apparelled, which seeme to be men of vertuous conseruation.

Candace.

A.D. 57.

We lodged in another Towne, which is named, *The houses of Saint Michael*, because the Church is called *Saint Michael*; and comming thither, they would giue vs no lodging, saying, that they were prouided and exempted from such kinde of molestacion: and because of the great raine, we lodged in the circuit of the Church as well as we could, and set vp our Mules in the other circuit, which serueth for a Church-yard, because there was great store of grasse, which was growne very much, by reason of the winter and the flowers, which graffe in *Portugall*, is called *Wild Panick*, and it was very long and high, because it was made lute by reason of Wilde Panick, that dead bodies there buried. In this Countrey they vie not to eat but once a day, that is to say, at euening; certaine monthes of the yeere when they doe fast, and so is the custom throughout all the Realme of *Prete lawes*: and as they refused to giue vs lodging, so they were flow to giue vs food, in which meane space we were almost dead for hunger. Our Factor feeing this, said, I haue two lodden Hens, if it please you, let vs eat them. The Secretarie and I marvelled much, that he wished vs to eat fish without bread: howbeit, we were compelled to eat them. Afterward they seemed good vnto mee (I thinke by reason of mine extreme hunger) that I would oftentimes eat the like againe, to wit, bread without flesh, and flesh without bread, and bread dipped onely in salt, Salt, or Pepper. And thus by reason of these diuers sorts of dyet, I forgot that, which at the first I so wondered at. Howbeit, in the euening they brought vs meate after their manner, and wee lodged in the forelaide circuits. And because we would be more cleane, we got neere to the place where they vie to recieue the Communion. Here haung with vs a candle lighted, the Doves began to flie about the same, which when we perceived, we ran to shut the gates, because they could escape none other way, and so running vpon them there appeared not one of them, for we tooke them all, euen to the yong ones that were in the nest, so that we filled a sacke with them. And this was the cause, that at another time, when after certaine yeeres wee returned thither, they gaue vs lodging, that the second time wee should not take all the Doves of their Church, which by that time were replenished anew.

Fasting.

Church Doves.

The difference of the people of this Countrey from those of *Barnagoff*, is, that the men wear certain aprons two spannes long bound about them, and these are of Cloth, or of tanned Leather, full of plights, like vnto those which our women wear, which when they stand vp, they couer their secrets; but when they lie downe, or goe in the wind, they hide nothing. The married women wear their aprons much shorter, so that all their secrets are seene. Yong maides and other vnmarried women, and such as haue no Suters wear girdles of Beales about their middles, and about their priuities, which are a little round kind of frunt of trees, which they make a noyse like vnto *Lupines*. And such as can get any small Bell wear them vpon their priuities for a brauerie, and some wear sheep-skins about their neckes, wherewith they couer but one part of their bodies, and not the other, because they wear them loose, and bound onely

Apparelment
apparelment.Foolish braue-
rie.

The way from
Egypt to the
Court of Pre-
lami.
Baba Baze.
Caxamo.

The Citie of
the Queene of
Saba, which
brought Pre-
lami vnto Sa-
lomon.
E. queue le-
mon. I haue
left out the rest
of the Legend
of Salomon
fame by birth
his to talie of
Siprao in the
Indian Sea, &c.
See my Pilgr.
lib.7.

Churches na-
med by the
Altar stone.

The Church.

Oblique and
stiered.

Pharoas Fig-
tree.

about their neckes, with one foot hanging before, and another behind, and with neuer so little mouing of it, a man may see from one side of the bodie to the other, whatfoeuer he listeth. They walk themselves euery day once at the least, and sometimes twice or thrice, and by this means they are very cleane, and this manner of attire is for the bafe people, for the wises of Gentlemen and Lords goe all couered. The way which they trauell in this Countrey of *Prete lami*, is this: he which traucth from the red Sea, cometh to *Barna*; and he which cometh from *Egypt*, arriueth at *Smachen*, and suddenly turneth his backe to the North, and beginneth to trauell Southward, vntill he come to the gates, called *Baba Baze*.

37. *Caxamo*, is two dayes journey distant from the Towne of *Saint Michiel*, alwaies traucting ouer these rough Mountains, in which place wee abode at another time eight moneths, by the commandement of *Prete lami*. This place was in old time, the Citie Chamber, and residence of the Queene of *Saba*, whose proper name was *Maqueda*, and this was first which she brought Camels laden with Gold to *Salomon*, when he was to build the Temple in *Ierusalem*. In this Towne is a very noble Church, wherein we found a most ancient Chronicle, written in the *Abissine* Tongue; in the beginning whereof it was declared, that first it was written in the *Hebrew*, afterward translated into the *Chaldean* Tongue, and lastly out of that, into the *A. bissine* Language. And it began in this manner: *Queene Maqueda hearing of the great and rub building which Salomon had begun at Ierusalem, determined to goe and visite him, and laden certaine Camels with Gold to bestow vpon his work-men. And being come nere to the Citie of Ierusalem, and being to passe a Lake ouer certaine Bridges, suddenly inspired by the holy Ghost, free lighted, and kneeling downe, worshipped the timber of those Bridges, and said: God forbid, that my feet should touch these beams on which the Saviour of the World shall suffer.*

38. In this very Towne of *Caxamo* was also the chief residence of *Queene Candace*, whose proper name was *Indaba*, and from her sprang the beginning of *Christiannitie* in this part: and from the place where she said *Queene* was borne vnto *Caxamo*, are two miles; which is a little Towne, being at this time inhabited with people, which by their trade are Carpenters. The Christian Faith beganne here in this manner. Their bookes in the *Abissine* Towne say, (as also is written with vs, in the *Acts of the Apostles*.) And they say, that the Prophecie was here fulfilled, wherein it is said, that *Ethiopia shall stretch out her hands vnto God*. And thus they say, that they were first conuerted vnto the Christian Faith, and that the Eunuch returned suddenly to *Ethiopia* with Ioy, vnto the house of his Ladie and Mistresse, and conuerted and baptized her with all her household; for he declared vnto her all which had hapned vnto him by the way, and so the *Queene* caused all the people of her Kingdome and Dominions to be baptized, and the Faith began in a Kingdome which is now called *Berra*, being situate in the Eastern part of the Kingdome of *Barnagasso*, which is now diuided into two Signiories: and in this Towne of *Caxamo*, she built an exceeding goodly Church, which was the first, which is said to haue bene made in *Ethiopia*, and it is called *Saint Marie of Sim*, because that from *Sim*, the consecrated stone of the Altar was sent; for in these Countreys they call the Churches by no other name, but by the Altar-stone, wherein is written the name of the place from whence it was fetched.

This Church is very large, and hath five allies of sufficient breadth, and very long, made like a Vault, and about the Vault is a *Taraxas*, and vnder the Vault, and on the walls it is painted, and the Church is built of together, and ioyned together; it hath feuen Chapels, which are all situate with their thresholds toward the East, and their Altars very well adorned; it hath a Quire like vnto ours, fauing only that it is so low, that with the top thereof it reacheth only to the Vault; and there is another Quire built ouer the Vault, but they vye it not. This Church hath a great compasse builded with very great free-stones, as big as the stones wherewith we couer graues, which circuit is enuironed with very great walls, and is vncontered, contrarie to the rest of the Churches of this Countrey. And besides this circuit, it hath another as great as the compasse of a Cattle or a Towne, within which are goodly houses of one storey, and each of them hath Fontaines, which send forth their water through the Images of certaine Lions, made of stone of diuers colours. Within this great circuit are two faire Palaces made of diuers stones high, the one on the right hand, the other on the left, which belong to the two Gouernours of the Church; the other houses belong to the Carues and the Friars. Within this great circuit, nere vnto the gate which is next vnto the Church, is a square field of ground at this day lying waste, which in times past was full of houses, wherein in each corner is a square Pillar of free-stone, very high, and cunningly carued with diuers workes, and in the fame are in letters grauen to bee seene, but now vnderstandts them; neither doth any man know of what Tongue they be, and there are many of these kinds of Epitaphs, and this place is called, *Amhacutse*, which signifieth, *The house of Lions*, because in times past Lions were kept bound there.

Before the gate of the great circuit is a great Court, wherein groweth a mightie Tree, which is called, *The Fig-tree of Pharoas*; and from the one end to the other are certaine faire Cisterns made of free-stone, well wrought, and well fenced, whereunto the Tree doth some times come,

ly where it reacheth vnto them with his roots. Out these Cisterns are twelve Seats of stone placed, raised in order one behind the other, as well wrought as if they were of wood, with their feet and seats beneath, and they are not made of one entire stone, but of diuers pieces; which seats (they say) serued for the twelve Auditors or Iudges of the Law, which at this day are resident at the Court of *Prete lami*. Without this circuit are many goodly houses, the like whereof for beautie and greatnesse are not to be seene in all *Ethiopia*; there are also many goodly Wells of water, adorned with very goodly stones, and likewise in the most part of the houses are antique Images, as of Lions, Dogs, and Birds, and all of them are made of exceeding hard and fine stone. Behind the backe of this mightie Church, is a Lake of springing water at the foot of a little Hill, where at this day the Market is kept, and about the fame are many Chaires, wrought in such sort as those are which belong to the circuit.

This Towne is situate vpon the entrance of a faire Meadow, between two small Hills, and the greatest part of this Meadow is replenished with most ancient buildings, wherein are many of those Chaires with many Pillars, which have letters on them, whose Language no man vnderstandeth; but they are very well ingrauen. At the entrance of the said place are many Ruines of stone, part standing vp, and part ouerthrowne to the ground, which are very high and goodly, with faire antique-work, whereof one standeth as yet vpright, built vpon another being wrought like vnto an Altar-stone, and as it were carued into the place; and this which is built vpon the other is exceeding great, being sixtie foote yards in length, and fixe in breadth, and three in the flanks, and very straight and well wrought, all carued with windowes from the foot to the top, to wit, one window about another, and the top of the said stone is like vnto an halfe Moone, wherein are five mayles in the part which flander towards the South, nayled in to the said stone in forme of a Croffe, the rest of which nayles running downe in many weather along the said stone, a spanne distance from the said nayles, seemeth to be like vnto fresh blood. This Pillar of stone standing yet so high from the ground toward the South, hath the forme of a gate in it, wrought in the very stone, with a chaine which seemeth to bee locked, and the stone vpon which this fame is seated, is a fathome thicke, and very square, and this stone is also set vpon other great and little stones, wherein I could not discern how faire this stone entered into them, or whether it went downe into the ground. Nere vnto these are a very great number of stones, very faire and well wrought, which (as it seemeth) were brought hither to be framed in some piece of building, and also those of other which were so great, and set vpright. Of these stones, some were those famous long and some thicke, and in the most part of these stones, are very mightie letters ingrauen, which none of the Countrey is able to reade. And among the stones which lie vpon the ground, there are three very great; and very fairly wrought, and one of them is broken into three pieces, and euery piece is about eight fathoms long, and ten fathoms broad; nere vnto which, are other stones, whereon these should haue bene set.

39. Nere vnto this Towne of *Caxamo* standeth a little Hill, from whence descendeth a great deale of ground on all sides. A mile distant from the Citie are two houses builded vnderneath the ground, wherein a man cannot enter without light. These houses are not made with vaults, but are made of very goodly beaten stone, all euen, as well on the sides as ouer the head, and are twelue fathom high, and the said stones are so well couched together, that they seeme to be all one piece, for the ioynts thereof cannot be discerned. One of these houses is diuided into many rooms. At the entrance of the gate are two holes, wherein they put the post where-with they fasten the gates. In one of the chambers of this house are two great Arches of foure fathoms long, and one and an halfe broad, and as much in height, to wit, the hollowed with-in, and albeit they lacked their couer, yet seeme they to haue had one. They say that these were the Chits of the treasure of the *Queene of Saba*. The other house is somewhat broader, and hath but one chamber and a porch, and from one gate to the other is the distance of a fathome and the open field is vpon the top of the houses. In our companie were certaine *Gnomes* and *Catolans*, which had bene flauens vnto the *Turkes*, who saue that they had seene many goodly buildings, but that they neuer saw such huge buildings as these of this Towne of *Caxamo*. And we iudged that *Prete lami* went vs hither to talke our felues of his purpose, that we should see these kind of buildings, which are faire greater then I haue written.

In this Towne and in the fields thereof, which are wholly in their season filled with all kind of Corne, when the stormes come with abundance of raine, neither man, woman, nor child, of what age soeuer, stay within the Towne, but goe out to seeke for Gold in the manured fields, which they say, is discouered by the raine, whereof they find great store; and likewise they goe through all the wayes where the water runneth, turning the earth vp with their flukes. Having heard them speake of so much Gold, I purposed to make a Table, like which I haue seene made in the Towne of *Fe de roca* in *Portugall*, and at the Bridge of *Musella*, and so I began to waite the earth, and to lay it vpon Tables; but I found no Gold at all: I wot not whether it fell so fast, because I knew not how to waite the earth; or else, because I knew not the Gold; or, that there was none at all; but the fame thereof was very great.

STIFF 3

They

Curious works

Vaknowme
Characters.
A Rarey Pil-
lars.

* 64. brachis,
the Transient
had fathoms
as afterwards
also.

* Brachis.

Chits of the
Q. of Saba
treasure.

Seeking of
Gold with
rains.

Anticrist
Church in
Ethiopia.
150 Canons,
and as many
Friars.
Two Netheres.

They say, that the Church of this Citie is the most ancient Church in all Ethiopia. And it seemeth to be no lesse, for it is more honoured than the rest, and Diuine Service is said therein very kingly after their manner, and there are in it one hundred and fiftie Debetores or Canons, and as many Friars. And it hath two principall Governours, which in their Language are called *Netheres*, that is to say, Masters of instruction, one of which two is ouer the Canons, and the other ouer the Friars; and these two are lodged in the Palaces which are within the circuit of the Church, and the *Nether* of the Canons lodgeth in the Palace on the right hand, and this is the greater and more honorable of the two, and hath authoritie to execute iustice, not only vpon the Canons, but also vpon the Lay-men of the Countrey, and the *Nether* of the Friars executeth iustice vpon the Friars only, and both of these haue Trumpeters in their Courts, and others which play vpon certaine Instruments like vnto Drums, and haue exceeding great Reuenues. Besides these, there is giuen them daily out of the Countrey a portion of Bread, and a portion of the Countrey-wine, called *Mambar*, which is giuen vnto the Friars, and another to the Canons, and they giue it vnto them in two parts; to wit, one vnto the Friars, and another to the Canons, and this their portion is so great, that seldom the Friars ate any more then this, for this sufficeth them for all the day. And hereof they saie not euery day, except Good-friday; for, on that day they neither ate nor drinke. The Canons receiue not their portion in the circuit of the Church, and seldome times they stay in it, fauing only when they say Diuine Service; as for the *Netheres* they not in their Palaces, saue onely when they giue audience to the people; and thus they doe because they bee married, and liue with their wiues and children in their houses, which houses be very good, and are without the circuit of the Church, wherein to women are not suffered to enter, neither may the Lay-people come into the Churches. But there is another very faire Church, whereunto the Lay-people and women repaire to receiue the Communion.

A strange
Mountaine.

40. There is an high Mountaine, and small as well at the bottome as at the top, which seemeth to reach vp to Heauen, which hath three hundred steeppes to the top, and vpon the same stands a very holy and faire Chappell, which hath about it a circuit of stone, wrought very well, as high as the breast of a man, from whence a man would be afraid to looke downe. The circuit of this Church is so broad, that three may walke in it together in a ranke, and is called by the name of Abbot *Pantaleon*, which was a most deuout and holy man, and there lies his bodie; and this Church hath great reuenues, and hath in it fiftie Canons all honourable persons, and well apparelled, and their chiefe Governour is called, *Nether*.

Nilus.

Where the Citie
of Sabaim
is situate, where
of the Queen
of Sabaim took
her name.

41. From this Citie of *Caxamo* Westward men traueile toward *Nilus*, where there are great Cities and Lordships; and they say that toward this part is the Citie of *Sabaim*, of which the Queene of *Saba* took her name, from whence shee had that blacke wood which shee lent to *Solomon*, to polish the works of the Temple. And from this Towne of *Caxamo*, vnto the beginning of the Townes of *Sabaim*, are two dayes iourney; and this Signiorie is subiect to the Kingdome of *Tigremahon*; and the Lord and Captaine of the same is Cousin to *Prete Ianni*; and it is reported to be a good and large Signiorie. Toward the North is a Countrey, called *Torrate*, all full of Mountaines, toward which within the space of twelue miles, is an high Mountaine, which is great at the bottome, on which is a Plaine of two miles long, full of Woods of exceeding straight and beautifull Trees, neere vnto which Woods, there is a Monasterie which hath large reuenues, and great number of Monks, which is called, The Monasterie of *Abba Ianni*; and the cause of this name is said to be this, that at the first building thereof, there liued a Frier of most holy life, which spent the most part of the night in prayers, and hauing heard the Angels in Heauen sing *Aleluia*, he told the same vnto his Superior, and thus wast this Monasterie called at this name. And as this Frier was very holy and good, so the report is, that they which liue there at this present are as bad and wicked.

Monasterie of
Abba Ianni.

A Frier, a lyer.

Now he returneth
to his
Voyage.

About this Hill whereon this Monasterie is seated, are Riueres to be seene, which are dried vp, which run not, but in the time of great tempests & thunders. But now to returne to our voyage; about eight miles distant from *Caxamo*, is another Monasterie on a Mountaine, which is called, The Monasterie of *Saint Iohn*; and six miles beyond this is another, which is called, *Abba Gariman*, whom they report to haue bene King of *Grecia*, and that forsaking his Kingdome and Government, he came thither to doe penance, and here he ended his life deuoutly, and yet they say, he doeth many Miracles; and we were there present on the day of his clemeutie, where wee sawe about three thousand persons, some blind, some lame, and some sicke of the French Poxe.

¶ VI.

Departure from Saint Michael, to a place called *Bacinate*: Their visiting
TIGREMAHON. Of diuers Monasteries, and other places
in the way which they passed.

42. We departed from the Church of Saint *Michael*, with the people of the Countrey, which carried our stuffe, and came to our lodging in a Towne, called *Angba*, in a *Betengue*, which is an house of the King, wherein before in other places we had oftentimes bene lodged, which no body else may vie, but such Noblemen as represent the Kings person, and they vie such reuerence to these houses, that the gates thereof stand alwaies open, and no man dares presume to enter, or to touch them, saue onely when the Governour is within, and when he is gone out, they leaue the gates open, and the beds whereon they sleepe, and their prouision to make their fire, and their Kitchen. Departing from this place, we trauielled about fiftene miles, and lodged vpon an high Mountaine, which standeth neere vnto a great Riuer, called *Bacinate*, and so likewise is the Towne and Territorie called, whereof the Grand-mother of *Prete Ianni* was then Gouverneffe, and at the time when we were there, it was taken from her, because shee had done wrong vnto the Inhabitants, and *Prete Ianni* beareth as great affection and respect vnto his Subiects, as to his Kinsfolke, and this Countrey is subiect to the Kingdome of *Tigremahon*, and in euery part is very well peopled, and manured in all parts: but especially it is full of fruitfull Mountaines, and Riueres which runne continually towards *Nilus*. All their habitations are seated and built vpon high places, and out of the way, and this they doe, because of the Trauailers, which take away such things as they haue perforce. They which carried our goods for feare of wilde beasts, made a hedge with Fagots of Thornes very strong, and lay within the same, and we with our Mules, and that night we had no harme.

We departed from *Bacinate*, and trauielled fixe miles vnto our lodging, vnto a place called *Angba*, which is compassed with many goodly manured fields, full of Wheate, Barley, and Millet, and Pulse of all sorts, the like whereof, so faire and so thick, we had not seene in any place together. Neere vnto this Towne, is an exceeding high Mountaine, but at the foote not very great, for it is as great in a manner at the top as beneath, because it is as steepe as a Wall or forreile right vp, all bare without Grasse, or any greene thing; and it is diuided into two parts, to wit, the two outward sides are sharpe, and the midst is plaine, and on one of those sharpe tops, trauielling vp into the same, about two miles, there is a Monasterie of Friars of our Ladie, called *Abba Mata*, and they are men of an holy life. The order of Friars heere, is all one, because through the Realme of *Prete Ianni* they are all of one order; namely, of the order of *Saint Anthony*, which is the same, and out of this order is sprung another, which is called *Elifheres*, which is taken rather by an *Hebreu*, then a *Clementine* order; and they say, that oftentimes they burne some of them, because there are many heresies among them; namely, because they will not worship the Croffes which they themselves make, because all the Priests and Friars carry Croffes in their hands, and the Laity at their neckes; and the cause why they will not worship them, is, because they say, That Croffe is onely to be worshipped, whereon Christ dyed for vs, but that those which they and other men make, are not to be worshipped, because they are the workes of mens hande: and for other like heresies, which they say, hold, and maintaine, they are greatly persecuted. The place where this *Abba Mata* is, seemeth to be three miles distant from *Mahor*, I would haue gone thither, but I was withheld not to goe; for though it be but a dayes iourney thither, yet I should be driuen to spend foure daies in the lame, and to climbe vp thither vpon my handys and my feete; for otherwise a man cannot come thither.

In the midst of this Mountaine, which is as flat as a Table, standeth another Church of our Lady, wherein very great deuotion is vied; and on another sharpe Mountaine, is another little Church, called *Saint Croffer*. And beyond these, foure miles and an halfe, there is another Mountaine, like vnto that of *Abba Mata*, and there is another Monasterie, called *Saint Iohn*. The young Women are much out of order, and it they be twentie, or fixe and twentie yeares of age, they haue their breasts so long, that they reach downe vnto their waiste, and this they take for a brauery. Others more in yeares, wear Sheepe-skinnes tyed about their neckes, which cover but one side of their bodies; and because this is the custome of their Countrey, a man is no more ashamed to shew his secrets, then if yee saw his hands and his feete; and thus is vied among the bawle sort, for the Gentlewomen are all couered.

Tigremahon, was about two miles distant from this place in a *Betengue*, or house of the King. The same day that we came thither, *Tigremahon* sent for the Embassadour, which went thither with his Company, but when we were come vnto his Palace, it was told vs that he was gone to

¶ VI.

Corcora.

night we lodged in a little Village, where was a goodly Church, called Saint *Quiricus*, and that night we feared lest we should have bene deuoured of Tygres. The day following, we traueled about two miles, and found the *Betengue* which the Frier told vs of, which is in a Towne called *Corcora*, hauing good Lodgings, and in that place there is a very faire Church, and here we stayed all Saturday and Sunday, waiting for the Frier untill the Munday. Eastward of this place, they say, there is a faire and rich Monastery, called *Nazareth*, which hath great Reuenues and many Friars. And Westward towards the Riuier of *Nilus*, they say there are many Mines of Silver, but they know not how to digge it, nor to take any profit of the same.

¶ VII.

Departure from Corcora, the pleasant Country which wee passed through, and of another Forrest: how the Tygres set upon vs. Dofarlo, the Moores of Dobas: Ancona, Angote, Salt, and Iron Money. Other Monasteries and Churches.

A goodly Country.

Cyprifles.

A field Towne every month, and in the same field harvest in Seed time.

Roucia.


Fertilitie.

They lose each other.

Danger by Tygres.

Manadeli, a Towne of one thou and household.

Dobas.

47.  N Tuesday morning, seeing the Frier came not, wee went forward on our iourney along the banke of a passing goodly Riuier, for the space of fixe miles, through a very pleasant and goodly Country, and full of greene Herbs, and Trees fruitfull and fruitelesse, and on both sides were Ridges of Mountaines exceeding steepe, which are all sowed with Wheat and Barley, and replenished with wild Olive Trees, which these like yong Olive, for they often cut them, that they may the better foster their Corne. In the midst of this Valley is a passing faire Church of our Ladie, about which are many Houses, Lodgings and Habitations of Priests. There are also infinite abundance of Cyprifles Trees to fall and great, as it is strange to speake of, and many Thickets of Trees of sundry sorts which we knew not.

Neere vnto the principall gate of the Church, was a very goodly and cleere Fountaine, which enuironed the Church, and afterward spread it selfe into a great Champagne field, which may be watered throughout with the streames thereof, and therefore is sowed euery month of the year, with all kind of Seeds: as Barley, Millet, Lentils, Fitches, Beans, Cluches, *Tuffs* & *Gues*, which is very good, and withall other Pulle, which are in this Country, and at the same instant some Seeds are sowed, others are sprung vp in the blade, some are full ripe, some are new cut downe, and some threshed, a thing not fene in our parts of *Europe*. At the head of this Valley, there is a great ascent, and it craggie a Mountaine, that fixtie miles beyond the same, there is none other passage, and it seemeth verie likely to be so, by the great force of people that alwayes passe that way.

Hauing gotten vp to the top of that Mountaine, we defended into a goodly Champagne Country, full of all kind of Cornes, which they sow all the year long, as that was which I spake of before, and there is a World of Meadowes for pasture. This Champagne and Valley, may be in length about fixe miles, and in breadth two, and it hath on euery side high Mountaines, and at the foot of euery Mountaine are many Townes and Churches to be seene, howbeit, they be but small, among which there is one, named Saint *Proff*, and another Saint *John*, and each of them hath twentie Friars. When we had passed this Valley, we beganne to change the soile, and entered into certaine rough Mountaines not very high, but very steepe, the greater part whereof we passed by night, by meanes whereof we lost one another, and the Ambassadors remained with force only in his company, and my selfe with five, and another of our number, with two, and our fluffe was left in this wild places with one man only, as it pleased God. And in that part where I was, we saw a fire, which because it was night, seemed neere vnto vs, but was aboute three miles distant from vs. And while we fought to goe that way, there followed vs such a sort of Tygres, as was wonderfull, and if we entered into any Thicket, they came to neere vs, that we might haue thrust them through with a Pike, and none but one of our company had a Pike, the rest had Rapiers. At length we concluded, to stay in certaine Corne-fields for our more securitie, and here we cayed our Mules together, and kept watch and ward all night with our naked Rapiers.

The next day about noone tyme, we met with our Ambassadors in a Towne well-peopled, distant from that where we lodged, about fixe miles, and it is called *Manadeli*, which hath one thousand Households in it, and the Inhabitants thereof are *Moores*, Tributaries to *Prete Lanni*, and among them are fiftie or twentie Families of Christians, which dwell there with their wives, and take vp the Tributue. Whereas I said before, that we beganne to change the soile of the Country, it is to be vnderstood, that vnto this time, which is two monethes space since we began to trauele, it was alwayes Winter, and when we entered into the Valleyes betwene these Mountaines, it was not Winter but very hot at that season, and the Country is called *Dobas*, and it was Summer there, and this is one of the Countries, which I spake of before, where I said

that it was Winter in February, March and Aprill, contrarie to the other. The like is also from the Monastery of *Vision* vnto the Sea, and in another Country of the Realme of *Borsagallo*, and there be *Moores* of all Languages, as namely, of *Giudra*, of *Marocco*, of *Fez*, of *Bagia*, of *Tunis*, of *Torise*, of *Rumes*, that is to say, *White Men of Grecia*, * *Moores of India*, which are here as free Denizens of *Ormus*, and of *Cairo*, which from all the Countries aboue-named, bring Merchandize of all sorts, while we were here, the *Moores* of the Towne complained, saying, that *Prete Lanni*, had taken from them one thousand ounces of Gold perforce, adding, that *Tigremabon* also, as Lord of the Country, fought also to draw his maintenance from them, so that they were no longer able to hold out. In this Towne euery Tuesday is a Market.

Now, to returne to this Towne of *Manadeli*, I say, that there is Traffique wided as it were in a great Citie, and there are infinite sorts of Merchandize, and a wonderful number of Merchants, and there be *Moores* of all Languages, as namely, of *Giudra*, of *Marocco*, of *Fez*, of *Bagia*, of *Tunis*, of *Torise*, of *Rumes*, that is to say, *White Men of Grecia*, * *Moores of India*, which are here as free Denizens of *Ormus*, and of *Cairo*, which from all the Countries aboue-named, bring Merchandize of all sorts, while we were here, the *Moores* of the Towne complained, saying, that *Prete Lanni*, had taken from them one thousand ounces of Gold perforce, adding, that *Tigremabon* also, as Lord of the Country, fought also to draw his maintenance from them, so that they were no longer able to hold out. In this Towne euery Tuesday is a Market.

48. All onese the Frier was arrived, we departed, and the same evening we went two miles from thence to a *Betengue*, seated on a Hill. The next day was a great feast, the Towne inhabited by Christians, and containing many Families, which is called *Dofarlo*. And there is a Church, wherein are about one hundred Priests and Friars, and as many Nunnies, which have no Monasterie, but dwell in private houses like Lay-women, saying, that the Friars dwell alone by themselves in two Courts separated one from another, wherein are many Cottages of little value. And the number of these Priests, Friars and Monks is so great, that the rest of the Laytie cannot stand in the Church, for which cause they haue let vp a Tent of Silke before the Church, wherein the Lay-people receiue the Communion: and here they vte those Solemnities, which they cannot in the Church, as founding of their Drummes and Cymbals, during the time of ministring the Communion. While we lodged here two nights, the Nunnies came and washed our feet, and after they had washed them, dranke of that water, and washed their faces with part of it, saying, that we were holy Christians of *Ierusalem*.

In this place, the Maister of the house said vnto me, that year wherein we gather but a small crop of Corne, sufficeth vs for three years. And farther he told me, if it were not for the Locusts and the Tempests which sometimes doe them harme, they would not sow halfe so much Seed as they doe. We saw great Herds of Oxen coming toward the Towne, and those of our company iudged them to be about fiftie thousand. The Tongue of this Country differeth from the Tongue of the other Country which we had passed, for here beginneth the Tongue of the Kingdome of *Angote*, the Towne is called *Angotina*.

In all this Country they make bread of all sorts of Graine, namely, of Wheat, Barley, Millet, Cluches, Pealon, Fitches or *Diuers* colours, of Beans, and of *Tuffs* & *Gues*. Likewise they make Wine * of the Seed, but the Wine made of Honeys is better then any of the rest. This people after the Frier was come vnto vs gave vs victuals, and defrayed our charges of this kind of bread, by the commandement of *Prete Lanni*, but we could at none of it, but that which was made of Wheate, and they brought vs their victuals out of due season, that is to say, (according to their custome) at Euen-tyme, for they ate but once a day, and that in the Euening, and their Dyet is raw flesh, and a certaine sawce made of the Gall of the Cow, which we could not looke vpon, and much lesse feed vpon, but we ate that little which our flayes desired for vs, and wheaten bread, and so we continued vntill the Frier vnderstanding our Dyet and custome, caused them to send vs flesh, which was roasted and foddren by our flayes, as Hens, Perdiges, Mutton, Beefe, and such like.

49. Departing from this Towne, we trauelled through the midst of certaine fields of Millet growing high, and hauing stalkes as bigge as small Canes. Towards the Sea-coast, all the Inhabitants are *Moores*, called *Dobas*, and it is no Kingdome, but this Prouince is diuided vnder foure and twentie Captaines, and sometimes the one half is in peace, and the other half in warre, and the same time while we were in those Countries, they were all in a manner at continuall warres: yet we saw twelue of them in the Court of *Prete Lanni*, which came to craue pardon for a new Rebellion mooued by them.

And when they came neere the Pausion of *Prete Lanni*, which lieth alwayes in the field, euery one of these Captaines carried a great floue vpon their haile, laying both their hands vpon the same, which Ceremonie is a signe of peace, and of comming to craue meite. Whom

Winter and Summer neere Neighbours.

Winter particular and common.

Great drought

Manadeli, a Towne of one thousand household.

Dofarlo, a Towne of one thousand household.

Exceeding plentie.

The Kingdome of Angote, and the Towne of Angotina.

One meale a day.

Signe of peace

Dapat.

Cause of the
Warre.The Pretes ma-
ny wives.Denillish Law
of Dehu.
Weekly Caro-
uans to Faures.A remarkable
Story.An exceeding
furious and pe-
rillous storme.Violent things
not perma-
nent.The River Sa-
bette.Angot.
Saint Peters
Church.

Prete Ianni curiously received, and shewed them good countenance, and they brought with them about one hundred Horses, and faire Mules, which they led in their hands, but they came into the Court on foot, with flones on their heads, where they stayed about two moneths with-
out their dispatch; and they had daily given them Oxen, Sheepe, Honey, and Butter. At
length *Prete Ianni* sent them about three hundred miles from their Countrey, namely, into the
Kingdome of *Damte*, with a very great Guard. As soon as the people of these Captaines wa-
ndered, that they were banished into those Countreies, they role vp in Armes, and made as
many more new Captaines, intended to make warre and breake the peace.

This warre and contention (they say) beganne with this *Prete Ianni*, which now raineth; more then with his Predecessors, both because these *Moors* were of ancient time Tributaries to the former *Prete Ianni*, and also because the Ancestors of him, which now raineth have al-
waies had five or sixe wives, the daughters of the *Moors*; his neighbours; and not the daughters of the *Pagan* Kings, and also one or two wives of the Signiorities of the said People called *Daba*. If they were of age, and one of the daughters of the King of *Damte*, and another of the King of *Adia*, and another of the King of *Adia*. And this present *Prete*, having promised to take for wife a daughter of the King of *Adia*, when he saw that his fore-teeth were very great, he would none of her; neither would he deliuer her to her father, because five was now become a Christian, but married her vnto a great Lord of his Court: and they say, that since that time vntill this present day, he would neuer take wives of this *Moors* Kings race; and he married a daughter of a Christian, and would marrie but one wife, saying, that he would live according to the commandment of the Gospell, and till he requirith the tribute, which these *Moors* are bound to pay him: and they, because they payed it not before, in regard of the marriages which they made with his Predecessors, therefore they will not now pay it to him, and hereupon these warres arise.

These *Moors* of *Daba* are very valiant men, and haue a Law among them, that none of them may marrie, vntill he can proue that he hath killed twelue Christians; and for this end, no man traueleth alone this way but in Carouan, which they call *Nagada*, and first one great companie assembleth together, which passeth that way twice a weeke, for one halfe of them goe, and another come, and none of these companys are fewer then one thousand persons with their Captaine; and these Carouans goe from two *Faures*, to wit, of *Manadeli*, and *Corcora*, vnto *Angot*; and though they goe in great companys, yet notwithstanding the *Moors* assault them, and sometimes murder many of them.

So. Departing from hence we trauelled through the said Plaine along by certaine Mountaines, which belong vnto the Christians, all inhabited by these *Quenians*; and we passed ouer certaine Rivers which fall from those Mountaines, hard by which Rivers we found certaine very thicke places, by reason of the abundance of Willows which were there, being very pleasant to rest vnder at mid-day, and so we rested a little, because it was exceeding hot, and a very cleere day, and this River had not so much water in it as might driue a Mill, and we stood talking, one part on the one side of the water, and another part on the other; and while we were thus reasoning, suddenly we heard a great thunder, and it seemed to be farre off, and they told vs, that it was so drie, as sometimes it was wont to be in *India*. And being thus out of feare of raine or wind, and that the thunder was ceased, we began to fet our stufte in order to set forward on our Voyage, and had newly lapped vp a Tent wherein we dined, and Master *Iohn* going yppward the River about some businesse, began to cry vnto vs, take heed, take heed, and as we turned our selves about, we beheld the water coming as high as a Lance, with exceeding great furie, which carried away part of our goods, and if by good fortune we had not taken downe our Tent, it had carried the same and vs quite away, and many of vs were constrained to clime vp into the Willows. And this furious streame of water came running downe betweene certaine Mountaines, where it had thundred; and it brought downe with it exceeding great stones, and the noise and furie of the water was so great, and the clattering of the stones which beat one against another, that the Earth trembled, and the Skie seemed to be ready to fall. And as it was sudden in coming, so it suddenly passed away; for we passed the fate that very day, and we saw a great number of other exceeding great stones, tumbled vpon those flones which were there before, which came downe with the water from those Mountaines. Departing from hence, we took vp our lodging in certaine poore Cottages; when we came nere them, we saw our flures constrained to lodge without doores, and that without our flupper, and that night about the brake of day, we heard of exceeding great thunders and noises in that Plaine, as it fell out the day before vpon the Mountaines.

51. We departed all from this place for want of food, And thus we trauelled without our stufte all that day, and came at night vnto a great River, called *Sabette*, which endeth the Kingdome of *Tigremabon*, and is the beginning of the Kingdome of *Angot*. And in a very high Mountaine Weltward, out of which this River springeth, is a Church, called *Saint Peter of Angot*; and they say, it is the chiefe of this Realme, and the Church of the Kings, and that when this Kingdome is newly giuen to any, they goe thither to take possession thereof, and to-
ward

ward the East, in another exceeding high Mountaine sixe miles out of the way, there is a very great Monasterie with many Friars, whereof we saw nothing but the high Trees which are about the same, and here endeth the Countrey of the *Moors*. And on Saturday, we rested by this River, and on Sunday at night about our first sleepe the Tygres assaulted vs, although we had made great fires, so that the greatest part of our Mules brake loose for feare. On Tuesday, descending downe from the top of the Mountaines, we came into the way where our stufte was, nere vnto a Church called, *Our Lady*, enuironed wholly with shade of most pleasant and state-
ly Trees, (and here by reason of the heate we rested about noone) which Church hath many Priests, Friars, and Nuns, and is gouerned by Priests: and the Towne is called, *Corcora*, of *Angot*. With much trauell we passed that night a very high Mountaine, where sometimes we were faine to goe on foot, and sometimes we were faine to crawle vpon our hands and feet, and having passed this bad way on the top of the Mountaine, we found certaine other Mountaines, and Hills, which make valleys, where small streames runne; but among the rest there is one, which is very great, on both sides full of Pathures, and of Corne-fields, wherein all the yeere long they lowe and reape all kind of seeds; for at all times when we walked that way, we found them at that instant sowing of Corne, and some newly sowed, and some in grasse, some earled, some ripe, and some cut downe, and that which I speake of Pathures, is also to be vnderstood all kind of Corne and Pulse. In this Countrey they conuay not streames to water the same, because it aboundeth with Rivers, and as it were a Marsh, and so to Countreys which are like vnto this, or which may be watered becometh as this doth, that is to say, they are lowed in all monthes of the yeere, and yield their harvest. This Countrey round about is peopled, and full of Villages, because it is exceeding fat and fruitfull, and in euery Towne there is a Church, which hath about it great store of Trees.

52. On Wednesday the fift of September, we trauelled but a little way, but that we began to descend into a pleasant and wide Valley full of exceeding great Millet, and abundance of Beanes, through the midst whereof passed a great River, the helds on both sides being lowed. And this River is called, The River of *Ancona*; and in the highest part of this Valley is a beautiful Church, called *Saint Marie of Ancona*, which hath exceeding great reuenues, wherein are many Canons, whose head is called *Lecanete*, and besides the Canons there are many Priests and Friars, and in all great Churches from this place forward, which are called the Kings Churches, there are Canons, and their Head is called *Lecanete*. This Church hath two Bells of Iron badly made, and hanging low nere the ground; and in this Countrey we saw no more but these two. We stayed in this place vntill Thursday, for on that day here is kept a great Market, which they call *Gabeia*. In this Towne, and in all the Kingdome of *Angot*, Iron numeth current for money, which is in fashion of Bullets, and it cannot be wrought to round in anything, but they breake them as they haue need, and giue ten, eleven, and twelue, of them for a dram, which dram amounteth to three quarters of a Ducat in gold. Moreover, Salt in this place runneth current for money, as it doth through all the Countrey, and here they giue fixe or seuen flones of Salt for one piece of this Iron.

Here beginneth towards the West a Countrey called, *Bugana*, which is a very cold Countrey, by reason of the exceeding high Mountaines which are there, whereupon groweth great store of that herbe wherof they make ropes, that is to say, *Hemp*; wherof at one time I brought a certaine quantitie to certaine *Gommes* which were very rich vs, who told me, that they had neuer seene any so good, and that it was better then that of *Alcantara*. The foot of these Mountaines is great store of Barley, and in the Valleys is abundance of Wheat, the fairest that euer I haue seene in any place. The Cattell are small of stature, like those which are in the Countrey of *Mia*, betweene the Rivers of *Minia* and *Dorus* in *Turragall*. The Lord of this Land say, that after the Land of *Caxamo* was conuerted into the Christian Faith, this was the second, and that the Kings here kept their Court, as the *Queenes* kept theirs in *Caxamo*, although the high Mountaine there is an exceeding mightie Caue, wherein is builded a very goodly Monasterie which it hath, which is called, *Iona Amalaca*, which is as much to say, as *God be praised*. The fat of the Countrey where it is builded, is called *Acate*. It hath poore reuenues, but many Friars and Nuns, the Friars dwell in an Hill about the Caue, which Hill is enclosed. They haue but one way to come to their Church. The Nuns dwell beneath in the side of the Caue, and are not enclosed; they till and digge the fields, and sowe them with Barley and Wheat, for seth it to be inhabited, because it is builded in this great concauities or caue of the Hill, and it made like a crosse, and is well compassed about, and they may goe on Precillion round about it, and all the Friars may goe afront in this circuit, if they were more then they be: before the Caue, which is not a Church, and here stand the Nuns to say *Diuine Service*, and here likewise

Tygres.

Sleepe hill.

Harvest and Seed time all the yeere.

Ancona River.

Faure Church.

Two Bells of Iron.

In all the Kingdoms of Angot, grain and salt runne current for money.

Bugana a cold Countrey. Good Wheat. Small Cattell.

Strange Monasterie.

The Nunnery.

Eight hundred
Canons the
sea on, their
sonnes all li-
ced.

Four hundred
Grand Canons
in eight Church-
ches.

which then was called the Embassadour, and stayed a Saturday and a Sunday, in the house of an honourable Canon, and every day went to Church with him, where we saw very great number of Canons. We asked him, how many Canons there were in all; He told vs, about eight hundred. We inquired farther, what revenues they had? He told vs, very little among so many: We replied unto him, Why are you so many, seeing your revenue is so small? He answered vs, that at the beginning when these Churches were first founded, they were not many, but that in process of time they were increased: because that all the sonnes of the Canons, as many as doe defend of them, become all Canons: and this custome is observed in the Kings Churches: and that the *Prete Ianni*, as often as he buildeth any new Church, sendeth for Canons hither, and so he diminisheth their number, as he did when he built the Church, called *Machon Calacem*, when he took away two hundred, and that in this same Signory there were eight Churches, wherein were about four thousand Canons: and that if the *Prete Ianni* should not take them away for the furnishing of these new Churches, and those of his Court, they should be driven to eat one another.

IX.

Of the exceeding huge Mountaine, whereupon the Sonnes of *PRETE IANNI* are kept, where we were almost fished to death: The greatest, guard, manner of sending, punishment; Of the *PRETES* Kindred.

The hill, by
fome called
Amara.

This ancient
Law-giver, as
Yama, &c. as-
fessed their
duties to De-
ity, as *Atrahasy*,
Borelles to
secure him-
selfe, perhaps
devised such
wings.

THE forefaid Valley, reacheth unto a most huge Mountaine, whereon the Sonnes of *Prete Ianni* are continually kept, as we were in prison. And they have ascended in their old Boates, that in the daies of a King of *Ethiopia*, called *Abraham*, it was revealed unto him one night in a dreame, That if he desired to keep his Realme in quiet and obedience, he should shut vp his Sonnes, which were many, in a Mountaine, and suffer none of them to come abroad, saving him which he would have to be his Successor, and that this order should alwaies be observed, as a thing which came from God, otherwise *Ethiopia* being large and great, some part thereof would fall to insurrection, and would be disobedient unto the heire, or else perchance would kill him. The King standing doubtfull concerning this relation, where such a Mountaine might be found; it was againe revealed unto him, That he should tend to search out all the Countrey, till he found a place where they should hide Goats upon the craggies and cliffs of Rockes, so high, that it should seeme they would fall downe, and that in this place he should shut them vp. Which being done, this Mountaine was found out, which is so huge, that they say a man must spend many daies in compassing the foot thereof.

This Mountaine is exceeding steepe, round about from the top to the bottom, so that it seemeth to be a wall that riseth vpright, and to a man that looketh upward, the sky seemeth to rest vpon it. It hath only three entrances or gates, and no more, whereby a man may ascend vp to it, and of these I saw one, vpon this occasion. We came from the Sea vpon a time, to goe to the Court, and one of those Seruants of *Prete Ianni*, whom they call *Calacem*, was our guide, which was not very well acquainted with the Countrey, and when we fought to lodge in a Village the Inhabitants would not receive vs, because they said, It belonged to a Sister of *Prete Ianni*, and we were intended to trouble forward: the night was farre spent, and this guide began to ride a great pace, and halted vs forward, saying: That he would bring vs to a good lodging. I caused *Lopez de Gama*, which had a good Mule, to ride in fight of the said *Calacem*, and my selfe followed him, and the Embassadour and the rest kept me in sight. And hauing trauielled about three miles out of our way, toward the Mountaine where the Sonnes of *Prete Ianni* are kept, as foone as we were perceived by the trotting of our horses, in a moment there assembled to great a multitude of the people of all those Townes, that they had almost killed vs with stones, and we were enforced to dandle our lutes. The Embassadour stayed behind, and I went forward, because I could not otherwise chooſe, to a place where it rained stones on all sides, and the night was exceeding darke, and because they should not perceive me, I alighted, and gave my Mule to a Slave of mine.

It was my chance, that a Warder of this Mountaine, a very honest man, rode next vnto mee, who enquired of me what I was, I told him I was a *Gaxia Nega*, that is to say, a stranger of the King. This man causing me first-way to ride neere him, held one of his armes over my head, saying vnto me, *Ate fra, Ate fra*: that is to say, Feare not, feare not; and brought me into an Orchard neere vnto his house, where stood many long pieces of Timber set vp against certaine Trees, vnder which he caused me to goe, because they were in manner of a Cabin, where being as I thought in securitie, I caused a Candle to be lighted, and immediately they began to

The Portugals
danger by ap-
proaching this
place.

rairie stones, whereupon I suddenly caused it to be blowne out. This honest man afterward brought me to his house, and gave me a very good Supper, to wit, roasted Hennes, and Bread and Wine, and on the morning taking me by the hand, he led me to the way whereby they goe vp into the Mountaine and Rockes, which were rent on every side, and there stood a verie high gate, which is kept shut, within the which is a great Garrison of Souldiers. And he told mee, that if any man should presume to enter, he should suddenly haue his hands and his feet cut off, and his eyes bored out, and that we were not in fault for coming to see neere vnto that gate, but that they which were our guides deserved to be punished.

The manner of the sending of the Sonnes of the *Prete* into this Mountaine, is this: that wheras all the *Prete Ianni*, the Predecessors of this *Prete* were wont to haue sixe or fixe Wives, and many Sonnes by them, at their death the first-borne did inherit. Others say, that he inherited which seemed to be most fit, and of most vnderstanding: and others, hee which had most Followers, and greatest authority. Touching this point, I will say, that which I haue heard spoken by many Courtiers of experience and wisdom. King *Alexander*, the Grand-father of this present King *David*, dyed without Sonnes, and although hee had Daughters, yet notwithstanding the great men of the Court went vnto this Mountaine, and fetched from thence *Naba* his Brother, which was the Father of this *David*. This *Naba* brought with him from the Mountaine a lawfull Sonne of his, which was a very noble and valiant Prince, but he was something head-strong and proud. After he was settled in the Kingdome hee had other Wives, and Sonnes, and Daughters, and after his death they would haue made his eldest Sonne King, which came from the Mountaine with his Father, but it was objected, that because he was so proud and obdurate, he would intreat all the people badly.

Others were of opinion, that he could not inherit, being borne in captiuitie, where he had no right of succession, and so they made this *David* King, which was the first borne, after his father was made King, and was eleven yeares old. The Patriarke *Abraham* Mark, did tell mee, that hee and Queene *Helena* made him King, because they had at their commandment, all the great Lords of the Countrey, who also it seemed vnto me, that next after the Title of first borne, the adherences, friendships, and treasures may doe much. The rest of the sonnes of *Naba*, the Brethren of the said *David*, which were young, were sent to be kept in the said Mountaine with that eldest Sonne of his, which was brought with him from thence: and so all the Sonnes of the *Prete* haue beene vided from the time of that King *Abraham* vnto this present day. They say it is very cold on the top of this Mountaine, and that it is round, and that it cannot be compassed about in lesse then fiftene daies. And in my judgement, it appeareth so to be. In this part where our way lay we trauielled almost two daies, and then we left it, which reacheth vnto the Kingdome of *Amara* and *Bogandari*, which sonnerth vpon *Nila*, which Kingdome is very farre from hence.

Vpon this Mountaine are other Mountaines which make certaine Vallies, wherein are very many Riueres and Fontaines, and Fields which are manured by the Inhabitants. There is also a Valley betweene two Mountaines, which is very strong, so that by no manner of man can goe out of the same, because the passage is closed vp with exceeding strong gates, and in this Valley which is very great, and hath many Townes and Dwellings in it, they keepe those which are of the Blood-Royall, and it is but lately since they haue found this meane to keepe them in the said Valley, thinking that they be safer here: but the Kings Grand-children and Nephewes, and such as are almost forgotten are not kept with so great a Guard, notwithstanding, this Mountaine is guarded round about with exceeding great Garrisons, and grand Captaines; and the fourth part of the people which come vnto the Court are of the Captaines and Garrisons of this Mountaine, which haue their Lodging separate from all others, neither doe they come to any other, nor others vnto them, because they will not haue any bodie else to know the secrets of the said Mountaine. And when they come to the Court of the *Prete*, immediately he sendeth his message to them, and every man with-draweth him selfe, and all other business whatsoeuer ceaseth, while these Affaires are handled.

So touching the state of these Sons of the *Prete*, I saw a Frier of thirtee yeares of age, which was brought vnto the presence of the *Prete*, and about two hundred men with him, who was said to haue brought a Letter to *Prete Ianni* from those of the Mountaine and these two hundred men were part of the Garrisons of the same. They beat this Frier every other day, and in like fash they beate these men, divided into two parts; and that day when they beate the Frier, they beate the one halfe of them, and alwayes they begun with the Frier, and all the rest were continually present, and still they inquired of the Frier who gaue him that Letter, and for what cause, and whether hee had carried any more Letters, and of what Monastrey he was, and where he was made Frier. The naughty wretch answered, that fixteene yeares past he came out of the Mountaine, and that then the Letter was deliuered vnto him, and that he neuer after returned thither, and that he neuer durst deliuer the same till now, that the Deuill had provoked him therunto. And this might be true, seeing it is not the manner in this Countrey, to put any date vnto their Letters, neither of yeare, nor moneth, nor day: The men were demanded nought else, but how they had let the said Frier goe out.

Penalties of
entering the
gate.

Manner of
sending the
Prete Sonnes.

King Alexander

David, the pre-
sent *Prete Ianni*
succeeded in
the Kingdome.

The coldness
and greatness
of this Mount-
aine.

Amara, & *Bogandari*.

Seweritie on
the Frier, and
men, for a
message from
this mountaine.

In this Coun-
try they vie
not to write
vpon their
letters, neither
day nor
moneth.

Manner of
beating and
crueltie.

Saturday and
Sunday free
from execu-
tions.
Escape of the
Prete Brother,
and what fol-
lowed.

A Sonne of
Prete Ianni had
his eyes put
out, for flying
out of the
Mountaine.

No Kindred to
the Prete.
This cometh
more to the
Ottomans poli-
cie here cruel-
ly to kill all
but one as they
doe really.
No honour to
the Females of
Pretes blood,
nor to their
issue.

Charges of
this Royall
Prison.
Bountie of
Prete Ianni.

The manner of beating them was after this sort, they throw the Malefactor on the ground upon his belly, and bind his hands vnto two flukes, and a cord about both his legs, and two men hold this cord and draw it out strait, and two Ministers of Iustice stand by, one at the head, and another at the feet, neither do they alwayes strike them, but betwene whiles, for if they should beat them continually, they would die, they lay on so cruelly. I saw them carrie one away, and before they could couer him with a cloth, he gaue vp the ghost; whereof the *Prete* being informed (because this execution was done before his Tent) he commanded that the dead man should be carryed backe vnto the place where he was beaten, and that they which were beaten, should lay their heads vpon the feet of the dead corpse. This execution lasted a fortnight, wherein the order of beating the Frier, and halfe of the Guard from two dayes, to two dayes neuer ceased, so fauing only vpon Saturday and Sunday, whereon they punished the Malefactors.

During the time of our abode in this Country, a Brother of the *Prete* of sixteen years of age, fled out of the Mountaine, and came at length to his Mothers house, which was Queene *Helma*, and was Wife to the Father of this King. And because no man might receive any that came out of the Mountaine vpon paine of life, the Mother would not harbour her Sonne, but tooke him and brought him to *Prete Ianni*, who asked him why hee fled away, which answered, because that he was starued for iunger, and that he came thither for nothing else, but only to giue him witting thereof, because no bodie else would bring him this message. It was giuen out, that the *Prete* apparelled him in rich array, and gaue him much Gold and cloth of Silke, and sent him backe into the Mountaine. It was also giuen out through all the Court, that this young man fled, thinking to escape away with the *Porcari*, this Nobleman which fled and was sent backe againe into the Mountaine, while we abode with the Ambassadeur of *Prete Ianni*, who came into *Portugall*, in the Countrey of *Luthella*, (where the Churches are which are hewen into the Rocks) pulled that way with a *Calascan*, and with a great traine of people, which conducted him vpon a Mule, and he rode all couered our with blacke clothes, so that no part of him might be seene, neither could any part of the Mule bee seene, save her eyes and eares. It was reported, that he fled away the second time in a Friers Weed with another Frier, and that this Frier his companion discovered him the same day, that they should haue departed out of the Countrey of *Prete Ianni*, and so they led him away Prisoner with the Frier, neither would they suffer them to speake to any bodie, and two men alwayes went hard by his Mule. Every bodie reported, that hee should bee put to death, or lase his eyes put out, I know not what became of him.

We heard reported of another, which would haue fled out of the Mountaine, and had him selfe vader many boughes and leaues of trees, and certaine Husbandmen which pulled that way, seeing the said boughes stirre, went to behold what the matter was, and laid hold on him, and the Guard, as soon as they had him in their clutches put out his eyes, and yet he liueth till this present, and is great Vncle to this *Prete Ianni*. It is reported, that there are great numbers of the Blood-Royall in this Mountaine, whom they call *Isfratiles*, or the Sonnes of *Dauid*, for they are all of the same Kindred and blood that *Prete Ianni* is of. In the same Mountaine are many Churches and Monasteries builded hauing many Priests and Friers in them, and many laborants which neuer come downe out of that place.

61. The *Prete Ianni* hath no Kindfollies at all, for those which came of the Mothers side, are not taken as himselfe, and his issue, and those of the Fathers side are thus taken as his own taine, and held as dead men. And although they marrie, and haue great store of children there, yet none of the male-children may come forth, except (as I haue laid before) the *Prete* die without heire: then they fetch out of that place the next of Kindred, and fittest to gouerne. Some of the Females come out to be married, but are not esteemed as the Kinwomen, Daughters, or Sisters of the *Prete*, but are honoured during the life of their Father or Brother, and as soon as he dyeth, they become like to any other Ladie. All of vs saw a Ladie in the Court, which was the Daughter of a *Prete*, which albeit, when she went abroad, had a Canopie carried over her, yet notwithstanding, she had a very simple Train. We knew also a Sonne of hers, which was in as meane a case as any poore foot-man, so that in a very thort space the fame of his Partage was extinguished.

This King *Dauid* which now lieth, at our departure had two sonnes, and three daughters, to whom he allotted our great reuenues, which he intended to bestow vpon them, and the place was shewed me, where one of them possitied their reuenues: but the report was general, that as soon as the father should decease, and that one of them was made King, the other should be sent vnto the Mountaine, whither hee should carrie nothing but his person with him. And it was told me, that the third part of the charges which the *Prete* is at, is spent in the keeping of these *Isfratiles*, to whom he maketh better allowance, than any of his predecessors haue done. And besides the great reuenues which belong vnto them, he sendeth them much Gold, cloth of Silke, and fine clothes, and much Salt, which runneth for current money in these Kingdomes. And at our coming thither, having presented an with our Pepper, we vnderstood of the practice, that he sent the one halfe thereof vnto them, willing them to receive and be merrie, because the King of *Portugall*, his father, had sent to visite him, and had sent him that Pepper.

Wee vnderstood also of a suretie, and as eye-witnesses in many places, that *Prete Ianni* hath great lands and possitions, manured by his owne flaves and Oxen; and that these Slaves are appointed by the King, and are exempted from people and marrie together, and are alwayes Slaves. The whole reuenues of these Possitions which are about the Mountaine are carried vp into it, the reuenues of other places goe vnto the Monasteries, Churches, and the poore, and specially to certaine poore and aged Gentlemen, which in times past haue bene in gouernment, and at this present are out of authoritie. Twile also hee sent of this Wheat vnto our companie, to wit, once five hundred bushels in *Caxeme*, and five hundred more in *Aguete*, neither keepeth hee any part of these possitions vnto himselfe, but bestoweth all in manner

Generation of
slanes.

§. X.

Of the end of the Kingdome of Angote, and of the beginning of the Kingdome of Amara, and of diuers Lakes; the Church Machan Calacem, Endowments of Churches: of ARAHAM. Strange fencibles and gates in the entrance to Xoa: and what hapned before the *PRETE* called for them.

62. **R**eturning to our Voyage, I say, that wee went along the foot of this Mountaine by a Riuer side, and the Countrey is very goodly and faire, sowed with much Mill and other Corne of the Countrey, but there is very little Wheat. There are many Villages on both sides of this Riuer, and on the side of the Mountaine, and at the end of the Valley we left this Riuer, and began to find a wooddie Countrey full of stones. Here are no Mountaines, but certaine small Valles sowed with Wheat and Barley, and Pulse of the Countrey and here endeth the Kingdome of Angote, and the Kingdome of Amara becometh. In the beginning whereof towards the East, is a great Lake, whereby we lodged, which is eight miles long, and three miles broad. It hath a little land in the middle, and a Monasterie of *Saint Stephen* with many Friers, wherein are many Limons, Oranges, and Citrons, and to passe ouer to the Monasterie, they vse a raft made of Timber and Bull-rushes, with foure great Grounds, and they make it in this former: They take foure Poles of wood, and lay Bull-rushes vpon them, standing vpon these Bull-rushes, being very well bound together, and vpon these they lay other foure Poles well bound and fastened, and at every corner there is a great Gourd, and in this manner they passe ouer to the Ile. This Lake runneth not but in Winter time, when the water ouerfloweth, and it issueth out at two places. There are in this Lake certaine great beasts which they call *Gomares*, which are Sea-horses, and also a fish like vnto a Congre, which is very great and long, and hath the most mis-shapen head that may be imagined, made after the manner of a Toad, and the skinne vpon the head thereof fenneth to like the skinn of a Snake, and all the rest of the bodie is smooth like a Congre, and it is the fattest and most delicate fish that is in the world. There are great store of Villages about this Lake, which reach downe to the brink of the water, and there are fiftene *Xometes* or Captainships, and most pleasant fields of Wheat and Barley. We haue seene many Lakes in these Countreys, but this is the greatest of all that I haue feried. The Countrey is very faire and fruitful.

The fencibles
call'd Lake
dicks.

A Monasterie
in a Lake.

Sea-horses.

Ill shaped, well
tasted fish.

Many Lakes.

Wee trauelled from hence aboute sixteen miles, through a Countrey very well sowed with Millet, and replenished with Fountains. The three and twentieth of September, we went from thence to a Towne, called *Axeel*, which is seated vpon a small Hill, betwene two Riueres, and all the field was sowed with Wheat, Millet, and all kind of pulse, and it is a place wherein a great Faire is kept. Beyond one of these Riueres there is a Towne of *Moore*, rich and of great traffike, as of Slaves, cloth of Silke, and of all other sorts of merchandise, as it is in the Towne of *Mandeli* vpon the Confinnes of *Tigremabon*. These *Moore* pay great tribute to the *Prete*, and here the *Christians* and the *Moore* are very familiar together, for they bring them water, they wash their cloth, and daily in this place the *Christians* women keepe companie with the *Moore*, of which their doing we thought not well. Wee stayed all Saturday and Sunday at the foot of this Towne, where all night our men fought with their Lances against the *Tygres*, which would haue carried away our Mules, and slept not a wink. The next day, we trauelled through a plaine Countrey, well peopled, and well manured for the space of six miles. Then we ascended vp an high Mountaine, without all kind of Rocks and Woods, but was all plowd and sown, and reitied our felles about noon-tide. While I stayed here, ten or twelue men of account, and an Interpreter were with me, and we began to discouerie of the height of this Mountaine whereon we stood, and the waste Countrey which we viewed with our eyes. They shewed me the Mountaine where the Sonnes of the *Prete* are kept, which is named not past

Moore,
Tygres.

twelue

twelve miles from vs, and we might fee the Rocks which was all ragged on euery side, which stretcheth so farre toward the River *Nilus*, that wee could not discern the end thereof, and it was so high, that the Mountaine where we were, seemed to bee under the foot thereof. Here they informed me particularly of the great Garçons, which were maintained for the keeping of the Kings Sonnes, and of the abundance of wild beasts and apparel which they had. They told me moreover, that this high Mountaine wherem we stood, dinged the Countrey where the Milles growes, from that where the Wheat groweth, and that from hence forward we should find no more Milles, but Wheat and Barley.

63. We trauelled out of the top of this Mountaine, hauing a plaine way about nine miles, and on euery side were fields sowed with Wheat and Barley. Here we found another Lake but not so good, it might be some three miles long, and two miles abroad. Wee lodged in a field full of goodly pasture, where we found such a multitude of Flies, which were very great, that we thought they would haue killed vs. This field was not sowed, because it was halfe ouer-flowed with water, for they know no meanes to conueigh away the water, and cause it to passe downe from the Mountaine.

We began afterward to enter into a Countrey, wherein the day time it was very hot, and in the night exceeding cold, and we saw the inhabitants wear about them before their priuities a piece of an Ox-hide. The women likewise wore a piece of cloth twice as bigge as the mens was, and couered as much as they could thesewith, yet the greater part was seene naked, the rest of their bodie was all naked. Their haire was diuided in two parts, the one hanging downe to their shoulders, and the other to their eares; and they say, that these Lands belong to the Trumpeters Land.

A little out of the way is a great Wood of Trees, which we vnto vs, but exceeding high, neere vnto which there is a Church of many Canons, built by a King that liues there buried. Hauing passed this day ouer very huge Mountaines, we came to our lodging being gotten out of them, at the entrance of a passing goodly field.

The fixe and twentieth of September, in the morning we trauelled through the field Cham-paigne field, defending full for the space of six miles, and came to a faire and mightie Church, called *Machon* (which signifieth, *The Trinity*, which we saw afterward with *Prete Ianni*, when we removed his Fathers bones. This Church hath two great circuitous compasses, about with an high wall of planks, and the other paled round about, and the paled circuit, contained about two miles in compass. We went thither very ioyfully, thinking to haue vnto the field Church, but when we came neere it within a Crosse-bow-shoot, two men came vnto vs to caufe vs to light: for this is the custome when any man commeth neere to a Church. And when we were come to the gate of this circuit, they would neither suffer vs to enter, nor yet the Frier that was our guide, and with their filths they thrust him in the brest, telling him, that he had no authoritie to bring vs in.

This Champaigne field, and the situation of the Church are very beautiful: for all the Countrey is manured for the space of ten or twelve miles, neither is there any spaine of ground, which is not manured of Corn, except Milles; and in all months of the year, here is Corn ripe and sowed, for that alwayes here is some Corne ripe, and some Greene. On both sides of this Church, runneth an exceeding faire Riuer, without any Trees growing on the banks, and they fetch water out of the same to water the fields, and out of certaine his adioyning, defend also many Fontaines of water, which water all the Countrey. There are likewise many Houses and Towns, the one separated from the other with their Churches; for whersoever the King hath a Church, there also must be Churches for the Husbandmen.

64. After we were passed through these Champagnes, we trauelled in greater fields about thirtie fixe miles Eastward, where they shewed vs a Church of S. *George*, wherein the Grandfather of this *Prete Ianni* lieth buried. Here they informed vs, that the ancient Kings which came out of the Kingdomes of *Barnagis* and *Tigremalon*, when they had their first beginning, enlarged their Kingdomes through the Countreys of the *Moore* and *Gemma*, and passing through the Countrey of *Tigra*, and so through *Ampote* they came into the Kingdom of *Amara*, but before they came thither is the Kingdom of *Xoa*, wherein are certaine exceeding great trenches, and here they dwelt a long time, & builded many Churches and houses, endowing the same with great Reuenues, neither is there any span of ground which belongeth not to the Churches. And *Nabu* the Father of this *Prete* began the Church of *Machon Celacen*, and his Sonne afterward furnished and endowed it. This Realme hath no more the name of a Signiorie, for the title thereof was *Amara Tefilla*, which signifieth King of *Amara*, as *Xoa Tefilla*, King of *Xoa*.

And when the bones of this *Nabu* was removed, into the said Church of *Machon Celacen*, at which Translation we *Paragals* were present. This present *Prete* finished, and confirmed the Donations made of all this Signiory vnto this Church. There is neuer a Monastery in all the Kingdoms, but all are Churches. The Canons and Priests which, and those of the other Churches of the rest of the Kingdoms before spoken of, ferue the *Prete* in all priuities, fauing in war. And in these Countreys Iulius is executed vnterfully, vpon the Canons, Priests, and Friers. And the Frier which guided vs for the conuenance of our tuffe, if he were not obeyed, caused

Miller and Wheat.

Another Lake. Great hurtfull Flies. Want of skill and industrie.

Cold nights.

Nakednesse.

Trumpeters Land. Rich Church.

Archies Celacen.

Inhospital belineffe.

Goodly countrey.

Churches Royall and vulgar.

Saint Georges Church. Beginnings of this Kingdome in Barnagis. All belong to the Church.

Tefilla.

All Churches no Monasteries. Priests ferue the King, and Infirmitie excused.

both Friers and Priests to be beaten. As we trauelled through these mightie Champaigne fields, we thought wee passed through a Sea, being not able to see any Mountaine at all. The last of Hugu-Chat. September, we came to a small Village, where was a Church of our Ladie. Here toward the East, beginne certaine ragged and strong Mountaines, with certaine Vallies so wonderful deepe,

that a man would thinke they defend downe to Hell, neither would any man easily beleue how deepe they be. And euen as the Mountaines, where the Sonnes of the *Prete* are kept, are craggy from the foote vnto the top, so these are craggy, for a very great depth, in some places twelve miles downe; in others fifteent, and in others lesse, about nine miles; and it is said, that these Vallies stretch vnto *Nilus*, which is very farre from this place toward the West. Wee know perfectly, that they stretch vnto the Countreys of the *Moore*, where they be not so rough and wilde as they be here. In the bottome of these Vallies, are great Townes and places manured, and infinite number of great Apes are there, which are hairy on the fore-part of their breasts, like Lyons.

66. The first of October, 1520. we trauelled still through a plaine Countrey, till we came to these Vallies, in which our trauell we found an infinite number of small Lakes and Fontaines, for the space of twelve miles, and came to our lodging in a certaine place, where wee were to passe our these low bottomes. The third of October, hauing trauelled twelve miles, we came to certaine gates vpon a craggy Rocks, leading one of them on the right side; and the other on the left, and it was so narrow, that with these gates, that with much ado a Cart could passe vpon the passages which the Mountaine made, and they are stopped vp, where these Gates are so streight in euery Valley: and passing through this gate, you descend downe a Speares length through a narrow way, made as these as a Dart in the midst, so that you can passe it neither on foot, nor on horse-back, and this way is so steep and down-right, that a man cannot go downe vntill it be on all foure: and it may easily be perceived, that it was made by arte of man, for the safe keeping of that passage, and after we were passed through this narrow way, we trauelled for a certaine space, by a way made almost as steep as a Dart, for the space of six faines, and on both sides are exceeding great downe-falls, and if I had not seene our Mules and people passe before me, I would haue iudged that Goates could not haue passed this way: and I owe our Mules before vs, as thinking them lost, and wee came after them. This rough way leadeth the space of a Crosse-bow shot, and this place is called *Ampagis*, which signifieth, *The death of Aspis*. They pay Toll there. Many times afterward we passed by these gates, and neuer came that way, but we found Mules and Oxen dead. Besides this passage, there are fixe miles more of very bad way, all of Rocks, defending downe-ward. In the midst whereof is a Cause digged into the Rocks, out of the top whereof, water continually dropeth, which continuall dropping, maketh proportions in the stone of diuers formes.

At the end of these fixe miles, we found a great Riuer which is called *Anacheta*, wherein, as they say, is flore of great and goodly Fish. Afterward we trauelled full vp the hill for three miles space, vntill we came to a little gate, which when we had passed, we found another Riuer, where are certaine other gates, which are not so high, but where which passe these bottomes and deepe Vallies, come hither to their lodging, because they cannot passe in one day from the end to the other. Here the Frier which guided vs, vied such crueltie towards a *Xaun* or Capitaine, as a man would not haue vied to a *Moore*. This Capitaine sent not his men to carrie our tuffe so soone as he should, therefore he destroyed certaine fields of Beanes, and vtterly spoiled some of which Beanes they lue in these Vallies, because here groweth nothing but Millet and Beanes. And because we spake against his doing, he said; That this was the Law of the Countrey, and daily he caused many of them which carried our tuffe to be beaten, and sometimes he tooke away their Mules, Oxen, and pieces of Cloath, saying, That whosoever durst badly, was to be wiled.

The fourth of October, we trauelled still by these bad waies, and came to a Riuer, by which we lodged, which is very great and faire, and is called *Gemma*, and aboueth with Fift, as the Countrey people say: and these Riuer's ioyned together, and fall into *Nilus*. Wee descended downe this Mountaine for fixe miles space, at the end whereof we found other gates, where we also payed for our passage. From these gates we came to our lodging in a Champaigne field, where we found no Vallies nor any thing else, but all was plaine & euen ground. The distance between the gates afore said, is about fiftene miles, and here is the diuision of the Kingdomes of *Amara* and *Xoa*. And these gates are called *Baba Bassa*, which signifieth, *The new Land*. In these Vallies and rough grounds, are infinite numbers of all sorts of Fowles.

66. The fifth of October, we trauelled through Champaignes, not farre distant from the said Rocks and deepe Vallies, and we lodged in the mid-way towards the said Champaignes, whereof I will speake that which I saw *Prete Ianni* doe three times. The first was, when he came to performe a yearely solemnitie for a Primate of that Monastery. The first was, when whole name was *Gianer*, and was taken for a Saint. His title was *Icher*, and he is the chiefest Primate of all *Ethiopia*, suing the Patriarke *Amna Marke*. The second time, he came to the election of another *Icher*, whole name was *Iacob*, a man of wonderful holy life, which sometimes

the Riuer of Anacheta. Other Gates. A begger on horse-backe. The Riuer of Gemma. Baba Bassa. Bith mont. Icher, the chiefest Primate of all Ethiopia, and next to the Patriarke.

times had beene a *Moor*. This *Ichee* was our great friend, and he told vs, that he was admonished in a night by a Vision, that he was not in the right way, and that hee should repaire vnto the Patriarke *Abuna Marke*, who receiued him graciously, and made him a Christian, and instructed him in all points of our Faith, as if he had bene his Sonne. *Ichee*, in the tongue of *Tigris*, signifieth an Abbot, which is vied in the Kingdome of *Barnagasso*, and *Tyremadon*. In this Champane through which we trauielled, were certaine small houles, made almost vnder-ground, and so were the yards likewise round about them, where they keep their Cattell, & they said they builded their houles so low, because of the huge Winds, which are life in those parts. Here we saw the people badly apparessed, but such store of Oxen, Mules, and Mares, as is incredible.

Huge winds.

Tabagen.

Their Physick, nothing, or bleeding, or feazing.

Prete Ianni Campe, Adage.

White round Tent. Theeues allowed. White men, called *Franks*, as all Europeans are in the East. The cause the expedition of these Nations (the most of which were *Franks*) to the holy land.


67. The Wednesday following, we found a better Country, sowed with Wheate and Barley, and in some of these fields, we saw some Corne ripe, some newly cut downe, and other which seemed newly to be sowne. This Country is called *Tabagen*, and is very well peopled, with many great Townes, and hath infinite herds of all kinds of Cattell, to wit, of Oxen, Horses, Mules, and Sheepe. In these Countries many are sicke of Agues, vnto whom, as we perceived, they ministred no remedy, expecting onely the helpe of Nature, and if any man hath paine in his head, they let him blood in the head; and if he be sicke in his breast, sides, or shoulders, they feare him with a red-hot Iron, as we vied to feare our Cattell.

On Wednesday, to our great comfort, we began to behold a faire off, the Campe and Paillions of *Prete Ianni*, which seemed to be infinite, and to coouer all the field, and leete we layd up. On Thursday, we made no great journey. From Friday at noone, we rested all Saturday and Sunday in a little Towne, where there was a new Church, which was not yet painted, (for they paint all their Churches) neither was it very curiously wrought, which was called *Asurica*, that is to say, The Church of the Apostles, and they said it belonged to the King, vnto whose Tent was some three miles distance; and from this place vnto the Church where *Abuna Marke* was lodged, is a mile and a halfe, which *Abuna Marke* is his great Patriarke.

68. There came vnto vs a great Lord, who by his office was called *Adragas*, that is to say, Great Master of the Household, who told vs, that the *Prete Ianni* vnderstanding of our coming, had sent him to guard vs, and prouide vs of all things that wee stood in need of, and freight-way willed vs to take Horse and goe with him, and suppling her would haue led vs to the Court, we prepared our horses. He caused vs to goe backe againe, not the faine way which we came, but made vs compasse certaine small hills, and turned vs backe againe about three miles, willing us not to take it in ill part, because *Prete Ianni* came that way whether we went, as indeed hee did: we saw also fixe or seven men, mounted vpon very goodly Horses, ride skirmishing and playing before vs, hauing their faces wholly couered, so that one could not bee discerned from the other, and many followed after them vpon Mules, and wee iudged that this *Caualeada* was made of purpose for our sakes, because the *Prete* was desirous to see vs; and they led vs on the backe-side of certaine small hills, where this Gentleman was lodged in his Tent, and caused vs also to be placed hard by him, in another goodly Tent, and saw vs plentifully provided of all things, which we stood in need of. We were not farre distant from the place, where *Prete Ianni* himselfe was lodged, the Friar also came and lodged neere vs. On Wednesday in the morning, they brought vs another goodly great Tent, which was white and round, saying, That *Prete Ianni* sent vs the same, and that no man might haue the like Tent, faine the *Prete* and the Churches, and that himselfe lodged in the faine which hee trauielled; and so we stayed vntill Friday, without vnderstanding what we should doe, but were alwaies well provided of viuals. The Gentleman which giured vs, and the Friar likewise admonished vs to haue a good eye vnto our horse, because in that Country there were many Theeues; and the *Franks*, that is, The White men, which were in the Court, gave vs the like warning, and told vs that there were Capitaines, and others like Toll-masters ouer the said Theeues, which payed a Tribute to *Prete Ianni*, of such goods as were stolne.

X I.

How the Embassadors and we were called for by the Commandemens of PRETE IANNI, and of the order which we found, and of the State and Maiesie of PRETE IANNI. His conference, allowance, remove, The Embassadors Audience.

69.  On Friday, the twentieth of October, about three of the clocke, the Friar came 60 vnto vs, and told vs in great haite, that the *Prete Ianni* had called for vs. The Embassador commanded all the goods to be laden, which the Capitaine General had sent, and charged vs to put our selves in order, which we did in very good sort by the helpe of God, and many people as well on foote as on horse-backe, came to wait

The Portugall sentour.

waite vpon vs, with whom we came in good order vnto a Gate, from whence we beheld on all sides, an infinite number of Paillions and Tents, like vnto a Citie, and those which belonged to *Prete Ianni*, were set vp in a wide field, all White, (as I haue said, it is their generall vied) and before the same was a very faire Red Tent, which they say, is neuer set vp, but on daies of great Feasts, or of some great audience. Before the said Red Tent, were two ranks of Arches erected, couered with White and Red Cloath of Silke, to wit; one arch couered with Red, and another with Silke, and they were not couered, but had the Cloath of Silke round about them, as it were a piece of Wood, which supporteth a Croffe, hauing a Steele wrapped about it and so these Arches stood on one front, and were about twentie; their bignesse and breadth was like vnto the arch of a little Cloyster, and one ranke was distant from another, about a furlong.

The Pretes moueable citie of white Tents. The Red Feastfull Tent.

Here were an infinite number of people placed together, which to my iudgement seemed to be about foure thousand persons, and all of them stood in good order on either sides without stirring, and the people which were beft apparessed, were next vnto the arches, among whom were certaine Canons and Church-men very honourable, with great hoods on their heads, not like vnto Miters, but with certaine sharpe points on the top, painted with Colours, and were of Cloath of Silke, and Crimzon, and other people in very rich array, before whom stood foure Horses, to wit, two on the one side, and two on the other, which were falled, and richly couered with Embroidered Cloath downe to the ground; the Armour which they were vnder the same, was not to be seen: These Horses had high Crowns vpon their heads, which mounted about their eares, and went downe to the Bits of their Bridle, with great Plumes of Feathers of sundry Colours, and vnder the said Horses stood many other good Horses, falled and couered with Silke and Velvet, and the head of each one was equal, and as it were in order with the people: next vnto these Horses, behind them (because the throng of people was so great) stood many honourable persons, which were apparessed onely from the girdle downe-ward, with very fine and White Cotton cloath. The rest of the people which were badly apparessed, stood between them and the rest.

Foure thousand persons.

Canons and Church-men.

The great pompe and magnificence of Prete Ianni.

It is a Custome, that before the King and great men of Commandement, there alwaies goe men which carrie Whips, that is, a little staffe with a large Thong of Leather, and when they lash in the *Ayre*, they make a great noyse, to make the people giue backe. About one hundred of these Fellows came to meet vs, all apparessed in certaine small lackers of Silke, which made such a noyse with lashing, that one man could not heare another. The men on Horse-backe, and vpon Mules which were with vs, lighted a faine off, and were led on Horse-backe yet a great way farther, and lighted within a Croffe-bow thof of the great Tent, and here they which conducted vs, beganne to doe their accustomed reuerence, and we likewise, because wee were so instructed, which is, to stoop downe with the right hand vnto the ground.

Our hundred pompe and magnificence.

Reuerence, how done.

Likewise, in this place, within a Croffe-bow thofe, there met vs at least fixtie men, which were, as it were, Porters with Maces, and they made halie running, for so they are wont to runne with all Maiesies which the *Prete* sendeth. They were apparessed in white lackers, of good Cloath of Silke, and vpon their shoulders they wore certaine skinnies, of Roane or Tawny colour, very haire, which they said, were Lyons skinnies, and reached downe to the ground; And vpon those skinnies they had certaine Chaines of Gold, rarely wrought, with Jewels set in them, and likewise other Jewels about their neckes. They wore certaine Silke Girdles of diuers Colours, in breadth and making, like to the Girds of Horses, sauing that they were long with Flakes and Tassels downe to the ground, and they went halfe on the one side, and halfe on the other, and waited vpon vs to the first ranke of the arches, where we stayed.

Meeting.

But before we came to the said Arches, there stood foure great Lyons, tyed with their Chaines in the way which we were to passe, and hauing passed them in the midst of the fields: vnder the shadow of the said Arches, stood foure men of Honour, among which, was one of the two greatest Lords which are in the Court of *Prete Ianni*, which is called *Resudete*, that is to say, The Grand Capitaine, and there are two of them, whereof one waiteth on his right hand, and the other on his left. He which waited on his right hand, was (as they said) in warre against the *Moor*; and hee that waited on his left hand, was the same which stood there; the other three were great Perionages. When we came vnto them, we stood a great while without speaking any word, neither we to them, nor they to vs. In the meane while there came an old Priest, which was (as they say) the Kinman and Confessor of *Prete Ianni*, wearing a white Bonet, like vnto a *Bernusse*, and a great hood of Silke.

Foure Lyons.

Foure Lords.

The Resudete.

This man by his Office, is called *Cubenta*, and is the second person in these Kingdomes; and he came out of the *Prete* his Tent, from whence we were distant two stones chait. Three of

We sent him a Wooden Croffe of mine, with a painted Crosse, which by the way I carried in my hand, according to the custome of the Countrey. Immediately he sent it backe vnto vs, saying; That he tooke great pleasure in beholding of it, because he perceived that wee were good Christians.

The Ambassadour sent word vnto the *Prete* by the said Page, that he had yet a little Pepper, to defray his owne and his companies charges, which he desired to bestow vpon his Highnesse, and also foure Chelits to keepe apparell in, and that when it pleased him he might fend for them. The Page departing with this message, returned suddenly, saying; That the King desired no Pepper nor Chelits, and that the Cloathes which he had giuen him, were bestowed vpon Churches, and that the Pepper was giuen to the poore. For so it had bene told him, that the Grand old Captaine of India had done, in giuing all the cloathes sent him by the King of Portugal, vnto Churches. The Ambassadour answered, That whosoever had told him any such thing, had not told the truth, because it was all laid vp together, and kept in lastetie. This answer being sent, there came another message, saying; That *Prete Lami* commanded, that the Ambassadour without all delay, with his whole Company should come vnto him, and it was three hours at least within night. Forthwith we all beganne to put on our best Apparell, to goe whither we were sent for. When we were ready, another came which brought vs word, that we must not go; and thus we stayed at home in our damps.

Going to the court by night

74. On Wednesday the first of Nouember, two houres within night, *Prete Lami* sent for vs by a Page, and hauing put our felues in order, we went our way, and coming to the gate or entry of the first circuit or hedge, we found Porters, which, cauled vs to waite a good houre, in the cold and dry winde. From the place whither we were flook, we saw many lighted Torches, hanging before the other part of the circuit of the hedge, and men held them in their hands. While we were stayed thus in this entry (for they would not suffer vs to passe) our men shot off two Harquebuses, and suddenly there came a word from the King demanding, why we had not brought many Harquebuses from the Sea. The Ambassadour answered, that we came not as Warriors, and that therefore were brought not the said Armour with vs; but that we brought onely these three or foure Harquebuses, to thew pleasure and pastime. While we waited heere, five principall men came vnto vs, among whom was one called *Adragas*, to whom we were appointed at our first coming to the Court. As soone as they were come with the word of the *Prete*, forthwith they did their wonted reverence, and we in like manner, they began to set forward, and hauing gone five or six paces, but we and they stood still. They went on the side of vs, as if they had led vs by the hand, & on the one side of them, went two men with two Torches lighted in their hands, & two before them on the other side, and as they guided vs, each of them in his course began to cry with an high voyce, *Harcba, Hiale, Hachba, Achem*, which signifieth; *How much you haue commanded me, Sir! here I bring vnto you.* And when one had made an end, another beganne, and so they followed one after another, and vied this speech to long, vntill we heard a voice from within, uttered by diuers, which was, *Cafaciele*, that is to say, *Come ye in?*

The Rites of admittig to preference, Strange Ceremonies of State. Ten pauses.

The preference.

We went a little farther, and they began againe to flay, and vntered the foresaid words againe, vntill they heard an answer from within, as at the first. They made aboute ten of these pauses, from the first entrance vnto the second, and every time when they said within *Cafaciele*, because it is the word of the King, they which were our guides, and we with them, bowed downe our heads and our hands to the ground. And hauing passed the second entry, they beganne to make another song, which was this, *Caphan, Hiam, Coyaba, Afrangues, Achem*, which signifieth; *The Franks which you commanded me to bring, I bring them, my Lord.* And these he vttered as often as the other words before, and attended an answer from within the house, which was like vnto the former, and so from pause to pause, we came vnto a Bed or Table, before which stood many burning Torches, which we saw in the first entry, and told them they held them, had before them certaine long Candles in their hands, which went ouer their head breath high, and the said Torches stood all equall.

This Bed was placed within the entrance of a great house of earth, whereof we spake before, which is built vpon very great Pillers of Cipresse: the roofe standing vpon these Pillers, was Painted with certaine goodly colours, and it was Wainscoted directly downe from the top to the bottom. The covering of the roofe, was of the Graffe of the Countrey, which lasteth (as they say) the life of a man. In the entry of the house, that is to say, at the upper part thereof, were five Curtaines prepared, which hung before the said bed, and the middlemost of them was embroidered with Gold, and the others were of fine Silke. Before these Curtaines, on the floor was laid a great and rich Carpet, and neere vnto it, two great cloths of thaggy Cotton, like Carpets which they call *Bajates*: all the rest was covered with painted Mats, so that no part of the bare floor could be seene. And likewise from the one end vnto the other, the whole roome was full of lighted Torches, like those which we had seene while we were without.

While

While we thus stood still from behind the Curtaines, there came a word from *Prete Lami*, saying, abruptly, that he sent not Matthew vnto Portugal, though it were granted that he went thither with his Licence, seeing the King of Portugal, had sent him many things, what was become of them, and wherefore were they not brought as the King had sent them? And that those things which the Grand Captaine had sent him from India, were already deliuered? The Ambassadour answered, that if it pleased his Highnesse to vouchsafe to heare him, he would satisfie him in all points; and suddenly he began to say, those things which the Grand Captaine sent him were already presented, and euer and aboue, that he had giuen him part of that Pepper which he brought with him for his expences. Touching the goods sent vnto him by the King of Portugal, the cause why they were not brought vnto him

10. *Matthew* was, because the Ambassadour brought them, named Edward Galuan, deceased in Camatan, and besides that certain Portugall deceased in the Ile of Delaca, among whom were the Father and Interpreter, that should haue deliuered the same, and finally, the Grand Captaine, being not able to recover the Haues of Macna, through contrary winds, returned into India, and from thence departed home vnto Portugal, to the Captaine which succeeded in his place. The King of Portugal not knowing of the death of the said Edward, but thinking he had bene come to the Court of your Highnesse, gaue no further Commission, but only to come into the Red Sea to destroy the Moores, and to haue after his Ambassadour, which Grand Captaine, doubting that he should be able to recover no Haues, as at other times they could not, would not bring the goods which the King of Portugal had sent him which are preferred in India, layed vp together, and that he desired onely to conduitt Matthew thither with him, that if it were his chance to recover any Haues on the Coast of the Abissini, he might there put him on board, and afterwards send him these goods. And because it pleased God, that they arrived at the foresaid Haues of Macna, which it is his Treasures, although it be in the hands of the Moores, the Grand Captaine determined to send vnto him himselfe, Don Rodrigo with these goods and Peeces wherewith he had preferred him, and that he should come in company with Matthew, vntill to see him, and to learn the way against another time, when it should please him to send the Ambassadour of the King of Portugal, and that Matthew was departed out of this life at the Monasterie of the Vision. At the end of this Answer, returned another Message, saying, If three were slain in Delaca, how escaped Matthew? Hereunto it was answered, that Matthew escaped because hee would not stee one of the ship, And the Ambassadour besought him very humbly, to vouchsafe to gae him audience, because he should vnderstand the truth, and that likewise, hee would deliuer him in writing that which the Grand Captaine had sent him by word of mouth, besides the Letters, and that by this meanes he should vnderstand the whole matter. The next day he sent vs great store of Bread, Wine and Fleish, and two men which said, that they had charge to gae vs euery day our dyet and other necessaries.

75. On Saturday the third of Nouember, the *Prete Lami* sent for vs, and we went at twentie foure of the clocke, and coming to the first gate or entrance, while we stayed a while, there came a message, that we should shoo off our Peeces, but without Bullets for hurting no bodie, and within awhile after, they let vs come in, and we vied me like repiste that we did before, place of the Bed very richly trimmed, and decked as before, and all behind and before, was couered in a ranke with their naked Swords and Daggers in their hands, and stood on both sides all bin to fight one with another. There were two hundred Torches lighted on both sides standing in a ranke, as they did the other day, and when we were come in, they began to aske vs questions, and lend vs Answers by the *Cafaciele*, and by a Page called *Adragas*, which is Captaine of all the Pages, with these his Messages he carried his naked Sword in his hand, and the first which he brought was this, *How many we were, and how many Harquebuses we had brought?* and straightway there came another demanding, *Who had taught the Moores to make Hand-games, and great moit afraid of the Moores, or the Portugals with them, or the Portugals as them, and who were most afraid of the Moores, or the Portugals?*

Each of these Questions came at severall times, and we made a severall Answer vnto each of them. And touching the feare of the great Ordnance, we said, that the Portugals were so well armed in the Faith of Iesus Christ, that they were not afraid of the Moores, and had they feared them, they would not haue come so farre off, without any necessitie to seeke them. Touching the making of Calicuts, and great Ordnance, they said, that the Moores were men, and that they had wit and vnderstanding as well as any of vs.

He sent to enquire whether the Turkes had good Artillery? The Ambassadour answered, that their great Ordnance was as good as ours, but that we were not one whit afraid of them, because we fought for the faith of Iesus Christ, and they against the same. Then he demanded who had taught the Turkes to make great Ordnance? We answered him as before, to wit, that the Turkes sent to know, whether there were any in our company that could play as Rapier and Dagger, for that he would gladly see them play. The Ambassadour appointed George de Bren and another tall fellow

Julian and Ba. homet and o. ther clockes, begin at euening, the reckoning of 24. houres, as we of 12. at mid-day and mid-night.

Dietes Questions and Answers.

Rapier and Dagger.

This thing is
now too true
to come to pass.

dily, and when he had read them, he said: *As these be the Letters of the Grand Captaine, so would to God they had bene the Letters of the King of Portugall his Father; howbeit, that these Letters were most welcome unto him, and that he gave God most hearty thanks, for having granted this great gift unto him, to behold that which his Ancestors had never seen, neither did he thinke he should have seen himselfe, and that his desires should be fully accomplished, if the King of Portugall would build Fortresses upon the Ile of Mascut, and in the Towne of Suacien; because he desired greatly, that the Turkes our enemies would forsake them, which if it came to passe, they would greatly disturbe both him, and to Portugall; and for this purpose he would give vs all things necessarie, as well people to worke, as Gold and Vitnalls: and for this purpose he would stand in need of: And that in his opinion, besides the building of the said Forts, it was needfull to take the Cite of Zeila, and to build a Fort in the same, because it is a place which aboundeth with all kind of Vitnalls: and having taken this Cite, they might make sure worke, that no Vitnalls should passe to the Cities of Aden, Zedema, Mecca, and into all Arabia; and unto Toro and Suex: which Townes being deprived of these Vitnalls, should be in a manner undone, seeing they cannot have Vitnalls but only from these parts: that he would binde himselfe to finde all kind of Vitnalls, Gold and People, to defray all this charge, and for our Fleete: And on condition, that some meanes might be found to open a way, whereby he might issue himselfe with Christian Princes, he would be nothing that he had in the world. And in this discourse of taking these Townes, and making of these Forts, we spent a great time with exceeding great delight of the Prete.*

83. The next day, being the twentieth of November, I was called for by the Prete, and among others, he moved these questions: that I should declare unto him the lives of Saint Jerome, and Saint Dominick, and Saint Francis, and of what Countrey they were, and wherefore in the Letters of the Grand Captaine mention was made, that the King of Portugall had builded Churches unto these Saints, in the Townes which he had taken in the Kingdomes of Congo, Benin, and of the Indies. I answered, that Saint Jerome was borne in Sclauonia, and Saint Dominick in Spaine, and gave him large information of their orders, referring my selfe to the Booke which I had of their lives. Suddenly there came an answer, that I should tell him the lives of these Saints, seeing that I said that I had them. After this, they came with another question, whether we did all things that the Pope commanded vs to. I said, yea: for so we were bound by the Aule of our holy Faith, which consisted One only and Catholike Church. Hereupon they answered me, that if the Pope would command them any thing, which the Apostles had not written, they would not doe it: and likewise if their Abuna or Patriarch would command them any such thing, they would burne such a Commandement. After this, came another question, why there are not so many bodies of Saints in Ethiopia, as there be in Italy, Germany, and France? I answered him, That in those Provinces many Emperours had reigned, whose Ministers being Pagans, were very cruell, and that they which were converted to the Faith of Christ, were so constant in the same, that they chose rather to dye for it, then to worship Idols, and that therefore there were so many Martyrs and Virgins. Touching this point an answer was returned, that I laid the truth, which he greatly delighted to heare so plainly delivered, and asked whether we knew, how long it was since Ethiopia received the Christian Faith? I sent him word, that I thought, that within a short time after the death of Christ, this land was converted by the Emperour of the East, whose name was, as I have before said, by the name of Saint Philip. An answer was sent me, that by this Emperour there was no more converted but by the name of Tigri, which is in Ethiopia, and that the rest was converted by force of Armes, as also he prooveth that in daily converting of divers Kingdomes by the said force of Armes, and that the first conversion of the Queene Candaces, was ten yeeres after the death of Christ, and that from that time unto this present, it had bene converted by Christians, &c.

84. The next day, the Prete sent for my Booke, which is called, *Flos Sanctorum*, saying: That I should shew them the lives of the said Saints: I sent him my Booke, which presently they lent me backe againe by two Friends, saying, That the Prete willed them to write the name of every Saint, in the Abyssin tongue, and to place the same upon every figure. The next day, the said Friends were with their Booke to translate these lives. I durst not go to speake with the Prete, vntill I carried with me the Booke of the Kalender, because they asked me the day of every Saint, and would needs have me tell it them immediately. On Saint Katherine day, being Sunday, the Prete lent certaine Canons and Priests, which (a Venetian Painter, called Nicholas Brancaloni, which had lived about forty yeeres in this Countrey, and understood the Abyssin tongue, was their Interpreter) and that every thing was excellently well handled, saying, That one alone said Masse, and that they gave not the Communion to all the fanders by.

Single Communion mul-
tied. They come againe
to the Prete's presence

This very day being Sunday, when we were gone to bed, the Prete lent for vs, and being come vnto the first Curtaines, he caused vs all to put on our best apparell, and to come into the presence of the Prete, who late vpon his Throne in the very same sort that he late before. And here he talked with vs of many matters, and among other things, that the *Fraunces* which were in his Court might depart this Realme, when it pleased them, and the Ambassadors also with his Company, and that one *Frank* should stay behind, called *Nicholas Musca*, by whom he would send his Letters, which were to be made in Gold, and that therefore he could not write to soone.

XIII.

§. XIII.

Of the Progress of PRETE IANNI. Their Wrestling, Baptisme, Masse passages, of the dangerous Straits coming to Saint GEORGES Church. Many other Questions. The PRETES preparations in his Travell.

85. He fixe and twentieth of the said moneth of November, the Prete thought in this order. He mounted on horse-backe with two Pages only, and passed before our Tent, skirmishing and mangling of his horse. And suddenly a brute went through the Camp, that the *Negus* was departed. And every man haulted to follow after as fast as they could. He caused fiftie Mules to be deckered vs, thirtie five to carrie our Meale and Wine, and fiftene to carrie our other Stuffs, with certaine slaues, and we were recommended to a certaine Lord, called *Aiaz Raphael*. *Aiaz* is the title of his Lordship, and *Raphael* his name, who gaue vs every day an Oxe. We departed, and on the Wednesday came vnto the Court, and lodged in a great open field vpon a Ruins side: Eight-hundred, there came a very honorable Friar to visit vs, which is the chiefe of the Kings Secretaries, and a great Duine, and also the *Nobles* of the Friars of *Chaxema*, and said, that Hee came to visit vs on the behalfe of his Lord.

86. The second of December, *Lazarus de Andrade*, our Portugall Painter, being neere the Kings Tent, was asked whether he would wrestle; and hee wrastled, misfouling no danger at all: and in the fifth boote his legge was broken, he brake another Portugall arme. This Wrestler of the Prete, was called *Gabrielinus*, which signifies, *The Servant of Mary*, and was a Moore, and is broad-shouldered, and a strong fellow, and worketh cunning with his hand in Silke and Gold. This day came newes from his *Grand Betade*, which was in Warre against a King of the Moors, that he had vanquished him and sent much Gold and slaues, and the heads of certaine great men which he had slain.

At this time one Master *Peter Cordero* a Genouer, had a Sonne borne of his Wife, which was a *Negro*, who requested me to baptize him within eight dayes, because they baptize not their male children before the end of forty dayes. I baptizd this child the tenth of December, and their repayed great store of people, and took of the most honourable and principall of the Court.

87. Departing from this Countrey, we took our journey by that way, by which we came vnto the Court. And so great was the throng of people which travelled on all sides, that for ten or twelke miles space, the people were so neere one another, that it seemed to be the Protection on *Carpus Christi* day; and scarcely the tenth part are well appareled. The rest are all clad in skinnies and other base apparell, and carrie all their riches with them, which are onely certaine pots to make Wine in, and Dishes to drinke in. And if they make no long journey, these base people, carrie their poore Cottages all whole and couered as they are, and if they goe any long journey: they carrie nought but the ruffs only, which are certaine small Poles; and the rich men cause their Tent to be covered with them, which are very good and of great price. I speake now of the great Gentlemen and Lords; for with every one of them is mounted as it were, a Citie or a good Towne, as namely, their Tents carryed partly vpon slaues backs, and partly vpon Mules. We Portugalls, and the *Franker* have oftentimes considered the number of these Mules, and taken them to be about fiftie thousand. The Horses are but few, for albeit there are very fine ones, yet because they know not how to loose them, they quickly marre their feet: and if the Prete trauell any long journey, all the Townes are full of furbated Horses, which are faine to follow softly after. The Mules of carriage are innumerable, and they ride as well on Males as Female Mules. There are great flocks of Hacknies which carrie burthens, and yet their feet are not furbated as the Horses be. There are many He-alfes more fruitefull then Hacknies. They make many Oxen also to carrie burthens, and in the plaine and Champagne Countreys, the Camels carrie burthens.

88. The Prete seldom traueleth in the high way, neither doth any man know whether hee goeth but the Altar-stones, that is, their Churches, which are thirtene doo keep the high way, although the Prete goe out of the way, and all the people cometh after in the way, vntill they find a white Tent. Let vs, and strait way every man taketh vp his lodging in his place, and many times the Prete comes not to this Tent, but lyeth in Monasteries and other Religious Houses. In this Tent which is erected, they vse continually to sing and play vpon Instruments, as though the Prete were there in person, but vs not so cunningly as when he is there present. The Altar-stones are carryed with great reuerence, and alwayes by Priests that fly Masse, and there be foure of them which carrie the same on their shoulders vpon a square Table and foure Priests come behinde to change courses in carrying of the same. They are couered with rich Embroidered Clothes and cloth of Silke, and two Clerkes goe before with a Censer and a Croffe, and they

Baptizing of a
child.

Multitude of
people.

Very peere.
About 10000.
Made in the
state of *Ptra*
zanti.
Few good hor-
ses becau's
they cannot
shoee them.

Thirtene
moouable
Court Church-
es.

Altar-stones
carryed by
Priests.

ther goeth ringing with a small Bell, and every man and woman that heareth the same, goeth out of the way : and if hee bee on horse-backe hee strait-way lighteth, and giueth place, that the Church may passe. Likewise there alwayes goe with the Court foure Lions, each of them led with two Chaynes, one before and another behind, and every bodie maketh roome for them. We wayned on the Court till the twentieth of December, and came vnto those terrible Mountaines where the gates are, whereby we passed when we came first into the Countrey, and there they lodged vs.

The cause
why Prete Jan-
is thrust
humble to the
great, hee thirce
yeare.

After that the Tents of the *Prete* were erected, strait-way they beganne to make a very high scaffold neere one of his Tents, because the *Prete* would shew himselfe to his people on Christmas day, and on Easter day, and on Holy Good day in September. And the cause why he thus sheweth himselfe on Easter day, and on Holy Good day, whose name was *Alexander*, was kept three yeeres before his death by his Seruants, who gouerned the Countrey all the mean-while : for vntill that time, none of the people might see their King, neither was he sene of any, but a few of his Seruants. And at the request of the people, the Father of this *Damid* shewed himselfe these three dayes, and this King also doth the like: They also say, that when he goeth to warre, heal-ways goeth open, that all men may see him, and also when he traueileth.

89. On Christmas Euening at after-noon, the *Prete* called for me, and asked mee what Feast kept the day next following? I tence him word, we kept the Feast of the Nativitee of Christ. He asked me, what Solemnitie we vied? I answered, that we kept our vsall manner, and the solemnities of three Males. Hee said, that they did all things like vnto vs, save that they vied, not Malle, and willd me to say one of those three Males which I would my selfe. Six of vs went and we prolonged the Mattins with Lessons, Hymnes, Psalmes and Prophetes, and fear not all such things, as we could besting and thunder out: and the *Prete* neuer departed from the gate of his Tent, which was as I haue said, neere vnto our Church: and two Pages neere ceased to goe and come, and to inquire what it was the which we sung, specially when they perceived vs to change the tune of the Psalmes, Hymnes, and Responsores. When this was done, and one man confessed, it began to be broad day, and I sent them word, that I would say Malle, and strait way we began a Procession, with a Crosse carried vp before vs, and an Image of our Lady, and two Torch-bearers about the Crosse: and we beganne the Procession neere the Circle within our Tent. Suddenly the *Prete* sent vnto vs to make our Procession about his Tents, and sent vs four hundred great Candles of white Wax, to carry them lighted before vs, and would haue vs beginne our Procession with our *Portugals*, and the white people, and that his owne people should follow after. When the Procession was ended, which reached a great Circle, we began our *Aperges*, and I went to give Holy Water to *Prete Ianni*, which I might easily sing from our Church, because he was neere vnto vs. There were with him, as I was informed, the Queene his Wife, Queene *Helena* his Mother, and the *Cabato*, with other his familiar friends. In the Tent of our Church stood all the great Nobles and Lords of the Court, which could stand in the roome, and the rest stood without: and from our Altar vnto the *Prete* his Tent all the way was open, because he desired to see the whole Service of the Malle. 40

90. The Procession, Malle, and Communion being ended, the Ambassadors and all the rest of his company were permitted to goe home vnto their Dinner, and I only with mine Interpreter was stayed behind. Strait way that old Father, the Kings Schoole-master came vnto me and said, that the *Prete Ianni* greatly commended our Service, but desired to know what reason we had to suffer the Lay-people to enter into the Church, as well as the Clergie, and that hee was informed, that women also came into the Church. I answered him that the Church of God was not thus vt againt any Christian, and that if Christ stood alwayes with open arms to receive all that come vnto him into his glory in Paradise, why should not we receive them into the Church, which is the way to passe into Paradise: and as touching women, although in old time they entered not into *Santa Sanctorum*, yet the merits of our Lady were such and so great, that they were sufficient to defend, that the feminine sexe might enter into the House of God.

Merits of our
Lady for wo-
men.
Bookes of
Scripture.

They lent me word, that they had fourefoore and one Bookes of the old and new Testament, and would know whether we had any more or no? I tence them word, that we had about ten times fourefoore and one Bookes, which were drawne out of the afore-said Workers, with many and more perfect Expositions. They told me that they knew well, that we had more Bookes then they, and therefore he desired me to tell him the names of those which they had not. And so they held me with Questions and Answers vntill night, with Messengers that ceased not to troe vp and downe. I stood on my feet leaning vpon a staffe, and Questions came vnto me not only from the *Prete Ianni*, but also from his Wife and from his Mother Queene *Helena*: and I answered them as God assisted me. At length, I became so wearie and hungry, that I could not stand any longer vpon my legs, and they gaue me leave to depart. I was no sooner gone away, but a Page came running after me, and said, that the *Prete* requested mee very instantly to give him the Canopie that was over my head, praying me to pardon him, that he had stayed me so long

long without meat, and requested me so soone as I had dined, to returne vnto him, because he desired to know other things of me. After I was come to our Tents, and had scarce dined, there came Malle vnto me to pray mee to returne, and so I was constrained to goe thither, and brought them with me which had sung Malle, and there we sung a *Completus*, as well as we could. And the *Prete* with the Queene continually shewed exceeding great attentiveness.

The Service being ended, he commanded the Tent of the Church to be taken downe, because he meant to depart that night to passe those bad passages, which are on these mightie high Mountaines whereof we haue spoken before, and so hee did: for at mid-night we heard a great noise of Horses and Mules, and every body saying, *The Negus marcheeth*. And forthwith we put out tallowes in order, and followed him. And when we came to the first passage, we were constrained with Lances to make our way behind and before vs, for great was the turie and the throng, and the multitude of people which pressed vs behind. We traueled till wee ouer-tooke the Kings Tents, which were pitched in the midst of those great Trenches, which are betweene the Rivers before mentioned: heere wee rested vntill mid-night, and till the *Prete* beganne againe to march, and we with him: and before morning, we were gotten out of those ill passages. And we heard afterward, that the same night in those passages there perished very many men, women, Asses, Mules, and laden Oxen: and in this second passage, called *Agua-negro*, as wee haue said before, it was told mee that a great Lady being vpon a Mule, being led by two of her Seruants, all of them being tyed together, fell downe from that great height, and were torn in pieces before they came to the bottom: so terrible and fearefull are those Rocks and down-falls, that it seemes they goe downe to Hell, to him that beholdeth them. This was our iourney without keeping holy the *Oktave* of Christmas, which in that Countrey is not observed. I feared, haue said before, that the Court stayed in other places five or six dayes in remouing, but at these passages they stayed three weekes, and the stufte of the *Prete* was about a moneth in passing, although they passed every day.

Remoue at
mid-night.

Horrible
down fall.

Our iourney not
observed.

91. The eight and twentieth of December, 1520. we drew neere vnto a Church which wee saw before, as we went vnto this Countrey, but we were not in our appointed place. The next day very early, the *Prete* sent to call vs, and signified vnto vs, that wee should see the Church, which is great: and all painted round about, the walls and paintings are very conuenient, where are many goodly Histories well set forth, and made in due proportions by a *Donatino*, called *Nicholas Bramacole*, of whom we spake before, and here his name is set put downe in writing, although in this Countrey they call him *Marconino*. The walls which are without the body of the Church, and meet vnder the covered circuit, which is like a Clotifier, were all couered from top to the bottom with whole pieces of Embroidered Cloth, of Veluets, and other rich Cloth of Silke. When we came into the gate of the open circuit, and were entering into the covered circuit, they called vs to the Cloches to be lifted vp, which were hanged ouer the principall gate, which seemed to be couered ouer with plates, which at the first blishe were tooke to be of Gold, because they told vs so, but when we came neerer, we perceived, that they were 40 but plates of Siluer, but gilt ouer, and it was laid so cunning as well vpon the gates, as in the Windows, that it could not be mended.

Riches thereof

The *Cabato*, which is so great a Lord, was the man that went with vs and shewed vs every thing. And the *Prete* also was present, but enuironed with his Curtaines: yet when we passed by him he might see vs and we him. Whereupon when he saw vs, hee could not containe himselfe, but needs hee must lend to know of vs, what we thought of that Church and of those paintings. We answered him, that they seemed vnto vs to be things that belonged to a great Lord and King, which answers pleased him not a little. The roofe or couering of this Church is framed vpon thirte six Pillars of wood, which are very thicke, and as high as the Malts of Gallies, and couered all ouer with Waincot, which are painted, like as all the walls round about.

After diuers fashions, hoping that I should haue bene dispatched, we were fetched out of the Church foure great and rich Canopies, which so soone as I saw them, I greatly wondered at although before I had sene many great and rich ones in *India*, which doe shadow those Kings, but none of that greatnesse and richnesse, whereat they reioiced that brought them, and ranne to tell it vnto the *Prete*, who suddenly sent for me vnto him, and standing in the gate of his Paulion vich the *Fraser*, which remained in the Court, he willed them againe to be shewed vnto one in his presence, commanding me to view them well, and to tell him what I thought of them. I answered him, that they were exceeding faire, and that I neuer had sene in *India*, where many of the Kings vse them, neither fairer, nor richer. Then he commanded, that they should be set vp on the ground againe till the Sunne, so that they made a shadow like vnto a Tent, and willed them to tell me, that when he traueled, and would rest himselfe and his wife together, he rested himselfe vnder the shadow of one of those Canopies, and tooke his repast, and slept vnder the same. These Canopies might well be of the bignesse of a great Cart-wheel, so that ten men might well stand vnder the shadow of one of them, & were couered all ouer with Silke. After these Questions and Answers, hee sent to know what hee desired most to drinke, whether

Four rich Canopies of furs.

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Wine

Diners Wines.
The manner of
the Pretes
riding in pro-
gress.

Wine of Grapes or of Honey, or of *Zanna*, which is made of Barley: His travelling was after this manner: he rode vncouered aloft, with a Crowne vpon his head, compassed with redde Curtaines, very long and highely behind him and on both sides, and he was in the midst. They which carryed the said Curtains, were on the outside of the same, & bare the same aloft vpon final Spears. Within the said Curtaines goe six Pages, which they call *Lagmenen*, which signifie, *Pages of the head*, because the Mule which the *Prete* rideth on, hath a very faire ornament about his bridle, which hath in the cheekes of the bridle, two Cordons of Silke with goodly Talles, and one of these Cordons, one Page holdeth on one side, and another on the other side, which lead the Mule, as it were by the head: they follow two other Pages likewise, one on the one side and another on the other side, which lay their hands on the necke of the Mule, and two follow after another on the same manner with their hands vpon the buttocks, almost vpon the Crouper. Without the Curtaines and before the *Prete* March twentie of the principall Pages in very good array, and before the said Pages goe six Horfes, very faire and richly furnished, each of them being led by four men, very well apparelled, two by the head, & two behind, with their hands vpon the Crouper, in such sort as the *Prete* his Mule was led. And before these Horfes goe six Mules, falled and very well furnished, and every one of them likewise haue men to lead them as the Horfes were led. And before the said Mules, goe twentie principall Gentlemen riding vpon other Mules, with their fine Serges about their bodies. And then was *Portugal* went before the said Gentlemen, for this place was appointed vnto vs. Neither may any Footmen or Horfemen, either on horse-backe or vpon Mules approach neere him by a great distance, for there be Curriers which alwayes runne before vpon horse-backe, and if their Horfes be tyred, they light and take others, which cause the people to stand out of the way, so that there is no bodie to be seene in the way. The *Benedictes* march with their Guard a great distance out of the way, and one goeth on the one side, and another on the other, at the least a Calceur-shot distance off: and if the way be Champagne, sometimes they goe mule and an halfe off, according to the qualitie of the Countrey. And if the way be rockie and strait, and fo continue any long space, and that it be necessary that every man multiplie that way, the said *Benedictes* diuide themselves a mule and an halfe asunder, and one goeth before, to wit, hee which is on the right hand, and hee on the left hand cometh behind, with each of which Officers may be about fixe thousand persons, and as I said before, with their men alwayes goe four Lions chained with great Chaines, both before and behind. They march also which carrie the Churches and the Altar-Rones, wherunto they doe great honour and reverence. Another thing the *Prete* carryeth with him, whithersoever he goe, for hee neuer stirreth without it, which are one hundred Jarres of Wine of Honey, and as many of Wine of Raisins, every one of which Jarres may containe fixe or seuen draughts of Wine, and they are as blacke as let, and are very smooth and finely made with a cover of Earth, and then stopp'd vp, and no man dare bee so hardie as to come neere or to take any of them without the *Prete* his licence. They carrie likewise one hundred Paniers painted over and clofed, full of Wheaten bread, and these came after the *Prete*, not farre distant from him, and they carry them in a ranke, and they came one after another, that is to say, first a Jarre, and then a Panier, and behind them came five men which are as it were Stewards of the house. And when they are come to the *Prete* his Paulion, they vnload all these things, and carry them in, and afterward he lendeth some part thereof to whom he pleaseth.

φ. XIII.

How the *Prete* came to the Church of Machan Celacem, and of the Procession wherewith they received him 3 Diners Messages: Their twelfth Baptisme of the *Avana* Circumcision, Orders, Consecration of the Church and Translation of *Nary*. Diners Questions and Discourses.

Machan Celacem.

93: The first of January, 1521. we came vnto a great Church, which when we came that way first, and passed neere the same, they would not suffer vs to see. The Church is called *Machan Celacem*, which signifie, *The Temple*. Three miles before we came at the Church, the *Prete* commanded eight Horfes well furnished to be gien vnto vs, wherewith we should ride before him skirringhim, managing and turning our Horfes far better then they could, whereas he took great delight. When we were come within a mile of the Church, there came forth an infinite multitude of people to receive vs, and there were so many Croffes, Priests and Friars of diuers Monasteries and Churches, that they could not be numbered, and our indulgent they were aboute thirte thousand. And we thought that the Friars came from farre Countreies, because in this Kingdome of *Amera*, there were no Monasteries, because all the great Churches are the burials of their Kings. There were about two

two hundred with Mitters, which are made like unto great and high hoods of Silke. And likewise in those Canopies of those great ones, which might well be told, because they carried them about the people: but they were not so faire and rich, as those of the Church of *Saint George*. All these Canopies belonged vnto Churches, where Kings were buried, because at their death they laue the same into them. This great multitude of people assembled, belonged partly to the Churches and Monasteries, and part of them were of the Countrey, which came to see the *Prete*, who rid all open, whom they neuer lawe ride so before.

The *Prete* having lighted at the Church, and haue made his Prayers, returned to his Paulion, and straight way lent for me, and willed that the Amballador and his Company should goe to their lodging. Here he demanded of me, *What I thought of this great meeting and entertainment, which was gien vnto him by this great multitude, and whether the King of Portugal had any such great entertainment, and of so great number of people?* And that this people were faire more then they seemed to be, because the most part of them were wisest of men, and therefore appeared not to the beholders: so many as he, and that our people in France are well apparelled, and in order, and seeme to be many more then they be: and that I should goe with the Amballador, whom I met upon the way. Again, hee lent me word, that this Church was newly built, and that there was neuer any *Altare* laid in it, and that it was the *Custome*, that as many as entered therein, should gine some offering, and that the Amballador should gine his Weapons, and I should gine my Cap which I wore, and likewise each man should gine something.

94: The day following, the *Prete* lent vs word, that we should come and see the foresaid Church, whither he was gone before. This Church is very great and high, and the Walls are of white stone, wrought with iron Chizels, with very goodly worke, vpon which they lay no Trunfames, because they would not leave them, for the stones are not ioyned one with another, nor leamed together, but only laid one vpon another, without any Ligaments or firmenelle: and they seeme very true, to a man that knoweth not how they are framed within. The chiefe gate is made all of plates, as the gate of the Church of *Saint George*, and betweene these plates are counterfeited stones, and Jewels set with very good Pearles, all very well set in. About the wall of the principall gate, are two Pictures of our Lady: very reuerently, and well made, with two Angels, all drawne with Penill. They say, that a certaine Frier drew them very iudly, and I my self was acquainted with that Frier. In this Church are three Iles built vpon fixe Columns, and the said Columns are built of pieces of Free-stone, laid one vpon another, and very well wrought: and the circuit without, and couered like a Cloyster, is on the said Columns, is Timber laid very flat, which maketh a very thicke Roofe: and doubtlesse, it is a wonderful thing to thinke, how these people which are without any great wit, were able to leup these Pillers of Wood which are so high. About the Church are sixteen Curtaines hanging, running which way fo euer you will, and they are as deepe as the whole piece is, which are Embroidered Cloathes, very rich and flatly, and euerly Curtaine is of seuentee pieces tanned together.

95: The fourth of January, the *Prete* lent vs word, that we should remoue our Tent, and our Church, and should come to be carried a mile and an halfe from thence, where they had made a Poodle like a Pond or Lake, full of Water, wherem they went to baptize themselves vpon twelfth day, because this is their custome to baptize them, lues every yeere, on the same day that Christ was baptized. And so the next day being the Vigil, we went and saw a great circuit enclosed with an hedge in a very large field, and they lent to know, whether we would be baptized or no: I lent them word, that the manner of our Church was to baptize vs once only in our Infancy.

All that night an exceeding great number of Priests, ceased not to sing, vntill the morning 96: ouer the said Lake, saying, that they blessed the said Lake. About midnight they beganne the baptisme, and they say (which I beleue also to be true) that the first which was baptized, was the *Prete*, and next vnto him the Patriarke, *Avana Marke*, and the Queene the *Prete* his Wife. And these three perions had clathes about their priuities, but all the rest were stark naked, as greatest heate, the *Prete* lent for me to come and see him, I went thither, and stayed there till three of the clock: to see how they were baptized, and they placed me at an end of the said Lake, ouer against the *Prete*, and they were baptized in this manner.

The Lake ha ha a great bottom, and it is plaine, and cut into the ground, very right downe and square, and boorded round about, and in the bottom with Plankes, and ouer those Plankes, it is couered with little Courten-clath, made like a Cerf-clath, and ouer those Plankes, of the battlemently a litch Gutter, by which they vle to Water Gardens withall, and ranne into the Lake through Pipes, at the mouth whereof hang a great Sacke, to straine the Water which ranne into the Lake. And at my coming thither, the Water ceased running, because it was already full of Holy Water, wherem they had cast Oyle. This Lake had on the one side six or sixteene steps, and ouer against them about fixe yards distant, was made a little

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encloure

A great Pool.

Three dippings.

The Miracles, His source.

Circumcision is used in the Country of Prete launi.

Miracles pretended.

Orders given to thousands at once.

A Sermon.

enclosure of wood, wherein stood the *Prete*, which had a Curtaine of blue Sindall before him, being halfe lit in twaine, and through this lit he might see those that were baptized; for his face was turned toward the Lake: in which stood that old Father, the Schoole-master of the *Prete*, with whom I had conference on Christmas-day at night. This old man was naked as hee came out of his Mothers wombe, and almost dead for cold, because that night was a great Frost, and hee stood in the water up to the shoulders, for of that depth the Lake was where they entered, which were to be baptized, downe by the said steps stark naked with their backs toward the *Prete*, and when they went out, they shewed their fore-parts as well women as men. These people came, neere to the said Schoole-master, and he laid his hand vpon their heads, and thrust them downe thrice vnder the water; saying, in his owne Language: *I baptize thee in the name of the Father, of the Sonne, and of the Holy Ghost*, croffing of them in stead of blessing. And if they were little children, they went not downe all the said steps, but the said Schoole-master came vnto them, and dipped them downe after the manner aforesaid. And as I haue said, I stood on the other side ouer against the *Prete*, so that when he saw their backs, I saw the fore-parts of those which were baptized.

This Poole or Lake was compassed and coneted with Tents of diuers colours, so well placed and ordered with fuch flore of boughes, of Orenge-trees, Limons, and Citrons, that it seemed to be an exceeding faire Garden. The great Tilt that hung ouer the said Lake was very long, and all full of red and blue croffes of Silke, which gaue a great grace therunto.

96. The next day after the baptisme, I went to visit the *Abuna*, whom till then I had neither spoken withall, nor seen, but only at the Baptisme, being almost dead for cold, where I could not speake vnto him. He tooke exceeding pleasure at my visiting of him, and would not let mee kill his hand, but rather would haue fallen downe vpon the ground to kisse my feet. And being let downe vpon a Couch, the beginning of his speech was, that he gaue most hearty thanks to God for our meeting together, and that hee conceived exceeding great pleasure when thanks to God were told him which I had so often spoken vnto *Prete launi*, and especially concerning that Baptisme, in that I had verred the truth so freely in his presence, wherein he would not beleue the *Abuna* himselfe, because he alone was of that opinion; and that if he had me companion or two to helpe to backe him in a calling of the truth, that hee would draw the *Prete* from many faults and errors, wherein hee and all his people were plunged. And while we were talking of this matter, there came in a white Priest, the Sonne of a *Gibere*, that is to say of a white man borne in this Country, and he asked me why we were not circumcised, seeing that Christ was circumcised: I answered him, that it was true, that Christ was circumcised, and that he would haue it so, because he would fulfill the Law which at that time was vied, because hee would not be accused before the time for breaking of the Law, but that shortly after, hee commanded that Circumcision should cease. This Priest forth-with replied, that he was the Sonne of a *Frank*, and that his Father would not suffer him to be circumcised, and that when hee came to the age of twentieth years after the death of his Father, on an Evening going to bed vncircumcised, the next morning hee found himselfe circumcised: and how might this come to passe, if God would not haue Circumcision? I answered him, that this was a notable deceiver; for that it was granted that God had not forbid Circumcision, yet hee was not so worldly a person, that God would shew this Miracle vpon him, that is to say, of an imperfect man to make him perfect: and that if it were as hee had said, that going to bed whole, hee was found the next morning circumcised, it might be the Deuill that had done the same to doe him dishonour. The *Abuna*, and as many as were in the house laughed exceedingly at this speech, and tooke great pleasure therat: and this Priest afterward became an especial friend to me and to all the *Portugals*, and came daily to heare my Masse.

After this the *Abuna* caused Wine and Fruits of the Country to bee brought in, and would needs make vs a little Banquet, and sent vnto our Tents good flore of Bread and Wine and one Ox. The eighth of January, the said *Abuna*, determined to giue Orders, and I went thither to see the manner which hee vied in giuing of the same; which was in this wise: A white Tent was erected in a great Champeigne feld, where were assembled between fivee and fixe thousand persons to receive Orders. Hither came the *Abuna*, riding vpon a Mule, and my selfe was in his company with an infinite number of others. And sitting on his Mules backe in the midst of that so great Assembly, hee made, as it were, a Sermon in the *Arabian* Tongue, and one of his Priests expounded it in the *Abessin* Language. I asked my Interpreter, what it was that the *Abuna* said: he told me that he said, that if any man there had two Wives or more, although any of them were dead, he should not become Priest, and if he did take Orders: hee did curse and excommunicate him with the curse of God.

This speech being ended, hee fate him downe in a Chaire before the said Tent, and three Priests fate downe before him vpon the ground, euery man with a Book, and certaine others which directed this businesse, caused all those which were to take Orders, to sit downe on the ground vpon their heedes, and all of them stood in three very long ranks or allies, and euery ranke had one of those Priests which held the Bookes and examined them shortly, so that I some read

could not pass two words: and after this man went another Priest, with a Baisorfull of a white tincture, and with a plate made like unto Scales dipped in the said tincture, and with the same they made a mark vpon the bare of their right arme, which being done, they wote from that place, and went and late downe in the midst of the felds vpon certaine Hillsides of Earth, where they that were examined must stand, and there were very few which went not ouer thither. This Examination being ended, the *Abuna* went into his Tent and fate in a Chaire, and this Tent had two gates, through which they caled all the Examinates to passe, one after another, and as they were presented before the *Abuna*, coming in at the one gate strait-ways, hee laid his hand vpon their heads, and said certaine words which I vnderstood not, and then passed out by the other gate: neither was there any one of them to whom this Ceremonie was not done.

Then hee tooke a Booke in his hand, and read a great while on the same, holding a little croffe of Iron in his hand, and made many signes of the Croffe shewingly vpon the whole Company. This ended, a Priest went out of the gate with a Booke and read, as it might bee, the Epistle of the Gospel, and strait-way the *Abuna* laid a Masse, which continued no longer time, then a man might thrise say ouer the *Psalms of Miserere mei Deus*: and strait-way hee minified the Communion to all those Priests which were Massing Priests, and were in number two thousand three hundred fiftie fixe, for they make these Priests of the Masse by themselves, and the Clerkes by themselves another day. And the *Abuna* told mee, that the Clerkes were ordained to the degree of Deacon, as Saint Stephen was. Yet I saw him make Clerkes and Priests altogether in one day, and that at oftentimes, because hee made them and giue them Orders, very often, and always in great numbers, because they come to him out of all the Kingdomes and Territories of the *Prete*, for there is no man that can giue Orders but hee. They are not regulated nor haue any Letters of Testimonie or Certificate of their Orders. And because I haue spoken of the number of two thousand three hundred fiftie fixe, I could not haue knowne the same, vntill I had bene told it by him, which had the charge to count them, and I thinke hee told me true.

97. The next day being the ninth of Ianuarie, the *Prete* sent for mee; When I was come vnto him hee said, that hee vnderstood that I had bene to see his Priests consecrated, and asked mee what I thought of them. I answered, that I had seen two things, which though they had bin told me and confirmed by Oath, yet I would neuer haue beleueed them, to wit, the multitude of the Clergie, the Croffes and Mithers which were at the receiving of his Highnesse, and the entertainment which hee made them. The second, was this so great and infinite number of Priests, which received Orders altogether, and that he thought that Ceremonie was very well performed; but that the dishonour of the Priests wherein they came to take Orders, displeased mee not a little. Strait-way I was answered, that I needed not to manuell at any of these things: for as touching their meeting of him, there were no Priests that came thither, but onely those which belonged to the Churches of his Grand-father and Predecessor, which were builded in those parts, and that they bare those Mithers, Canopies and Croffes which were left vnto them, and that the Priests which received Orders were but a few, in comparison of the number that they were wont to be, for alwayes they are wont to make five or fixe thousand, and that now they were so few, because they knew not of the coming of the *Abuna*, and that I should tell him what dishonour I had seen which was contrary to the Order of the Church: I answered, that it seemed to mee a very dishonour, and that I had seen which was contrary to the Order of the Church: I answered, that it seemed to mee the ministration of the Masse, and were to receive the bodie of Christ, should come themselves naked, and when they were to appeare before God did hide themselves: and that these being to receive the Sacrament, which is much more, are not ashamed to shew all their dishonour, and that I had seen a Frier which was stark blind, which neuer had eyes, and another which was lame of his right hand, and four or five which were lame of their legs, to haue received Orders of Priest-hood, which ought to haue bene found, and to haue all their limmes kept euery thing particularly to tell him my opinion, that afterwaerd things might be amended, saying, that hee would take order for the Priests, that they should not goe naked, and that touching those which were named *Raphael*, which was present at this giuing of Orders. This *Aiaz*, which was a most honourable Priest and great Lord, to whom wee were recommended when wee came first vnto the Court.

The tenth of Ianuarie, the *Abuna* made Clerkes. These are not examined, because they make them of all Ages, euen children that are carryed in the armes and cannot speake, vntill they be fifteen years old, whilst yet they haue no Wines, but if they haue Wines they cannot bee Clerkes: and those which take Orders to be Priests of the Masse, whilst they be Clerkes, may ward they may not marry. The men beate the children in their armes, and cannot speake nor the crying of so many young Kids, because they are there without their Mothers, and are halfe

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These manner of giuing Orders vnto Priests.

Two thousand three hundred fiftie six Priests

None but the *Abuna* can giue Orders.

No Priest ought to be blind, lame, or maimed in bodie.

A royall feast.

Cunning
Cookerie.Larres of blinde
cards and Cry-
fall.Church sing-
ing and dan-
cing.Matthew was a
Merchant.

that it seemed to be a Hall very well furnished: and here he lent vs word to recreate our felices a little for his sake, refreshing our Idles, and discouraging of our priuate matters. And while we thus discoursed a good while, we saw coming in very good order, many Larres of Wine, and a great basket of fine Bread, and great store of meate borne in great Platters, made of black earth, very faire, and excellently wrought, which seemed to be of blacke Amber. The meate was made of diuers sorts of Flesh, dressed after sundry fashions, somewhat after our manner, among which, were Hennes all whole, great, and fat, some loddan, and some roasted: and in other Platters came other Hens, which seemed to be Hens indeed, but were only the skins, in each sort, that they had taken out the flesh and all the bones, with wonderful diligence, so that the skinned was not broken in any part, but was perfectly whole, and then mincing the flesh very small, and mingling it with certaine delicate spices, they filled the same againe with it, which, as I have said, was perfectly whole, and wanted nothing but the necke and the feete, from the neather ioynt downe-ward, neither could we at any time discerne how they could get out the bones, or how they might flay them, and yet could perceive no rupture at all. We fed very well of these Hens, to our contentment, because they were so good and delicate. Then brought they in grosse and fat meate, so handfomly dressed, that wee knew not whether it were loddan or roasted. Afterward certaine White-meates were brought in, in other Platters, and meats of other colours, made partly of flesh stamped, with the sinewes taken out, and part of Birds, and diuers Fruits of the Country, and in some of them was store of Butter, in others Hennes fust: of every one of them we tasted, which seemed vnto vs very good and delicate: and we wondred how it was possible, that they should haue so good Cookes in that Country. Among the Larres of the Wine of Rains, which were all of that Earth like blacke Amber, there was one of Cryfall Glasse, with a great Bowle of Cryfall, all gilded ouer, and another great Bowle of Siluer, Enamelled all ouer with foure exceeding fine Stones, which seemed to be Saphires set in the same, standing in a square case, beset with many Rubies, and this Bowle was very faire and rich. When we had eaten as much as we thought good, the *Prete* lent vnto vs, requesting vs to sing and dance, and to recreate our felices after our owne manner.

101. The eight and twentieth of January, he willed vs to come vnto the great Church, and caused vs to be placed before his Curtaines, which were above the place of the steps, which are neere vnto the principall gate. Here was an infinite multitude of Clerkes, which, as they did at the mourning of his Fathers bones, did nought else but sing, dances, and leape, and in their leaping, did alwayes touch their feete with their iuncks, not one foote, and then another: and when we had layed there a good while, he sent to aske vs, whether they sung after this manner in our Country? We answered him, no: because our singing was more quiet and plaine, as well in voyces as in body: for we neither danced nor stirred a whit. He replied: Seeing that our custom was such, whether we thought that his was ill done? We sent him word, that the things belonging vnto God, after what manner soeuer they be done, seemed alwayes to be well done. This ceremony being ended, they began to goe about the Church with five and twentie Croffes, and five and twentie Centiers, carrying their Croffes in their left hands, as it were Standards, and the Centiers in their right hands, casting Incense vpon them without any fcare. And vpon the steps where we stood, were two great Latton Bassins, gilded and wrought about, full of the kind of Incense, sweeter then that which is brought into the parts, and as often as they pulled by, they cast great quantity thereof into the Centiers, and they which went about in Procession, were clad in very rich Copes, and Hoods, made after their fashion, and so were they which danced and sung.

102. The nine and twentieth of January, the Ambassadour and all the *Frankes* (whereof some were come to this Court before vs) with all his Company, went to visite the *Abba Marke*, because he had not as yet spoken with him. We found him as before, sitting vpon a Couch. The Ambassadour would haue kissed his hand, but he would not suffer him, but gaue him the Croffe to kisse, which he alwayes carried in his hand, and he did so to the rest. As soone as we were set, the Ambassadour said, that hee was come to visite him in the name of the Grand Capitaine, and prayed him to pardon him, that hee came no sooner to him, because they would not suffer him to visite any body. The *Abba* answered him, that he ought not to marshall thereat, for it was the outcome of that Court, not to suffer any stranger to goe vnto any mans house, and that this was not by the consent of the *Prete*, which was a good and godly man, but of the Courtiers which are malicious. The Ambassadour told him, that the King of *Portugall* was informed of his bounty and holinesse, by his Brother *Matthew*, and also by others, and that therefore he besought him to keepe the *Prete Ianni* constant and immutable in this enterprize, of chasing and destroying of the *Mooris*. The *Abba* answered, That he was no Saint, but a poore Sinner, and that *Matthew* was none of his Brother, but was a Merchant, and his friend, and although he came with lies, yet was it manifest, that his coming was ordained by God, seeing it turned to so good seruice and profite, &c.

p. XV.

p. XV.

A Discourse of PETER COVILLAN: Of the PARTS gifts and presents, and the Portugals quarrels, and their licence to depart out of the Countrey.

103. **H**ereas I have spoken often in this Booke of *Peter de Couillan Portugall*, being the Storie of an honourable person, and of great credit with *Prete Ianni*, and all the Court, it is convenient that I should declare how he came into this Countrey, and the cause thereof, as he hath oftentimes told me himselfe. But first I will say, that he is my spiritual sonne, and that I have oftentimes confided him, because in three and thirtee yeeres while he liued in this Countrey, he told me that he neuer was confided, because the custome here is not to keepe that secret which is vttered in confession, and that therefore he went into the Church, when he confessed his sinnes vnto God. His beginning was thus: He was borne in the Towne of *Couillas* in the Kingdome of *Portugall*, and being a boy, he went into *Cassile*, and gat into the seruice of *Don Alfonso*, Duke of *Smile*, and when the warre began betwene *Portugall* and *Cassile*, hee returned home with *Don Iohn de Casfian*, brother to the said Duke, which placed him in the house of *Alfonso* King of *Portugall*, who being his valour presently made him a man at Armes, and hee was continually in that warre, and serued also abroad in *France*. After the death of King *Alfonso*, he was one of the Guard of the King *Don Iohn* his sonne, vntill the time of the treasons, when he sent him into *Cassile*, because hee spake the *Cassilian* Tongue very well, to speake out who were those Gentlemen of his Subiects, which practised there against him. And returning out of *Cassile*, he was sent into *Barbarie*, where he stayed a time, and learned the *Arabian* Tongue, and was afterward sent to conclude a Peace with the King of *Tremizen*: and being returned, he was sent againe to the King *Amali bela gegi*, which restored the bones of the Infant *Don Fernando*. At his returne he found, that the King *Don Iohn* desiring by all means that his ships should find out the Spiceries, had determined to send by land certaine men to discover as much as they might. And *Alfonso de Pansa* was chosen for this enterprize, a Citizen of *Castile*, a very skilfull man, and very expert in the *Arabian* Tongue.

When *Peter de Couillan* was returned, King *Iohn* called him vnto him, and told him secretly, That hauing alwayes knowne him loyal and his faithfull seruant, and ready to doe his Maiesties good seruice, seeing hee vnderstood the *Arabian* tongue, he purposed to send him, with another companion, to discover and learne where *Prete Ianni* dwelt, and whether his Territories reached vnto the Sea, and where the Pepper and Cinamon grew, and other sorts of Spicerie, which were brought vnto the Citie of *Penice* from the Countreys of the *Mooris*: seeing hee had sent for this purpose one of the House of *Monterio*, and one Friar *Anthony of Lubon* Prior of *Ponta de Ferro*, which could not passe the Citie of *Ierusalem*, saying, That it was impossible to traueill this way without vnderstanding the *Arabian* tongue, and therefore seeing hee vnderstood the same well, hee prayed him to undertake this enterprize, to doe him this so principall seruice, promising to reward him in such sort, that he should be great in his Kingdome, and all his Posteritie should alwayes be contented. *Peter* answered him, That he kised his Maiesties hands for the great fauour which he had done him, but that he was sorry, that his wifehood and sufficiencie was not auisurable to the great desire he had to serue his Highnesse, and yet neuertheless, as his faithfull seruant he accepted this message with all his heart.

And so in the yeere 1487. the fourth of May, they were both dispatched in *Saint Arren*, the King *Don Emanuel* alwayes there present, which at that time was but Duke, and they gaue them a Sea-Card, taken out of a generall Map of the World, at the making whereof was the Lieutenant *Calcadilla*, Bishop of *Viseo*, and the Doctor *Matter Rodrigo*, inhabitant of *Torre Neres*, and the Doctor *Matter Moser*, which at that time was a *Ion*: and all this worke was done secretly in the house of *Peter de Alcacova*, and all the forenamed persons shewed the utmost of their knowledge, as though they should haue beene Commanders in the Discoverie, of finding out the Countreys from whence the Spices come, and as though one of them should haue gone into *Ethiopia* to discover the Countrey of *Prete Ianni*, and as though in those Seas there had beene some knowledge of a passage into our Westerne Seas: because the said Doctors said, they had found some memoriall of that matter. And for the charges of them both, the King appointed foure hundred Cruzadoes, which were giuen them out of the Treasure of the Garden of *Almaraz*: and as I have said) the King *Emanuel* was alwayes present, who at that time was Duke. Besides this, the King gaue them a Letter of credit in all parts of the Leuant, that if they fell into any necessitie or perill, they might be succoured and aided thereby. One halfe of these foure hundred Cruzadoes, hee caused to be in realme money, and the other halfe they gaue to *Bartholomew Marchion* a *Florentine*, to be payed them in *Naples*.

And hauing received the Kings blessing, they departed from *Lubon*, and came vnto *Barcelona*.

The Storie of
Peter Couillan.Confession
moued here.His life in his
youth.

Alfonso de Pansa

Pansa, sent to
discover the
Spices and
Prete Ianni his
Country.

His iourney.

A consultation
for the seeking
out of the
South-east
passage.The small be-
ginning of the
Portugall great-
ness in the
East.

on Corpus Christi day, and thence vnto Naples on Saint Johns day; when their Bills of Exchange were payed them, by the Sonne of *Cosmo de Medici*. From Naples they went vnto the Ile of *Rhoas*, and here they found two *Portugall* Knights, the one called *Fric Gonzales*, and the other *Fernando*, in whose house they lodged; and after certaine dayes, they tooke their voyage for *Alexandria*, in a ship of *Berlimbim de Parde*, having first bought many Laces of Honey to sell them that they were Merchants. When they were come to *Alexandria*, they both fell grievously sick of an ague; and the *Cadi* tooke all their Honey from them, supposing they would have dyed. But being recovered, they were payed as they would themselves, and having bought sundrie sorts of merchandize, they went to *Cairo*, where they stayed till they found companie of certaine *Moors*, called *Magabirni*, of the Kingdome of *Fes* and *Tremzen*, which he went to *Aden*, and in their companie they went by Land to *Tor*; where taking ship, they sailed to *Snachen*, vpon the Coast of the *Abissins*, and from thence vnto *Aden*. And because it was the time of the Moosons or Motions, when those Seas cannot be failed, they diuided themselves the one from the other, and *Alfonso* passed into *Ethiopia*, and *Peter* made his choice to goe into *India*, as the time serued him for to doe. And they agreed together, to meete at a certayne time in the Citie of *Cairo*, that they might be able to aduertise the King of their discoverie.

Cairo.

Calicut.

Zela.

The chiefe end of Covillan his voyage, was to discover the Seas, on the backe side of Ethiopia, Madagascar, or the Ile of the Moone. Aden and Tor. And dead.

Calicut.

His coming to Prete Alexander.

Nabw succeeded.

David, the prete's Prete.

Peter de Covillan, when time serued, tooke shipping, and sailed directly to *Cananor*, and passed thence to *Calicut*, and saw the great quantitie of *Ginger* and *Pepper* which grow there, and vnderstood, that the Cloves and Cinamon were brought thither from farre Countries. Then he went toward *Gae*, and passed thence to the Ile of *Ormus*, and having informed himselfe of certayne other thing, he came in a ship toward the Red Sea. Hee landed at *Zela*, and with certayne Merchants, which were *Moors*, he trauelled those Seas of *Ethiopia*, which they shewed him at *Lubon* in a Sea Chaire, to the intent hee should vie all his industrie to discover them. And he went so farre, that he came vnto the Towne of *Cefala*, where he learned of the Mariners and certayne *Arabians*, that the said Coast might be failed all along toward the West, and that they knew no enl thereof, and that there was a great Ile very rich, which was about nine hundred miles in length, which they call, *The Ile of the Moone*. And having vnderstood these things, being very glad thereof, he determined to returne vnto *Cairo*, and so he came backe to *Zela*, and from thence passed to *Tor*, and lastly to *Cairo*, where hee stayed a great time, waiting for *Alfonso de Paiua*, and at length, had newes that hee was dead.

Whereupon he determined to returne into *Portugall*: but it pleased God, that two *Arabs*, which went to seeke him, by good lucke found him, and deliuered him Letters from the King of *Portugall*. One of these letters was called, *Rabbi Abraham*, borne in *Belgion*. The others name was *Ioseph de Lamago*, and was a Shoemaker. These having bene before in *Persia* and in *Bagadit*, told the King many great matters, which they had learned concerning the Spiceries, and the riches which were found in the Ile of *Ormus*, wherof the King conceived great pleasure, and commanded them to returne thither againe to see the same themselves; but first, that they should seeke out *Peter de Covillan*, and *Alfonso de Paiua*, which hee knew were determined to meet together at a time appointed in *Cairo*. At the contents of the Kings Letters were, that if all the things which were in commission, which they had promised, they should returne, because hee would reward them; but if they were not all discovered, that they should lend him particular information of those things that they had found, and then should doe their best endeavour to search out the rest, and above all things, to discover the Countrey of *Prete Ianni*, and to cause *Rabbi Abraham* to see the Ile of *Ormus*. For which cause, *Peter de Covillan*, purposed to aduertise the King of all which hee had found along the Coast of *Calicut*, touching the Spiceries and of *Ormus*, and of the Coast of *Ethiopia*, and of *Cefala*, and of the great Iland of the Moone, concluding, that his ships which sailed into *Guinea*, sailing along the Coast, and seeking the Coast of that Iland, and of *Cefala*, might easily enter into those Easterne Seas, and fall vpon this Coast of *Calicut*, for all along there was Sea: hee had vnderstood, and that hee would returne with *Rabbi Abraham* to *Ormus*, and after his returne hee would seeke out *Prete Ianni*, whose Countrey stretched vnto the Red Sea.

And with these Letters, he dispatched *Ioseph de Lamago* the Jew. And he and the other Jew going againe to *Ormus*, and returning to *Aden*, hee willed him to goe and carrye newes to the King that hee had found the Ile of *Ormus* with his owne eyes. And himselfe passing into *Ethiopia*, came into the Court of *Prete Ianni*, which at that time was not farre from *Zela*. And having presented his Letters vnto him, who at that time was called *Alexander*, hee was very courteously entertained, and had great honour done vnto him, and was promised that he should speedily be dispatched. But in the meane while, he departed this life, and *Nabw* his brother succeeded in his stead, which saw him, and made very much of him; but would neuer give him leave to depart. Afterward *Nabw* died also, and his sonne *David* succeeded him, which reigneth at this present, which would not have suffered him to depart, saying, that hee came not thither to see him; and that if his Predecessor had given him so great Lanes and Renues, hee ought to have given him, and to have done them: and therefore, seeing that hee had not given him licence, neither might hee give him leave to depart; and so he remained still in the Countrey: and they gave him

a wife

a wife, with very great riches and possitions, by whom hee had children, whom we also saw. And in our time, when hee saw that we would depart, hee was exceeding desirous to returne into his Countrey, and went to craue leave of the *Prete*, and we with him, and were very instant on his behalf, and besought him very earnestly, yet for all that wee could not obtaine leave. Hee is a man of great spirit and wit, and of his qualitie hee hath not the like in all the Court, and can speake all the Languages, as well of the *Christians* as of the *Moors*, *Gentiles*, and *Abissins*: and of all things which hee hath knowne and seen, hee can yeeld as particular account, as if they were present. And therefore hee is very gracious with the *Prete*, and all the Court.

104. Returning to our Voyage, or rather to our Historie: The dayes following, the Secretaries caused not to write the Letters, which were to be carrie with vs to the King and to the grand Capitaine, and they bestowed much time and labour in making them: for their manner was not to write one to another, but their demands, answers, and messages, are all done by word of mouth. And whil we were there, they began by little and little to learne to write; and when they wrote, they alwaies held before them the Epistles of Saint *Paul*, of Saint *Peter*, and of Saint *James*; and those which studied in them, were taken for the most learned and wise among them. They wrote the Letters to the King in three Languages, *The Abissin*, the *Arabian*, and the *Portugall*; and after the same manner were the Letters made vnto the Grand Capitaine. The Grand *Secundate* coming vnto vs, which is the Lord that standeth on his left hand, brought mee a Croffe of Silver, and a passing faire Staffe wrought with inlayd worke, saying, that *Prete Ianni* sent these things in token of the government which hee had given mee in the Ile of the Red Sea; I gaue him his benefite thanks in the best manner that I could. There came another message from the *Prete*, that hee had given order that thirtie Mules should be given vnto vs to carrie our goods. And moreover, that hee had sent thirtie ounces of Gold to the Ambassadors, and gittie for his companie; and that *George*, and those which were with him, had received their part; and whichall that hee had sent one hundred loads of Meale, and as many hornes of Wine of Honey, to serve vs in our Voyage, and willed that we should not trouble the poore Husbandmen by the way, because hee was informed, that in our coming to the Court wee had walled the Countrey through which wee trauelled, and that certaine Captaines were appointed for vs, which should conduct vs from place to place, vnto the Sea side, to wit, that euery one should furnish vs through their Countreys with all things necessarie: and forthwith they appointed vs to a sonne of the *Cabeate*, because we were to trauell a great way through his fathers Territories, which are those where the great Church flourisheth, wherein the bones of the *Prete* his father were layd: which Church (as I have said) hath foure hundred Canons, and our said Canons there is a sonne of the said *Cabeate*, which is a *Licentate*, that is to say, The head over all the rest of the heads.

105. This day at evening, were thirtie ounces of Gold brought to our Tent for the Ambassadors, and fittie for vs, and a great Crowne of Gold and Silver which was the Crowne of *Prete Ianni*; and it was not so faire for the worth thereof as for the bignesse, and it was in a round Chirk lined with Cloath, and withed with Leather, and it was presented by *Adenago*, the 40. Capitaine of the Pages, which I said vnto the Ambassadors, that the *Prete* sent that Crowne to the King of *Portugall*, and that hee should say vnto him, that a Crowne is not to be taken from the Fathers hand, but only for the Sonne: and that he was his Sonne, and that hee had taken the same from his owne head to send it to the King of *Portugall*, which was his Father, and that hee sent him the same as the most precious thing that hee had at that instant, offering him all the fauours, ayde, and succours, as well of Men as of Gold, and Victuals, which hee should stand in need of for his Fortresses and Fleets, and for the Warres which hee would make against the *Moors* in these parts of the Red Sea, even vnto *Scutellum*.

The first day of Lent, we began our Voyage, and the sonne of the *Cabeate* went with vs, through which Countreys we were to passe, and *Adenago* Capitaine of the Pages; for, afterward we were to passe through his Territories. And we trauelled the next day, farre distant one companie from the other, vntill we came to *Manadeli*, a Towne in the Kingdome of *Tigramabon*.

106. Being come to this Towne of *Manadeli*, which is wholly inhabited by *Moors*, who are peaceable Tributaries to the *Prete*: and one *Stephen Pagliarte*, as it seemeth, fell out with a *Moore*, which strooke out two of his teeth, and certaine of our people coming running thither at the noise of this garboile, they brake one of our mens heads with a stone. *Adenago* ran downe, and caused certaine of these *Moors* to be apprehended, which had done the harme: but because it was night, there was nothing else done. The next day he sent vs word to come to the place where hee held thirtie two *Moors* prisoners, and caused vs to sit downe on the grasse: and hee fare downe likewise, leaning with his shoulders against his Chaire. And there he caused them to be stripped and cruelly beaten, demanding how many they would give vs: they began to promise one ounce of Gold, two, and three; but still brake it, and they asked how much they would give; at length they came to seven ounces, and here withall they ceased

The wife of whiting was not in Ethiopia in these dayes.

The Prefect which Prete Ianni sent: the Ambassadors for his part.

The Prefect which Prete Ianni sent to the King of Portugall with exceeding great officers.

There was a quarrell betwixt *Adenago* with the Ambassadors, and *Fernandes* had wounded the Father, *Manadeli*.

Manner of Iustice.

Go into
Forreits and
Valleys for
Penance.

Heremites.

The generall
fast in Lent
of Friers and
Nunnes.
Queene Hen-
rye the sixt
was there in the
weeke.

Customes of
Tigrid.

Polygynie.

Palme-Sunday.

Weekes
before
Easter.

Custome of
Saluting.

Silence.

Mandy-thur-
day.

Good-Friday.

Of their great
lame ration
and beating
one another
upon Good-
Friday at
night.

trous deepe Valleys, lying betwene exceeding high Mountaines, where they may finde water, whereas no other people come, and there they doe their Penance all the time of Lent, and for prooffe hereof.

I was on a time with the *Prete*, in a Towne called *Dara*, which is neere thoe great and deep Trenches (whereof I have spoken before) into the which, a great River falleth downe headlong from an high Mountaine into a Bottom, and the water of this River, breaking in the Ayre, became as white as Snow. As we stood alight, *Peter de Caullan* shewed mee a Caeue in this Bottom, which we could hardly discern, and said, that in the same there was a Monke which they held for a Saint, and vnder this Caeue, there seemed to be a Garden: On the side of this Bottom, and not farre off, hee shewed mee such another Caeue, wherein a white Man was dead, which was knowne to have bene twenty yeeres in that Desart, and that the time of his death was not knowne. Onely when they saw him no more in this Mountaine, they went to see his lodging or Caeue, and they found it clofed vp on the inside with a good Wall, so that none might goe in or out thereat: and the *Prete* being advertised hereof, commanded, that by no means it should be opened or touched.

110. The generall fast in Lent, which the most part of the Friers and Nunnes, and the Priests also doe observe, is to cate once, from two dayes to two dayes, and that alwayes in the night time. They fast not on Sundayes: The like doe many old Women when they are going out of the world: and so they reported that *Queene Helena* did, as often as she fasted at any time in the yere, that shee did not cate above thrice in the weeke: to wit, on Tuesday, Thursday, and Saturday. In the Kingdome of *Tigrid*, which is a Kingdome subject to *Bernagall*, and in the Kingdome of *Tigremabon*, every body catcheth fish in the Lent, on Saturday and Sunday, and they kill more Oxen on these two dayes, than in all the yere beside. And if they will marry their first or second Wife, they marry them the Thursday before our Shrouetide, for vpon their marriage they haue licence to cate Elefth, Milke, and Butter, for two monthes space, at what time fouer they will. And therefore, that they may cate the same, they marry Wine, and drinke Wine. In all the other Territories, Kingdomes, and Signories, they fast all the Lent, as well great as small, Men as Women, Male-children as Female, without breaking the same in any place, and so they doe almost all the Advent.

On Palme-Sunday they say their Service after this manner: They beginne to say Matins a ppe about Mid-night, and they continue their finging and dancing, carrying painted Images vndered in their hands, vntill broadday and at the house of Prime, they all get boughs and hold them in their hands at the Gate, for the Women and Lay-men may not come into the Church, and the Priests stand finging in the Church, with boughs in their hands, and sing very loud, making oftentimes the signe of the Crosse, with the said boughs, and going about without the Church, they come vnto the principall Gate, into which, fixe or seuen of them enter, as we are wont to doe, which they shut, and he standeth without which is to say Masse, and they sing both within and without the Church, as wee doe: and then hee which flood without, cometh in and sayeth Masse, and giveth the Communion vnto all. On the holy Week, or Weekes before Easter, no Masse is said, save on Thursday and Saturday. And their ordinary custome, which all Noblemen and Gentlemen use at all times in the yere, of saluting one another, is: When they meet, either once a day, they kisse their hands, and embrace one another, or once a weeke, they kisse the right shoulder, and the other the left. These salutations are not vied this weeke, but when they doe meet, they speake not one to another, but pass by without hitting vp their eyes; and men of any quality, are apparelled all in Blacke or in blew, and they doe no kind of worke, but all the whole day is spent in great deuotions, and finging in the Churches, and alwayes there is no Candle lighted.

On Holy-churday at Euentide, they make the Maunday, that is to say, the Ceremonie of washing of Feet, and all the people assemblth together vnto the Church, and the chiefe Priest of the Church, sitteth on a Chaire like vnto a Treut, girded with a Towell, and a great Balon full of water before him, and beginneth to wash the Feet of the Priests, which being done, they beginne to sing: and sing all night, and the Priests, Friers, and Clerkes goenot out of the Church, neither cate, nor drinke, vntill Saturday after they haue said Masse.

On Good Friday about noone, they trim vp the Churches according to their abilitie and riches, for there be some Churches which are hanged all with cloth of gold and cimion, and chiefly, they decke vp the principall Gate, because there is the landing place of all the people, and they hang vp a Crucifix vpon the Cloth, made of printed Paper, and ouer the same is a little Curtaine which couereth it, and they sing all night and all day, and read the Passion, which being done, they vncouer the Crucifix, and straightwaie all the people fall prostrate on the ground, beating one another with Wandes, and Cuffes, and Rids; with great fury, jowling their heads one against another, and also against the Wall, and make so bitter mourning, that any heart of Flint would be moued to teares with pure deuotion. This lamentation and sorrow continueth two houres at the least. After this

Priests

Priests goe to every gate of the circuit, which are three, which goe into the Church-yard, and stand at all these gates, one on the one side, and another on the other side, with a little Whip in their hands, which hath five great thongs of Leather vpon it. And all they that were before the principall gate came out through one of these three gates stripped from the waste vpward, and as they passe, they bowe downe their bodies, and these Priests with the Whips doe nothing els but lay on them as hard as they can, as long as they stand still: some passe by, and haue but few stripes, others stay and receive many: but the old men and old women stand there half an houre, vntill the blood trickle downe their bodies, and so they lye all night in the Cloyster of the Church. And at mid-night they begin their Songs, which continue vntill the next day at Euening, and then they begin Masse, and all receive the Communion.

Whippings.

Easter Eue, Easter day.

On Easter day at mid-night, they begin their Mattens, and before day they make a Procession, and at brake of day they say Masse: And they observe this weeke vntill the Munday following, the Apostles Sunday, and so they keepe seuentee dayes holy, that is to say, from the Saturday before Palme-Sunday, vntill the said Munday.

111. Vpon a time we were in the Lent at the Court of *Prate Ianni*, which lay on the borders of a Countrey of *Gentiles*, called *Gorages*, a Nation (as they lay) very malicious, and none of these would be illures, for they had rather dye or kill themselves, than reue the Christians. The place where the Court lay was out of the Countrey of the said people; which, as it was told vs, haue their Habitations vnder the ground, that is to say, they make Caeues wherein they lye. But the Court was lodged by a goosly River, the channell whereof ran low in a deepe bottom, and on the banks on either side the Countrey all was a moist goosly greene Champaigne, but the Barch within a foot deep was a sandie Rocke, like the Rocke *Di gli di Charnacchin* in *Portugall*. On all places on the sides of this River, were exceeding filds of Houses digged in the Mountaine, one above another: and the biggest of them had their doore no larger then the mouth of an Hoghead, whereby they might easily creepe in, and ouer the doore was an hole made where they fastened a Cord, whereby with their hands they climbed vp. In which Houses abundance of the poorer people were lodged: and they said, that these Houses were able to receive twentie or thirtie persons with their furniture.

Gorages, Trac-wites, Caeue-dwellers, People liuing in Caeue-vnder the ground

There was also by this River a very strong Towne, which on the side toward the River was hewn into the mightie Rocke, and toward the Land there was a Ditch cast, fifteen fathomes deepe, and six fathomes broad, and both the ends thereof reached vnto the River: and in this Trench all round about it were Houses digged like to thoe aforesaid, but in the midst of this circuit which was like a plaine field, there were little Houses made with wals and roofes, wherein at this time Christians dwell, and there is also a good Church. The entry into this Towne is digged vnder the ground, through this sandie Rocke, all made like a Vault, wherein a man would not thinke, that any Mule or Ox could enter, and yet neuertheless they passe well enough.

Towne in a Rocke.

Not farre from this Towne, going vp the River is a great Rocke very steepe from the top to the bottom, and on the top thereof is a plaine field, and here they lay, was the Palace of the King of this Monasterie dedicated to our Ladie, and here they lay, was the Palace of the King of this Monasterie with a wooden Ladder, which may be placed and remoued, for they goe vp to it away every night for feare these people *Gorages*, when the Court is not there. Afterward they goe vp a paire of stairs of stone, and on the left hand is a Ladder, and fifteen Cels of Friers, which all haue windowes very high ouer the River. Then there are their Batterie, their dining room, and Chambers to lay vp their Corne; and turning on right hand, passing through a darke way, a man cometh vnto a great heigh, where the principall gate of their Church is, which is wals about it, which is very lightome and broad, for it hath many windowes ouer the River; To this place come some small number of Friers. Many people come hinder from the Court to receive the Communion, both for the deuotion of this place, and also by reason of the fame.

Monasterie of our Ladie ascended by a Ladder, and those stairs.

10 which these Friers haue to be men of good life, and because they suffer many miseries, by reason of the wrangs which these bad Neighbours of theirs, the *Gorages* doe continually vnto them. And because the Court doth alwayes lodge after one manner, that is to say, all the people of the Court, that part on the left hand which belonged to the great *Berude*, lay ouer against these *Gorages*: and very few dayes pulled, wherein we heard not this newes: This night, the *Gorages* haue liue fifteen or twenty men of the great *Berude*, and no man would succor them, because that being in the Lent by reason of the leure Fast, no man had any courage to fight for weaknesse, and faintnesse of body, neither would they breake the caution vpon any occasion.

I will haue Mercie and not Sentence.

On the holy weeke, and Easter day being laid at hand, the *Prete* sent vs word to prepare all should be ready, but that we lacked a Tent, because that which we had before was all broken and spoiled by the rane. He sent vs word, that he would find vs a Tent, and caule the same to be set vp, and that as soone as he called for vs, we sho. I came presently with all things necessary to lay Masse. And it was not past mid-light, but hee sent for vs, and straight-way we went thither.

Yyyy 2

thir.

Six thousand
Candles.The Prete's hab-
bit.Someone car-
ried on mens
shoulders.Crowned hor-
ses.

Procession.

Black Tent.

Maffie for the
Prete's Mother
deceased.

ther, and were brought before the gate of the *Prete*, which wee found in this manner: A great part of the circuit of the hedge was broken and taken away, and from the Tent of the *Prete* to the Church of holy Croffe, stood about fixe thousand Waxe Candles lighted, and all in a ranke, and the distance might bee as farre as a Peece of great Ordnance might shoote: and the breach from the one side to the other of them that held these Candles, was as farre as one could strike a Ball at twice, and all the way was plaine and equall. And there stood about fiftie thousand persons behind them, which held the Candles, so that they which held the Candles, made as it were, an hedge that could not be broken, holding Canes before them bound all along together, and the Candles fastned upon them round about the way. Before the Tent of the *Prete*, rode four Gentlemen on horse-backe, jolcing themselves, and they placed vs next vnto them.

In the meane while, came the *Prete* forth of his Tent, mounted vpon a Mule as blacke as a Crow, and as bigge as a great Horfe (whereof they say, he maketh great account: and alwayes when he trauelleth, will haue this Mule come after him, and if he ride not vpon the same, he sitteth on a Litter which is carryed on mens shoulders) and he came forth clad in an Embroidered Robe, which reached downe to the ground, and likewise his Mule was couered all ouer. The *Prete* wore his Crowne on his head, and held a Croffe in his hand, and on both sides of him went two other Horfes, and they went euen with the head of the Mule, but not hard by him, for they went asse off, and were adorne and couered all ouer with Embroidered Cloth of Gold, and seemed to bee enclosed in Gold, by reason of the great glittering thereof. They had great Crownes vpon their heads, which came downe to their very bits, and in the tops thereof were great plumes of Feathers. As soone as the *Prete* was come forth, those four Noblemen which great plumes of Feathers, and were fene no more, and those which came to call vs. As soone as the *Prete* was past, placed vs after him, so that no bodie else could come there, nor passe the raille of the Candles, lauing onely twentie Gentlemen, which went a good space before the *Prete* on foot: and in this order we came to the Church of holy Croffe, where the Masse of the Resurrection was to be said: and here alighting and going into the Church, he entered into his Cariatines, and we stayed at the gate, out of which great numbers of Church-men immediately coming, were accompanied with a farre greater number than that which was without, and they began to make a great procession, placing vs in the end of the same next vnto the first degrees and staves of honorable calling, and in the procession was done, as many went into the Church as could stand therein, and the rest staid in the fields, and they caused vs also to enter in, placing vs hard by the Curtaines of the *Prete*.


As soone as Masse was done, and that they began to giue the Communion, the *Prete* sent vs word, that we should make our selues readie to goe and say Masse, because the Tent was now let vp, and that he would come presently. We went our way with those which called vs, which brought vs where there was a blacke Tent set vp hard by the Tent of the *Prete*, which when we saw to be blacke, we thought that they had done it to disgrace vs: and suddenly the Ambassador said vnto me; Father, yee shall do well not to say Masse: for this is done to try vs: answered; neither doe I meane to say Masse, let vs goe hence to our Tents: And this was done the breake of the day.

After our refusal and expostulations, the *Prete* sent vs word to haue patience, because he would see condigne punishment executed on them which had done the same, and annoyed vs to goe into that blacke Tent, because that seeing it was not good to say Masse in, yee it was good enough to dine in: and so we went into it: And hither was sent vnto vs a royall Dinner, with infinite and excellent viands of sundrie sorts of flesh, and excellent Wine both white and red, which were very strong, and of an excellent smell. *Peter de Couillon* was with vs, and was present at all which passed that night. And at Dinner, he told vs, that all this was done of purpose, to trie what estimation we had of Gods matters, and of the Church, and that from henceforth they would take vs for very good and perfect Christians. All this Lent, we were very well provided of meat and drinke, and of good store of Fish, and of store of Grapes which were then ripe in that Countrey. As soone as we had dined, That old Father which baptized the people, came vnto vs, and told vs that the *Prete* sent vs word, that though wee had said no Masse that day, yet at least he would haue vs say Masse the next Sunday, and that he would take order, that we should haue a good Tent provided for vs, wherein we should say Masse according to our manner for the soule of his Mother, which was deceased a full yeere past; and that they likewise did say the *Tafers*, that is to say, The commemoration for the dead, and that we also should say the same after our manner.

§. XVII.

§. XVII.

Don LEWIS DE MENESSES Letters: King EMANUEL'S death, Their Rites of mourning; Fatigues and Xoa: MAYN'D his many mischiefs and death in battell.

112.  N the Sunday, being the Octaua of Easter, we went thither, and found a great white and new Tent set vp, with Countersails of like, below countervail the mist thereof, after their manner, and it was placed very neere the Tent of the *Prete*, and there the *Frier*, which now counteth Ambassadors with vs, and other Priests, sang a *Noblene* for the dead with vs, and we said Masse, and before we had finished the same, there came vnto vs two packets of Letters, which Don Lewis de Meneses had sent vs, which was come with a Fleet for vs to the Haues of *Madaga*, and the Letters came by two ways, and the Messengers arrived at one instant. There were also Letters directed to the *Prete*, wherein he requested him of all fauour, that he would dispatch vs without delay, that we might be at *Madaga* the fiftenth of April, because he could stay for vs no longer, as well because the mooring of the Sea, which is the fit time to depart out of the Red Sea, would passe away; as also because there was great need of his presence in *India*. And it so fell out, that the same day wherein the Letters were delivered, the terme of the fiftenth of April expired. It was also written in the said Letters, that the King Don Emanuel was departed this life.

And because it is the fashion of this Countrey, when their friends die, to shoue their heads, and not their Beards, and to cloath themselves in blacke apparill, we began to shoue our others head, and while wee were doing this, in came they which brought vs our dinner: who when they saw this, they let downe the meate vpon the ground, and ranne to tell it vnto the *Prete*, which suddenly sent two *Friers* vnto vs, to vnderstand what was fallen out. The Ambassador could not answere him for the great lamentation which he made, and I told them as well as I could, that the *Sunne* which gave vs light was darkened, that is to say, that the King *Don Emanuel* was departed this life, and hereby all of vs began to make our moane, and the *Friers* went their way. Immediately at that instant were cryes made, that all places where Bread, Wine, and other Merchandise were sold, and all other Tent of Officers and Judges should be shut vp, and this continued for three dayes, in the end whereof *Christ* Highmight sent for vs, and his first message vnto vs was; who did inherit the Kingdome of the King his Father: The Ambassador said, the Prince, Don Iohn his Sonne. As soone as he vnderstood this message, they say, that he reioyced greatly, and sent vs this word, *Acsefa, Acsefa*: that is to say, *Be not afraid, be not afraid, for yee are among Christians, the Father was good, the Sonne will also be good, and I will write vnto him*. At length hee was content, that we should send Iohn Conzelous our Factor to the Sea, with a Letter of his owne and ours also, and gaue him a very goodly Mule and rich apparill, and ten ounces of Gold, and with him sent two of the *Prete*'s Kintmen.

As for our felues which did scold him with all importunitie, hee drew vs along for the space of fixe weekes, and in the end he gaue vs very rich Garments, and to four of vs he gaue chaines of Gold, with Croffes hanging at them, and eueny man his Mule: I had one of those Mules which went as though he would die in the Aire, and that without any hardnesse in the Work, and for the rest of the company, foure score ounces of Gold, and one hundred Leuous for ourourney which we were to make. Being departed from the Court, we had not trauelled very farre, but the Messengers returned which we had sent vnto the Sea, and signified vnto vs, that Don Lewis departed. Because the motion of the Sea would not suffer him to stay for vs, yet neuertheless he went thither, and found that he had left vs great store of Pepper, and certaine goods for our maintenance, and there were Letters of his directed to the *Prete*, and vnto vs.

150 It was determined by the greater part of vs, to send halfe of the Pepper to the *Prete*, and that the other halfe should remayne for our vse, and that the Factor an: I should goe on this message. For all this, Don Rodrigo would needs goe himselfe, and would carrie all the Pepper, hoping that the *Prete* would giue him some great present, because it is a thing most esteemed, which may be brought into these Countreies. And with these our Commodities we departed the first of September, and went faire and softly with our Mules, and these carriages of our goods, and came to the Court about the end of Nouember, and found the *Prete* in the Kingdome of *Madaga*, which is in the vntermitt part of the Kingdome of *Adel*, vnder which *Adel*, is *Bamba*. he maketh continuall warre against the Christians, and is furnished by the Kings of *Arabia*, and the Lords of *Mocca*, and by other Kings which are *Moorres*, with Armour, Horfes, and w: attowen he will haue, and he on the other side sendeth them infinite numbers of *Abissin* slaves, which he taketh in warre. From the place or field where we found the Court vnto the first Martowntowne of *Adel*, is a dayes iourney, and from that Martowntowne to *Zila*, are eight dayes iourney.

The death of
Don Emanuel.Shouting and
Blacke head
mourning
vied.

Sale forbidden

Rich gifts.

Don Lewis de-
parted.Fatigues
harsh and
Zila.
The King of
Adel annoy-
cing vnto
Prete Jach's &
cheer new-
the most a-
Sams.

Yyyy 3

This

Faiger de-
scribed.

A Lake of
twelve miles
compasse on
top of the moun-
taine.

Xix.

Pardition by
lot.

Dxx.

A famous war-
rior.

Nineteene
thousand
Captives.

Husbandmen
no Soldiers.

This Kingdome of *Faiger*, for as much as we have scene thereof in our going and coming, is for the mozt part Champagne, that is to say, all low luls, wholly manured, and sowed with Wheate, Barley, and other Seeds, and there are mightie Champaigne fields sowed all over with Corne. There are also infinite Herds of Cattell of all kins, to wit, Goates, Sheepe, Oxen, Mares, and Mules. From this Champaigne we saw a far off, a Mountaine higher then all the rest, not of stone, but covered all over with Trees, and also manured, wherein are many Monasteries and Churches enuironed with manured fields; in the top of which Mountaine *Shan Lake* twelve miles in compasse, from whence were brought vnto the Court great store of *Shan* of sundry sorts, and those very good, and I saw not such store in any other place. Here *Shan* were Oranges, Citrons, and *Indian Figs*, so much abundance, as it is incredible. *Peter de Couillon* told me, that the said Mountaine was so great, that he trauelled eight dayes journey about the foot thereof, and that heooke measure thereof, and that the Lake on the top of the Mountaine was twelve miles in circuit. When the Court departed, we trauelled two dayes and an halfe, before we came to the foot of this hill, and when we came neere it, it seemed very high, and in euery part fruitful. Many Riars fall downe from the same, wherein is taken great store of fish.

We trauelled a day and an halfe on the back-side at the foot of this Mountaine, and leaving the same, we went out of the Kingdome of *Faiger*, and entred into the Kingdome of *Ysa*, and here we deliuered the Pepper to the *Prete*, and the Letters of *Don Lewis*, which we had translated into the *Abbyssin* Tongue, and could not receive any Answer at all. This Voyage which the *Prete* made into this Kingdome, grew vpon occasion of making certaine partitions and diuisions, betweene him and two which were his Sisters, by Father and Mother: for *Nahin* his Father had five Wives. These partitions were of the Lands and Goods, which remayned by the death of his Mother. Here we stayed foure daies, wherein they call Lots, what part should fall to each one of them. And *Peter de Couillon* assured mee, that there were Countries in these portions, which could not bee trauelled about in ten daies journey. When this diuision was made of the portion, which fell vnto the *Prete*, he caused the same to be diuided in two parts, which he gaue vnto two of his little Daughters. The hills were covered with Oxen, Goates, Horses, and Sheepe. The Clothes of Silke and Gold, were likewise diuided, whereof there was great quantity, and he gaue the greatest part of the Clothes of Silke vnto the Monasteries and Churches, which belonged to his Mother, in this Termitorie. From hence we came to the Towne of *Dara*, where *Peter de Couillon* shewed the Woods vnto vs, wherein I said, that the Priests led vs into a life, and that while man dyed, whole Cites were closed vp.

At this time *Storic* was told me by many, and especially by *Peter de Couillon*, of a *Morre* Captaine, called *Mafudi*, a man of such courage and valour, that of his great Prowesse after his death, many Songs were made, which are sung euen to this day by many people in the Court. They say, that for the space of twentie five yeares together in the Lent, euery yeare he made in-road, and spoyled the Countrey of *Prete Lami*, and because in this time, the Fast which is great, taketh away the strength of the people, so that they are not able to fight, therefore hee made in-roads without any danger through those Countries, and sometimes hee entred aboute three score miles. And one yeare he came into the Kingdome of *Amara*, or into the Kingdome of *Ysa*, or into the Kingdome of *Faiger*, and sometimes in one part, and sometimes in another: and he began to make these in-roads in the life of King *Abissin*, which was vnto the King for the space of twelve yeares together, who being dead, his Brother *Abissin* succeeded him, which was the Father of this present King, and he did the like in his daies. This present *Prete Lami* began to reigne when he was twelue yeares of age, & till he grew to be fourteen yeares old, *Mafudi* ceased not to make these in-roads, and warres in the Lent: and they say, that they were so great, that in one of them he led away nineteene thousand *Abbyssin* Captives, whom hee sent all to the house of *Morre*, causing them to bee presented to the Kings of the *Morre*, where being enforced to become Renegados, they grow to bee very courageous and valiant men, because they get out of the straitnesse of fasting, and enter into the fatnesse, and abundance of the viues of the *Morre*. Hee also caried away a great multitude of all sorts of Cattell.

On the foure and twentieth yeare of his Inuasions, when hee entred into the Kingdome of *Faiger*, all the people fled vnto a Mountaine, and *Mafudi* enuironed them about, and tookt them, and burnt all the Churches and Monasteries therein. I have said before, that through all the Countrey of *Prete Lami*, there are certaine called *Cana*, which are men at Armes, because the Husbandmen in these Countries goe not to warre. There were many of these *Cana* in these Kingdomes, which together with the Husbandmen were retred into the said Mountaine. *Mafudi* tookt them altogether, and put them by themselves, and the poore Husbandmen hee dismissed, sending them away that they might sow the fields with Corne the next yeare, for him and his Horses: and to the men of Armes, he said; Ye Cowards, which eat the bread of your King, and so badly defend his Territories, passe by the sword; and so five thousand men at Armes were slain, and he returned with great victorie, and without any impeachment at all.

The *Prete* being much moued with this Act, and especially at the burning of the Churches

and Monasteries (ent Spies into the Kingdome of *Adel*, to know by what part *Mafudi* meant to enter: and vnderstood, that he meant to come with great troups into the Kingdome of *Faiger*, in the time of Wheate and Barley Haruest to destroy them. The *Prete* having learned, that he came not in the time of Lent, at which time they are forbidden to fight, refused to wait for him by the way, and this hee did against the minds of all his great Courtiers, hee set forward with his people and Court only, without feeding for many farre Countries, because he would not be discouered, and trauelled day and night: and on a morning at break of day, hee set vp his Paulions, in a Towne where the first Market of the Kingdome of *Adel* is held, which is a dayes journey from the Citty of *Adel*, where we found him when we carryed him the *Pepp*. Here (they say) is a great passage, which the King of *Adel* had passed the day before, and was entred three miles into the Countrey of *Prete Lami*, and was gone out of the way; when it began to be broad day, they saw one another.

Mafudi, which was a man of great valour, and was neuer knowne to flee, as the *Abbyssin* vsed to sing of him; as soone as hee saw the Paulion of the *Prete*, and the red Tents, which are neuer made to be set vp, but at great Feasts, and entertainments of Princes, said vnto the King of *Adel*: Sir, the *Negus* of *Ethiopia* is here in person; and this is the day of our death, doe what you can to save your selfe, for my part I meane here to die: and the said King being tearfull, escaped with foure others on horse-backe, among whom was the sonne of a *Berduete*, which then remayned with the King of *Adel*, and is now with the *Prete* in his Court: (for they make no great account to run away, and become *Morre*, and if they will returne againe, they are baptized anew, and are pardoned for their fault, and become Christians as they were before) and hee told vs all these things particularly. As soone as the King of *Adel* was gotten to a safe place, which was with great speed; the *Prete Lami* signified to his Armes, after hee knew that the King was fled, that they should recieue the Communion, and recommend themselves vnto God, and after break of day, should set themselves in order: and at nine of the clocke they began to arrange themselves in battell array, and to march against the *Morre*, keeping alwayes their Tents and Paulions armed.

Mafudi, which was resolved not to flee, and saw death before his eyes, desired to end his dayes with some notorious and honorable action, and therefore hee sent vnto certaine Christians, inquiring of them, whether there were any Knight so hardie among them, that hee durst fight with him. Hereunto a *Frier* offered himselfe, called *Gabriel Andron*, which hee him in combat, and strooke off his head, and for this victorie, he is much honoured in the Court, and we our selves were acquainted with him. The rest of the Armes gaue the onfet vnto the *Morre*, and discomfited them, which could no way escape, because the *Prete* his Tents were placed in the principall passages, and another passage which was farre off, and wherby the King of *Adel* fled, was by this time also taken.

After this victorie, the *Prete Lami* rested in his Tents, and the day following made an in-road through the Kingdome of *Adel*, vntill hee came to certaine Palaces of the said King, which he found quite abandoned, the *Citizens* whereof the *Prete* strooke thrice with his Lance, and would suffer no man to enter in or come neere them, because it should not be said, that hee came thither to rob; for if the King had beene there, or any body else, hee would haue bene the first that should haue entred in, and made them faire warre: and when hee found no body therein, he would suffer none to enter into them, and so returned backe. This battell was in the month of Iuly; and it is said, that it was on the very same day, that *Lepus Suarez* destroyed and burnt the Citty of *Zeila*, at the lack whereof I my selfe was, and the *Morre* which were taken told, that the Captaine of *Zeila* was gone with the King of *Adel*, to warre against the *Negus* of *Ethiopia*. And oftentimes the *Prete* sent to shew vs foure or five bundles of Swords, with hiles of silver, but grossly made, and told vs, that hee had won them in the Warre against the *Soldan* of *Adel*; and the Tent which hee sent vs of embroidered cloth and velvet of *Morre*, hee also won in the said Warre, and wished vs to follow it before we saw *Mafudi* therein, because the *Morre* had committed many finnes in the same.

The head of this *Mafudi* was carried for three yeeres pace with the Court, euen vntill our coming thither, and on euery Saturday, Sunday, and other Holy-dayes, which the common people keepe; all the Boyes and Girles did nothing else but sing Verses, made after their manner, in the praise of this Victorie, and at this day their singing passed throughout all the Court, and I thinke it will continue to the worlds end. *Gabriel Andron*, as I haue said, is a *Frier*, and a very honorable Person, and a Gentleman of very great reueneue; and besides this worthy Act which hee did, hee hath done many other; and the report is, that he is very eloquent, and a friend to the Christian Faith, and hath great delight to talke of them, although King *Nahin* caused the tip of his tongue to be cut off, for his over-much talking.

He sent vs word, that hee purposed to write to the Pope of Rome, whom they call, *Rome* *Negus* *Lepus* *Papas*, which signifies, King of Rome and head of the Pope, and that I should make him the beginning of the Letter, because they are not wont to write, and knew not how they should

* Cruelty of
superstition.

King of Adel
fleeth.

The Bussell
between the
Negus and
Mafudi.

Mafudi slain
by Gabriel Andron a Frier.

Fierd pursued
with his cappe
1591

Lepus Suarez,
tooke Zeila in
the yeare 1537

Gabriel mangue
cut.

Learning all in books.

Zaga Zabo Ambassador.

Hearing of the Cause.

Zaga Zabo left the day.

The Lord chief Justice was exably beaten.

should write to the Pope. I sent him word, that I would make the beginning for him, and that they should add the rest which they meant to write, or request at his hands. Whence came chither, we found all those which they hold most learned and wise with many books, and they asked me where mine were. I answered, that I had no need of books, but only to know his Highness purpose, and that we were to be questioned according thereto. Forthwith, by a chief man, as well in authority as in knowledge, which was there present, and by his office is called *Advocate*, which signifies, *A* chief Chaplain; the *Prete* his intention was declared to the *Frier*, which signifies, *I* set my self to write, and made a briefe Preface; which forthwith was carried to his Highness in my hand-writing. Which having read, he sent me back againe, and forthwith we translated it into his language, and returned it againe unto him. Within a while there came a Page, which said, that the King liked very well of that which I had written, and marvelled much, that it was not taken out of books; commanding, that it should be written in a faire hand, and in two Papers, and that his learned Priests should studie their books, for the rest which should be added to these Letters. The Copie of the Letter which I made, is written in a Paper by it selfe, and beginneth in this manner: *Right happy and holy Father, &c.* Three dayes they bestowed in making of the other Letter, and about fifteene in making a little Croffe of gold, which weigheth one hundred Cruzadoes, which also I was to come to the Pope.

115. At this time the *Prete Lami* determined to send an Ambassadour into *Portugall*, because that hitherto he had sent none, and he sent for *Don Rodrigo* and me, and told vs, that he purposed to send a man of his with vs unto the King of *Portugall*, to the end, that these might sooner take effect: and asked vs, whether we thought, that *Zaga Zabo* the *Frier*, who always kept vs companie, were sufficient for this Ambassage, seeing hee understood our language, and had bene before-time in our Countries. We answered him, That he was most sufficient, and was a man which understood vs, and we him. He sent vs word, that we should take him with vs in our companie. The next day he sent vs againe very honorable apperrell, and thirtie ounces of gold, and one hundred loaves of bread for our voyage, and yet we stayed a good while after: The *Prete* sent a Messenger unto vs, appointing vs to returne unto the *Towne of Chaxuma*, where (as I said before) we had bene a long time: and here he furnished vs with five hundred loads of Graine, with one hundred Oxen, and one hundred Sheepe, with one hundred sixteen Pott of Honey, and another hundred of Butter; and sent for the Ambassadour which went with vs, twentie loads of Corne, twentie Oxen, twentie Sheepe, twentie potts of Honey, and as many of Butter.

116. While we abode in the Towne of *Chaxuma*, the said *Zaga Zabo* was authorized, that a certayne little Lordship, which he had, was taken from him: whereupon he prayed me, that I would goe with him to the Court to demand justice. When we came thither, we found, that his Adversarie was *Abdenago*, Captaine of all the Pages of *Prete Lami*, for he is no office but hath an Head above all the rest. And because all Suites and Answers are made to the *Prete* by Pages, we had no meanes at all to make the *Prete* acquainted with our suite; howbeit, we were aided by one *Ahuac*, which is a great Lord, and though he were a great friend of *Abdenago*, yet made he the *Prete* acquainted with the cause of our coming. Our Judges were appointed, *Don Diego*, and *Alon. Caine*, to whom we imparted our request; and they appointed vs a time the next day, when the Suite should be in such a place, shewing vs the place in the skie; and the Proctor of *Abdenago* was there present, and *Zaga Zabo* the Ambassadour was there in person. When the day was come, both parties disputed and alleged greatly for themselves, and they concluded in words, for in their Courts they write nothing at all; and the Judges gave sentence by word of mouth, after this manner: That the Mannor and Lordship, which *Zaga Zabo* demanded, was a very small thing, and in former times subiect to another great Lordship, whereof *Abdenago* was Lord, and that it was right, that as the great World passeth over all the Earth, so *Abdenago*, which was a great Lord, might not be hindered from coming upon this, but that he ought to enter upon this little Signorie.

When we heard this sentence, we were much amazed, and went to complaine unto the *Prete*, which sent vs word to goe to our lodging, and be of good cheer, for all should be well, and that the next day we should repaire to the chiefe Justice, which should fee vs dispatched, and herewithall we departed. The next day we waited upon him at his Tent, who received vs with a cheerful countenance, saying, That he had a commandment from the *Prete* to dispatch vs, and that we should stay for him at his Tent; howbeit, we would needs goe with him vntill he went to speake unto the *Prete*. Where, after he was gone in, and had layed a while, hee came out with two Pages, which led him to the place where offenders are beaten, and there calling two which doe this office, they stripped him, and throwing him downe upon the ground, they tyed his hands unto two potts, and his feet straight, with a chaine of Lead, which two men held fast. These ministers of Justice stood one at his head, and another at his feet, smit him oftentimes, and for the most part on the backe; and when the *Prete* commanded them to touch him, the stripe pierced vnto the bones, and of these stripes he had onely three. I have seene this chiefe

chiefe Justice beaten three times besides, and within two dayes after, he returned to his office: because they are not ashamed herof, but rather say, that the *Prete* meaneth them well, and is mercifull of them, and shortly after bestoweth his favour on them, and putteth them in office.


When this chiefe Justice was beaten, there were sixtie *Friers* in new apparrell present, which was yellow, after their custome. And when the chiefe Justice his punishment was ended, they tooke an old *Frier* which seemed to be a man of account, and was Head of the rest, and beat him after the aforesaid manner, but he was not touched to the quick. After him they tooke another which was about fortie yeeres of age, who seemed to be a man of much honour, and they beat him as they did the rest, and this last was twice touched to the quick. While this was done, I inquired the cause, and what fault the *Friers* had committed: it was told me, that the last *Frier* which was beaten, had taken to wife a daughter of a *Prete Lami*, that is to say, of *Alexander* the vncle of this *Don*, and that he was separated from her, and had taken another sister of this present *Prete*, which being very dishonest, and doing what he listed, her husband fearing to put her away, in regard of the *Prete*, and because also in this Country the faults of women are not regarded, he forsooke this second wife, and tooke againe the first: and the *Prete* having commanded him that he should receive his sister againe, he would not obey it, but went and became a religious man: and the *Prete* having committed this cause to the chiefe Justice, to consider whether hee might become a *Frier* lawfully or no; the Justice gave sentence, that hee might lawfully take upon him the habite of a religious man, and for this cause, the Justice was punished. The father of the *Friers* was beaten, because he had given him the habite; and this third man, because he received the fame; and immediately he was enjoined to leave the fame, and to take againe the sister of the *Prete*; and by this meanes we could not have audience for the space of fifteene dayes.

Women fasts neglected.

Yellow Friers.

§. XVIII.

Death of *Queene HELENA*. Tributes of *Adica*, and other Provinces. Succours given to the *Queene* of *Adica*. Apprehension of the two Betudetes and *TIGEMAHON*: their sentence, and the execution. Expedition of the *Negus* to *Adica*. Strange Oxen. The *PAREE* Tent-courts, and manner thereof; Places, Courts, and counsell of Justice, with other parts thereof described. His Treasuries.

117.  *Veene Helena* had bene dead some eight or nine moneths, which governed the greatest part of the Kingdom of *Griana*, when as many as came newly to the Court, went to bewaile her in her Tent, which as yet stood upright in the old place, and wee did the like, when wee came anew to the Court after her death. And the *Prete* having sent unto that Kingdom the grand *Betudete* to receive the *Gibe*, which is the yearly tribute of the King; at this time the said *Betudete* came to the Court with the *Gibe*, which was three thousand five hundred Mules, three hundred Horses, and three thousand *Bassins*, (which are a kind of clothes which great men wear upon their Litters, and they are made of Cotton, faggie on the one side, like unto Carpets, but not so coarse; and great pergonages lay them upon their Beds; and they are of so great price, that one of them is worth an ounce of Gold at the least, and sometimes three or four ounces, yea and five ounces) and about three hundred Cotton clothes of small value, whereof two were worth but a dramme of Gold, and sometimes less: and, as we have said, an ounce is worth a *Pardo*, which is three quarters of a golden Ducat of *Portugall*, and it was told me, that he brought thirtie thousand drachmes of Gold.

Griana, the government of *Queene Helena*.Gibe, or tribute of *Griana*. Bassins.

* One Copie hath 1000. which seemeth better to agree with this which followeth.

118. My selfe was at the presenting of this tribute, and saw it all; and it was in this manner. The *Betudete* came on foot naked from the grille upward with a cord tyed about his head, like unto a wreath of a *Cassian* Carrier, and coming within audience of the Tent of the *Prete*, he said three times this word in short pace, *Athen, Asten, Asten*, which signifies *Lord*; and answer was made him but twice in his Language, *Who art thou? Who art thou?* And he said, *I which call, am the least of thy house, which saddles thy Mules, and tyeth up thy Cattle, and doe other business which thou hast commanded mee, and I bring thee that which thou hast bestowed mee: and these words were spoken three times; which being ended, a voice was heard, saying, Come, come forward. And hee coming neere did reuerence before the Tent, and passed by. After him came the Horses one after another, all led by the heads by servants. The first thirtie were saddled, and in very good order, the rest which followed were deare of two drachmes of Gold, and made some three thousand of them. After these Hackneys came the Mules in like order, to wit, thirtie which were saddled, faire, and in good order; the rest were little young Mules like those Hackneys, and there were Mules and Mulets, of one, of two, and of three yeeres old, and not*

Strange ceremonies.

* Rarquis.

ð. XIX.

Pilgrimage to Ierusalem. Of the Countries which border on PART II. IANNI:
Moortes, Gentiles, Amazones, Cafates, Damute, Goaimes, Bagamidi, Nubia. Of SALOMONS officers.

Pilgrimage to
Ierusalem.

128. **X** While we were in the Towne of *Berna*, which is the head of the Kingdome of *Barnagasso*, there assembled a Carauan to goe to *Ierusalem*, and they were three hundred thirtie six Priests and Priestes, and sixtene Nuns. And this was in the Christmas Holy-dayes: for they depart immediately after Twelfth-tide, and vie to be at *Ierusalem* the weeke before Easter, traueilling fast and faire as their manner is. They began their journey from a Towne distant from *Berna*, a dayes journey and an halfe, which is called *Enacem*, which is a Towne and a Territorie, abounding with all kind of victuals, and there are many Monasteries, and here they began to clofe vp their Carauan, and it is place subiect vnto the government of *Dassila*, which is vnder *Barnagasso*. When the said Priests departed, they made a very small journey, and in the Evening tooke vp their Lodging, and presently set vp the Tents of their Churches, whereof they had three, and began to say their Hours and Masses, and receiving the Communion; the next day, about nine of the docke, they began their Voyage, and they were all laden with victuals, and with Gourds, and *Barrabus* of water, and the Tents of their Churches, and the stones of their Altar were carried vpon Camels: and they trauelled not about fixe miles a day. And because I would see their manner of traueilling: I went two dayes journey with this Carauan.

The Pilgrims
Fasch.

This Carauan, after they had passed *Sauchen*, was assailed by *Arabian Moores*, which our-throw those that were their guides, and tooke the Pilgrimes, and hauing slaine the old men, they sold the young men for slaues: and of three hundred thirtie fixe there escaped but sixtene, which went forward on their Voyage. And afterward I saw three of them, which declared vnto me all their mis-lap, and they told me that this out-rage was done vnto them, because they were the *Portugall* friends, and it is most certaine, that they are very odious vnto their Neighbours for our sakes. Since the Mallice of these friends vntill this instant, no man hath passed in Carauan to *Ierusalem*, but they goe thither secretly as Passengers, and these are accounted for holy men. And because the Inhabitants of *Ierusalem* are white people, when we came first into this Country, they called vs Christians of *Ierusalem*. There is also another way by Sea, which is gone in a lesser time. They imbarke themselves at the Hauens of *Macana*, and sayle to the Hauens of *Tor*, which is neere to Mount *Snei*, and they pisse in fure and twentie dayes.

Dongals
Dike.

129. The Territorie, Kingdomes and Lordships confining vpon the Kingdomes of *Prete Ianni*, as far as I can learne, are these. First, beginning at *Macana* toward the Red Sea and the East, on that Coast are *Arabian Moores*, which keepe the Cattle of great Lords that are vnder the Kingdome of *Barnagasso*. And these goe thirtie and fortie together with their wiues and children, and haue a Christian for their Captaine, and are all Theeues, and rob by the high way, and are fauoured by the Lords whose Cattle they keepe. A little farther, you enter into the Kingdome of *Dongals*, which is a Kingdome of the *Moores*; and it hath one Hauen called *Dike*, and this Hauen is neere vnto the Streite of the Red Sea, entering into the Land toward *Abissjins*, and this Kingdome stretcheth vnto the borders of the Kingdome of *Adel*, which belongeth vnto the Lord of *Tzila* and *Bahara*; and these two Kingdomes meete in the in-land, vpon the Confines of *Prete Ianni*. And there is foure and twentie great Captain-ships or Lord-ships, which are called *Dobas*.

Kingdome of
Adel.

130. *Adel* is a very great Kingdome, and stretcheth to the Cape of *Guaradisi*, and in that part, a subiect of his gouerneth; and this King of *Adel* is held for a Saint among the *Moores*, because he maketh continuall warre vpon the Christians: and of the spoiles which he winneth, hee alwayes sendeth Presents to the *boufs* of *Mecca*, to *Cairo*, and to other Kinges; and they returne vnto him in recompence, Armour, Horfies, and other things for his syle. O' which King I haue spoken in the one hundred and fourteenth Chapter. This Kingdome of *Adel* bordereth in some part with the Kingdome of *Faigier* and *Xoa*, which Countries belong vnto *Prete Ianni*.

Adel.

131. In the midst of the Kingdome of *Adel*, as you pisse into the Country, beginneth the Kingdome of *Adia*, which is inhabited with *Moores*, who are subiect to *Prete Ianni*, and this Kingdome stretcheth vnto *Magadana*.

Lord-ships of
Gentiles.

132. Amidst the Kingdome of *Adia*, as you goe Westward, beginne the Lord-ships of the *Gentiles*, which are no Kingdomes, & border vpon the Dominions of the *Prete*. The first of these Lord-ships, or Captain-ships, is called *Ganze*, and is inhabited with *Gentiles* and *Christians*. Next vnto this is a great Lord-ship, almost as bigge as a Kingdome, and they are *Gentiles*, the slaues of which Country are made no great account of. They haue no King, but many Lords in diuers parts of the Country, and this Lord-ship is called, *Gamu*. And as you passe farther to

ward

ward the South-west, in the Kingdome, called *Gorage*. And with this Kingdome of *Gorage*, and Lord-ships of *Ganze* and *Gamu*, the Kingdomes of *Ojia* and *Xoa*, which belong to *Prete Ianni*, doe conioine together.

133. As yeue trauell toward the West, vpon the said Frontiers of the Kingdomes of the *Prete*, especially vpon the Kingdome of *Xoa*, there is a very great Citie and Kingdome, called *Damute*, *Damute* the slaues of which Kingdome are highly esteemed by the *Moores*, who will not depart with them for any money. And all *Arabia*, *Perfia*, and *Egypt* are full of the Slaues of this Country, which become perfect *Moores*, and great Warriors. The people of this Kingdome are *Gentiles*, although there be many *Christians* among them. I say thus much, because I haue seene many 10 Priests, Kings, and Nuns conuerst in the Court of the *Prete*, which assured me that there are many Monasteries, and Religious persons in that Country. This King is called, *The King of the Gentiles*. And the mid-part of the Gold which runneth current in the Dominions of the *Prete*, is brought out of this Country; for they know better how to digge and refine the same: and great store of victuals is also brought from thence. And when we kept our Lent in the Country of *Gorage*, we had great store of greene and fresh Ginger brought from thence, and great store of Filth, and plentie of Grapes, which in Lent season were ripe in those parts. And after Easter we had many great Sheepe and Oxen.

Gold of
Damute.

Ginger.

And I was certified and assured, that on the Frontiers of these Kingdomes of *Damute*, and *Gorage*, as you traueill toward the South, there is a Kingdome gouerned by women, which may be called *Amazones*, according as it is reported and written in the Booke of *Don Pedro*, the Infant of *Portugall*. But these women (if it be true) in general haue their Husbonds with them all the yeare, and liue with them: they haue no King but a Queene that hath no certaine Husbonds, but suffereth any man to liue with her, and to get her with child, and the eldest Daughter succeedeth in the Kingdome. They say, that they are very valiant women and great Warriors, and that vpon certaine beasts which are very swift, and like vnto Oxen. They are great Archers, and in their youth they cause their left breast to be dried vp, that it hindernot their shooting. They gather great store of Gold in this Kingdome, which is first carryed into the Kingdome of *Damute*, and from thence into many other parts. The Husbonds of these women are no Warriors, because they will not suffer them to manage Armes.

Amazones, the
warlike women
of those parts.

134. In the Kingdome of *Damute*, they say, there springeth a most mighty Riuer, which is contrarie to *Nilus*, for the one runneth one way, and the other another. *Nilus* runneth toward *Egypt*, but the Inhabitants know not particularly whether this other riuer, but it is supposed to run westward vnto the Kingdome of *Congo*. In the Kingdome of *Damute*, when the winter approacheth, and that they looke for raine, snowes, and lightning, although they be not enforced thereunto, they digge and delue the Earth very well, till the mould be fine, that the water which falleth may wash the same, and the Gold may remayne cleane, and most commonly they seeke it in the night by Moone-light, for then they see it glister. Also I haue often seene the people seeking Gold in the aforesaid manner, in the Towne of *Caxama*, which is in the Kingdome of *Tigrai*, and they told me, that they found it for the first time by night.

A mightie
large Riuer
hath issue
into the
Sea, which
is said, springs
out of the fine
Lakes which
Nilus
of which
Lakes perhaps
one is in
Damute.

135. Traueilling Westward, and as I went directly West, through this Kingdome of *Damute*, there are certaine gouernments of people, called *Cafates*, a Nation very late, but they haue neither lawe; nor it is reported that they were defended of the race of the *Idols*, but they haue neither Bookes nor Synagogue. They are very subtle men, and of greater wits then any other people that are in these parts. They are *Gentiles*, and great Warriors, and alwayes are in warre with the *Prete*. They confine with part of *Xoa*, and *Goaimes*. I was neuer there my selfe; but that which I say, I heard reported by our *Portugalls*, which were there, when the great *Beldute* went against them with an Armie; and againe, when the *Prete* went in person: and they told me, that these *Cafates* made great assaults vpon them, and chieflie by night, when they came to stay and rob them: on the day-time they retired to the Mountaines and Woods, and namely, into certaine wonderful deepe Valleys, which are among the Mountaines.

The manner
of gathering
Gold in
Damute.
Cafates, a
Nation
supposed
to be
very
valiant.

136. But leauing the South, and taking the West, another Kingdome lieth somewhat lower, belonging to the *Prete*, called *Goaimes*, a great part whereof belonged to Queene *Helena* his mother. In this Kingdome springeth the Riuer of *Nilus*, which in this Country is called *Giu*, and it issueth out of two Lakes, which are so great, that they seeme to be Seas, wherein are many *Idols*, and Tritons and Mermaids, and some haue assured me, that they haue seene them. *Peter de Couillan* told me, that he had bene in this Kingdome, by commandement of Queene *Helena*, to give order for the making of an Altar, in a Church which hee had caused to be builded in that Territorie, whereas shee her selfe was buried, and that this Altar was made of wood, which they filled full with masse Gold: and the Patriarch *Abuna Marke* told me, that hee did dedicate the Altar stone, which was the front, and that Patriarch *Abuna Marke* told me, that hee did dedicate the same times vpon the greater of the said Kingdome, where was that is to say, it was all of Gold. We were certaine great Guards appointed vnto it, because of the great quantitie of Gold which was in the same: and all the Gold of this Kingdome of *Goaimes* is somewhat late. I could not vnderstand, with what People this Kingdome confineth on the farther side, which lieth in the West, only I

Goaimes.
The Riuer
Nilus
where
is called
Giu.
springeth
out of
two great
Lakes, in
the
Kingdome
of
Goaimes.

On Tuesday morning, the *Barnagoff* with all his Captaine and people, deliuered vs to *Don Heitor de Silueira*, with exceeding ioy and gladnesse, and sent vs for a present fiftie Oxen, many Sheepe, Hens, Capons, and Fish, which he had cauled to bee taken, to diuide the same among our Ships. On Wednesday morning, came *Zaga Zaba*, the Ambassadour of *Prete Ianni*, whom we went to meet with vnto *Errom*, to accompanie him, and to *Barnagoff* came and deliuered him to the Captaine of the Armie, and so we layed attending for the motion of the Sea, that is to say, the time for our departing, which alwayes cometh between the foure and twente or fixe and twente of April, and the third or fourth of May: and if we depart not at this motion, and in this fauour, there cometh none other till the end of August.

* The Mon-
fion.

The Portugall
Fleet of five
sailes.
Camara.
Adia.

The Hauens
of
Macrae.

142. On the eight and twentieth of April, 1526. the whole Fleet departed, which consisted of five Sailes, that is to say, of three great Gallies, and two Caravels, and were arrived on the Ile of *Camara*. The tenth of May, when we were our against the Citie of *Aden*. And when we began to launch into the mayne Sea, from whence the Winter of *India* began to come against vs full in our faces, and we failed against the same, there began so great a Tempest, that the second night wherein we entered into the same, with extreme darknesse and rage of winds, we lost companie, not knowing what course any of our Comforts held. We failed in this Bay vntill we came to the Streight of *Ormus*, and the eight and twentieth of May, we came to the Hauens of *Macrae*, which belongeth to the Kingdome of *Ormus*. Departing from this Hauens, we arrived in the Citie of *Ormus*, where the King our Master hath a Fortresse. Here *Lopez Pac* of Saint Paul, being Grand Captaine and Gouverneur of the *India*, came forth to receive vs into the Sea-shore, who embraced vs all; and the next day, after we had heard Malice, we went to speake with the said Grand Captaine, and presented vnto him the Letter of *Prete Ianni*, which we brought for *Diego Lopez de Sequeira*, which brought vs into the Countrey of *Prete Ianni*, which Letter the said *Lopez Pac* did read, because he was Succellor to *Diego Lopez de Sequeira*. Then we presented him a Vase of silke, having five plates of gold before, and five more behinde, and one upon each shoulder, which make twelue in all, euerie one of them as bigge as the palme of a mans hand, which the *Prete* sent to *Diego Lopez*; and the said *Lopez Pac* gave vnto *Don Rodrigo de Lanza* the Ambassadour of the *Prete* other two hundred, and to me one hundred. *Don Heitor de Silueira* stayed but a while in *Ormus*, and would needs returne with his Fleet, to wit for the ships which depart from *Zidem* to come vnto *Dim*, and let forth at the time of the motion of the Sea, wherein we came forth; but they winter in *Aden*, and so goe forward in this voyage: but we stayed here in *Ormus*, vntill wee were sure that the Winter was ended.

A Copie of the Letter which Prete Ianni writ to Don Diego Lopez de Sequeira, which was deliuered to *Lopez Pac* of Saint Paul, his Succellor in the gouernment of the *Indies*.

In the Name of God the Father, which hath bene alwayes, who hath his beginning; In the Name of his only begotten Sonne, which is life vnto him, before the light of the Starres was scene, and before the foundation of the Ocean Sea was laid; who was conceived as another time in the Virgins wombe, without the Seede of Man, and without Mariage; for after this sort was the understanding of his Office: in the Name of the Holy Ghost the Comforter, which knoweth all secrets, whatsoever they be, that is to say, of all the brightnes of the Heauen, which is sustayned without any pillar to prop, and hath amplified the Earth, which before was neither created nor knowne, from the East vnto the West, and from the North vnto the South. And of these three Persons, none is afore or after another, but is a Trinitie, contained in one eternall Creation of all things, by one sole Counsell, and one onely Word eternally done.

These Letters and Ambassages are sent from mee Atini Tingil, that is by interpretation, The Incense of the Virgin (for so was I named at the day of my Christening) but now am called David, the Head of my Kingdome of the higher and larger Ethiopia, the benched of God, the Pillar of the Faith, descended of the Stocke of Iuda, the Sonne of David, the Sonne of Salomon, the Sonne of the pillar of Sion, the Sonne of the Seede of Iacob, the Sonne of the Hand of Mary, the Sonne of Nahu, according to the story; To Diego Lopez de Sequeira, Grand Captaine of the *Indies*. I have understood, that altho you are subiect vnto a King, yet neuerthelesse, that you are a Conquerour in all enterprises, which are committed to you, and are not afraid of the unnumerable forces of the Moores, having subdued Fortune, with the Armes of the holy Faith, and that you cannot be vanquished of any secret thing, being armed with the Thrill of the Gospel, and resting your selfe upon the Seate, which carrieth the Banner of the Croisse, for which cause the Lord be alwayes blessed, which hath fulfilled our ioy for the loue of our Lord Iesus Christ.

Upon your coming into these parts, you certified vs of the ambassage of the King your Lord, Don Emanuel, and of the Presents which you haue preferred with so great trauell in your ships, having endured great Windes and Stormes, as well by Sea as by Land, wherein you haue come from so farre Countreys,

Countreys: to subdue the Moores and Pagans, conducting and gouerning your Ships whither soeuer you thinke good, which is wonderful to consider: and above all things, that you haue bene two whole yeeres in warre upon the Seas, enduring so great trauell, taking rest neither day nor night; considering, that the actions of Man, according to the vsuall custome, are done in the day-time, as to buy, to sell, to trauell by the way, and the night is made to sleepe, and to take rest, as the Scripture saith; The day is made for Men to doe their businesse, from the morning vnto the euening, and the Lions roaring after their prey, doe seeke their meate at God; and when the Sunne ariseth, they get them away together, and lay them downe in their dens: and so both Men and Beasts are wont to take their rest; yet neither sleepe both ourme you, nor the night, nor the day, when the Sunne ariseth, for the loue which you haue vnto our holy Faith, Saint Paul saith; We shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or cold, or sword. And the Apostle Saint Iames saith: Blessed is the man that endureth temptation, for when he is tried he shall recieue the Crowne of Life, which the Lord hath promised to them that loue him. God fulfill your desires, and give you prosperitie, and bring you safe and sound vnto King Don Emanuel, your Lord, and remove the Moores out of your sight, which you haue vanquished, because they beleue not in the Faith of our Lord Iesus Christ: and I beseech you for your men of Warre also; for surely, they be Martyrs for our Lord Iesus Christ sake, for they die for hunger, for cold, and for heat, for his holy Names sake. Honorable Sir, when I understood of your coming into our Countrey, I greatly reioiced thereat, and afterwards understanding of your sudden departure, I was not a little grieved. I reioiced againe, when I was informed, that the Name of our Lord, especially for the good report of you, which is founded on all sides, and because you were desirous to enter into friendship with vs. And because (as I conceiue) your goodwill is such, I wish that you would touch us to fulfill the same, in sending vs Artificers which can worke in gold and siluer, and can make Swords, and Armour of Iron and Head-pieces; and also Masons to build Houses, and men that are skillfull to plant and trim Trees after your manner, and to drisse Gardens, and are skillfull in all other Artes, which are best and most necessary for the life of man, and also Work-men to call fleets of Lead for the couering of Churches, and Tile-makers for our houses, for we couer them with Graffe, and of these we stand in very great need, and for want of them we are alwaies in disfigure. I haue built a great Church, which is named the Trinitie, wherein the body of my Father is buried, for his soule is in the hand of God, and the walls thereof (as your Ambassadour can declare vnto you) are good, and if they will depart, and I will pay them very bountifull for their paines, &c. This Towne of Zeila is the Hauens, whither all the Victuals doe come, which are transported into *Aden*, and so through all Arabia, and other Kingdomes and Countreys, which cannot be furnished, but onely with such Victuals as come from Zeila and Macrae, and are brought to this Towne from our Kingdome, and the Kingdome of the Moores. And if you doe this, which I perswade you, you shall bring vnto our Kingdome the whole Kingdome of *Aden*, and all Arabia, and other Kingdomes adjoining; without warre, or the death of any of your people, for taking victuals from them, they will remaine starued, and hunger-forsaken. And when you will wage warre against the Moores, acquaint mee with what sencer you want; for I will send you great troupes of Horse-men and Archers, Victuals and Gold, and will come my selfe in person, and I and you will defeat the Moores and Pagans, for the advancement of the holy Christian Faith.

Father Don Francisco is worthy of double reward, because he is an holy man, and of an upright conscience, and exceeding bonest for the loue of God. Being fully acquainted with his good disposition, haue made him an Abbot in our Monastery, and a Staffe in his hand, which is a signe of authoritie, and him Bishop of Macrae, and of Zeila, and of all the Islands of the Red Sea, and head of our Countrey, because he is sufficient, and deserveth the like, or a greater office.

143. We departed from *Ormus* in the fleet of *Lopez Pac*, of Saint Paul, the Grand Cap-
taine, *Don Heitor de Silueira* was gone toward the Red Sea, to encounter the Ships of
Mecca, which wintered in the Citie of *Aden*, as I said before; and being come out of the Itreit
of *Ormus*, we found that the Winter of *India* was past, and that wee might sayle without any
Tempest, and we failed to the Fortresse of the King our Lord, in the Countrey of *Chaul*, which
is very pleasant, and aboundeth with Corne, which cometh from *Cambai*, and of Oxen
Sheepe, Hennes, and infinite flocke of Fish, and many fruits of *India*, and Herbs of Gardens
made by our Portugalls. Within few daies after, *Don Heitor de Silueira* returned, and brought
with him three Ships of Mecca, which he had taken, with great riches of Gold, because as yet
they had not brought their meate, and came to buy them in *India*, and all the Moores
which were young and lustie, that were taken in the said ships, they thrust into the Kings Gal-
lies, selling them at ten Duckets a man, which is the Kings ordinary price. The reft which
were old and weak, were likewise sold for ten duckets a piece. Departing from thence, we
came vnto the Citie of Goa, the five and twentieth of Nouember, on Saint Katherine Euen.

Psalm. 107. 10.
ai. 12.

Rom. 1. 37.
Iames 1. 12.

Three rich
ships of Mecca
taken.

We

Of the Churches.

where with lame men doe helpe themselves, and every man taketh his owne, and leaeneth vpon it vntill Seruice be done. All their Bookes, whiche many are, are written in Parchment, for they haue no Paper, and the writing is in the Language of *Tigra*, which is the *Abassin* Tongue, that is the Language of that Countrey wherein they became first Christians.

All the Churches haue two Curtaines, one by the high Altar with Bels, and within this Curtaine none doe enter but the Priests: there is another Curtaine in the midst of the Church: and none doe enter into the Church, but such as haue received holy Orders, and many Gentle men and Honourable persons doe receiue Orders, that they may be admitted into the Church.

The greatest part of the Monasteries are seated vpon high Mountaines, or in some deepe Valley. They haue great Reuenues and Iurisdiccions, and in many of them, they eate no flesh all the year long. They eate also very little fish, because they know not how to take them.

No painted Crucifixes.

Vpon all the walls of the Churches are Pictures of Christ and of our Laide, and of the Apostles, the Prophets, and Angels, and in every one of them is the Picture of Saint George. They haue no graven nor painted Images: neither will they suffer Christ crucified to be painted in the walls, because, they say, they be not worthy to see that Passion. All their Friars, Priests, and Noblemen, continually carrie a Croffe in their hand; the people weare Croffes about their neckes. Every Priest alwayes carryeth with him a Corner of Brasse, full of holy water, and wherefoeuer they goe, the people alwayes pray them to bestow holy water, and their blessing vpon them, which they giue vnto them. And before they catechize they call a little holy water vpon their meat, and likewise into the Cup where they drinke.

Their principall Feasts.

The monerall Feasts, as Easter, the Ascension and Whitsuntide, are kept on the very same dayes and seasons, wherein we obserue them. Touching Christmas, the Circumcision, and Twelfe-tide, and other Feasts of Saints they likewise agree with vs in all other Feasts they doe not.

When their yeare be- gins.

Their yeare and their first moneth begetteth the fixe and twentieth of August, which is the beheading of Saint Iohn. And their yeare consisteth of twelve moneths, and their moneth of thirte dayes; and when the yeare is ended they adde fixe dayes, which they call *Pagomen*, that is to say, the ending of the yeare. And in the last yeare they adde fixe dayes, and so they agree with vs.

Their Muscull Instruments.

They haue Cymbals like ours, and certaine great Basses, vnto which they sing. Flutes they haue, and certaine square instruments with it, like the *Organs*, which they call *Dauid* *Musique*, that is to say, *Dauid* *Musique*, and they play vpon these before the *Prince* *Leoni*, but some- what rudely.

The naturall Inhabitants of the Countrey are infinite; but are not very good, but are like vnto Hacknies, but those which come from *Arabia* and *Egypt*, are very excellent and faire, and the great Lords haue Races of these Horses; and as soon as they be foaled, they suffer them not to sucke their Dams above three dayes, whom they will presently trauell on, and taking the Colly from their Dams, they put them to be suckled of Kine, and they become exceeding faire.

These Letters following were translated into Latine, by Erasmus, and published by Daniel Heinsius, and in Italian by Ransoni. That which is omitted, is the same with that in the former Letter.

The Letters of *Dauid*, the Mightie Emperour of *Ethiopia*, vnto *Emanuel* King, of *Portugall*, &c. Written in the yeere 1521. as also to King *Iohn* and Pope *Clement*.

IN the name of God the Father, who was from Eternallity, and hath no beginning, &c. These Letters are sent from me Athani Tingil, &c. Emperour of the great and high *Ethiopia*, and of mightie Kingdomes, Dominions, and Territories; King of *Xoa*, of *Cassata*, of *Fatigat*, of *Angote*, of *Baru*, of *Basilganze*, of *Aden*, of *Vangoe*, of *Goiame*, (where Nilus springeth) of *Namara*, of *Bagamedri*, of *Ambeaa*, of *Vagne*, of *Tigremahon*, of *Sabaym*, from whence came the *Queene* of *Saba*, of *Bernagues*, and Lord even to the Countrey of *Nubia*, bordering vpon *Egypt*. These Letters are directed vnto the most mightie, most excellent, and victorious King, Don *Emanuel*, who dwelleth in the *West* *Indies*, and remaineth steadfast in the Catholike Faith, the Sonnes of the Apostles *Peter* and *Paul*, the King of *Portugall* and *Algarba*, a Prince of Christians, an Emperour, Induer, Conquerour, and Conqueror of the Moors and Gentiles of *Africa* and *Gvinea*, of the *Croze* of *Buene* *Speranza*, and of the *Isle* of the *Mozambique*, of the *Red Sea* of *Arabia*, *Perlia*, and *Omitia*, of the *greater* *India*, and of all places, *Islands*, and Countreies adiacent, the destroyer of the Moors, and slayer of the *Pagan*, the Lord of *Torrefe*, high Castles and Walls, the Interpreter of the Faith of Iesu Christ. Peace be to thee, King *Emanuel*, who relying vpon the assistance of God, dost destroy the Moors; and with thy ships, thy Souldiers, and Captaines, expellest them in all places like faithful Dogs. Peace be with thee, *Dauid*, the Wife, beloved of Iesu Christ, daughter of the *Virgine* *Mari*, the Mother of the Saviour of all people. Peace be to thy Sonnes, being now, as it were, in a fresh Garden, amidst the flourishing Lillies, at a Table furnished with all Delicacies. Peace be vnto your Daughters, which are adorned with Princely Robes, as *Palatines* with Hangings of Tapistrie. Peace vnto your Kinsfolkes, the Chieftains

of Saints, of whom saith the Scripture, Blessed are the Sonnes of Saints, and mightie abroad and at home. Peace be to thy Counsellors, thy Officials, thy Admirall, and Judges. Peace be to the Captaines of thy Castles and Borders, and of all thy defensible places. Peace be vnto all Nations, People and Cities, and to all Inhabitants, except Moors and Iewes. Peace be to all Pastors, and to all that are faithful to Christ, and to thy selfe. Amen.

I was advertised (most worthy King, and my Father) that so soone as the renouue of my Name was brought vnto you by Matthew, mine Ambassadour, you presently caused a great number of Arch-bishops, Bishops, and other Prelates to be assembled, to give thanks vnto our Saviour Christ, for the same Ambassage, and that the said Matthew was entertained with great honour and solemnities. But let vs not these matters, and confide in our selfe, but we may invade and conquer other Lands of Infidels. I verily will bestow 100000000 strachies of Gold, and so many thousands of Souldiers. Sea, I will bestow Wood, axles, and Iron, and Copper, for the building and furnishing of a Navy, and great plenty of vittuals. Oh King, and my Father, Emanuel, that one God protect and save you, which is the God of Heauen, and alwaies of one substance, being subiect neither to youth nor old age. He which brings your message, was called *Rodrigio* de *Lima*, and was the principall of all his good company, and with him came *Francis* *Aluarez*, whom for his honest demeanour, his singular Religion, and upright dealing, I could not but most entirely love, especially, when as being demanded as touching the Faith, he answered most truly and aptly. Touching therefore to exalt him, to call him a Master, and to grant him authority to convert the people of *Mazua*, of *Delacua*, of *Zeila*, and of the Islands of the *Red Sea*, because they are vpon the Borders of my Kingdomes, and I haue given vnto him a Croffe and a Staffe, in token of authority, and so forth, I thought it good, for he deserves to be, and is meete for the administering of this Function: and God will so faithfully yet, that you shall euer haue the upper hand of your enemies, and shall conuince them to fall downe before your feete. The same God prolong your daies, and make you partaker of the Kingdom of Heauen in a most Honourable place, even as I would wish for mine owne selfe. I haue heard with mine cares, many good reports of thee, and with mine eyes I see those things that I neuer expected to see: hence I doe prosper all your affaires from good to better, and grant you a place vpon the wood of life, where the Saints themselves are placed, Amen.

I like an obedient Sonne, haue done those things which you commanded, and will hereafter doe, whensoever your Ambassadors shall come, to the end we may mutually assist one another. And vnto euer of your Ambassadors which shall come, as the former did vnto *Mazua*, or *Delcua*, or to other Hauens within the firsts of the *Red Sea*, I will give, and cause to be given those things which you shall request, according to my earnest desire, that we may profitably bee conioyned, both in Councils and Alliances. For when your Forces shall reire vnto those Countreies, I will there be present with my Armies also. And because that vpon my Borders there are no Christians, nor Christian Churches, I will freely giue vnto your Subjects those Lands to inhabit, which are next vnto the Dominions of the Moors: for it is requisite, that you bring your good beginnings to a happy end. In the meane while, send such learned men, and Carriers of Sacer and Golden Images, and such as can worke in Copper, Iron, Tine, and Lead: as also Artificers, which may print Books in the Letters of our language for the Church, and likewise such as can beat Gold into thine Plates, and whereof they can guild other Metals. All these shall be most honestly interested in my Courts, and whensoever they shall need, I will give them liberal wages for their paynes. And I swear by our Lord Iesu Christ, the Sonne of God, that I will freely discharge them, when they shall thinke good. And thus I doe most confidently demand, because I am not ignorant of your veritie, and know right well the goodness of your disposition, being also assured of your exceeding love toward me: and this I know the more certainly, because you so beneuolently intreated, and dismissed Matthew for my sake. And this is the cause that maketh me so earnestly to request. Neither let this cause you to be ashamed, for I will pay for all things to the vttermost. That which a Sonne oweth of his Father, ought not to be denied: you are my Father, and I am your Sonne: let us therefore be inuited together, as one flesh in a wall is united to another, for being two, we doe agree in one heart, and in the love of Iesu Christ, who is the God of the world, and they that are with him, are likened vnto stones united in a wall. Amen.

IN the Name of God the Father, Almighty Creator of Heauen and Earth, of all things visible and invisible. In the Name of God the Sonne, Christ, who is the Sonne, and Counsell, and Brother of the Father. In the Name of God the holy Spirit, the Comforter, the living God, equal to the Father and the Son, who speak by the mouth of the Prophets, inspiring the Apostles, that they might give thanks, and glorify the Triumphant, perfect alwaies in heauen, and in earth, in the sea, and in the deepe. Amen.

These Letters, the Messenger are sent from me the Inceffe of the *Virgine*, &c. Now I send my message by *Francis* *Christovao* *Escobar*, being named at his Baptisme, *Zaga* *Zib*, that is to say, The Good *Francis* *Aluarez*, who shall deliver vnto my Name, as it is meete, Renowned King and my Brother, in token to confirm that friendship between vs, whereof thy Father was the Author, and send often vnto thy Messengers and Letters, which I greatly desire to see, as coming from

Here is much omitted for breuitie, which in the former Authors may be found: as that Matthew was not sent by him, but by Queen Helena, &c.

His Letters to Iohn the third King of Portu- gall.

[illegible]

His Letter to
Pope *Clement*
the seventh.

HAPPY and Fortunate Holy Father, who of God art made a *Conferour of Nations*, and boldly the
Sect of S. Peter, to thee are given the *Keyes of the Kingdom of heauen* and whatsoever thou shalt
binde and loofe, shall be bound and loofed in heauen, as Christe hath said, and Matthew hath writ in his
Gospell, *I, the King wyl give Name the Lions honor, and by the Grace of God, Atani Tingli the Em-*
peror of great and abiss Ethiopia, of great Realms, Ierusalem, and Land; King of Xoa, of Caffate
of Fatigat, of Angote, of Baru, and of Baaligazet, of Adra of Vangue, and of Goiamo, (where Nilus
springeth) of Amara, of Bagua Medri, of Ambes, of Vangue, of Tigrehnham, of Sabaim, (whence
was the Queene of Saba) of Barnagae, and Land as farre as Nubia, which is on the Confines of E-
gypt. All these Provinces are in my power, and many other great and small, which I reckon out. Now
because I have heard that thou art a good man, and a lover of the Christian Religion, I have desired
that the great God might be praifeworthy, who of his singular Mercy and Goodwill, hath made me
Predecessor, the Emperre of so large Kingdoms of Christian Religion, and hath by hisse exalted me with
Special Grace amongst other Kings, that I should continuall be at the service of his Religion, and for

[illegible]

Another Letter of his was delivred by the same *Alvarez*, to the same Pope: desiring him to send him Artificers in Glasse, and Muscalle Instruments, &c. Also to accord the Christian Kings, that they might take Arms against the *Mahometans*, which assist one another, &c. But we have bene already tedious, and therefore omit it: And the Letter of his mother *Iselena*, sent 1509. by *Magistew* aforesaid, which in *Goes* aforesaid is to be seene.

Alonso was received by the Pope, *Clement* the seventh, at *Bologna*, January 29. 1533. in the presence of *Charles* the fifth Emperor, and *Martin* the Nephew, Counsellour and Ambassador of King *John* of *Portingall*, and entertained as Ambassador of the said King *David*, in his Name, presenting obedience to the Pope, as more at large in *Ramusio* appeareth.

*Dam. à Goss de
Ethiop. marika*

А а а а а а ?

CHAP.

lague. Doubling thus Point, the Land maketh a great Nooke, that entrench ten or twelve leagues into it.

The Iland of *Dallaqua* is a very low Land, and almost flat with the Sea, without rising in it, Mountayne, Pike, or any other height; it hath in length, according to the common opinion, five and twentie leagues, and twelve in breadth; the side of this Iland, which is opposite to the South, stretcheth East South-east, and West North-west, that is, all the Coast which it could comprehend with the light, and along the Coast lye great quantitie of little Ilands, all very low, and beare the same course of the Coast. Ionsely coasted this side of the Iland seven leagues, and two distant from the Land, and casting many times the Lead, neuer found ground. The Metropolitane Citie, is situated almost in the Point of the Iland, which lyeth on the West side a frontier to *Abeys*, it is called *Dallaqua*, whence the Iland took the name, which is to say in the *Arabique* tongue, ten leagues, and this, because in times past, the Custome-house thereof, yielded so much every yeere to the King. Euery *Arabian* league is worth ten thousand *Seraphins*, and euery *Seraphin* *Arabique* two *Tangas larasus*; in fort that ten *Arabian* leagues, are worth in our money fortie thousand *Crusadoes*. The Point of this Iland on the West side, and opposite to the *Abeys*, is distant from the firme Land about five or seven Leagues, and in this space of Sea, there lye five Ilands, very flat; the first is distant from this Point one league, it is called *Kama*, it hath in compasse two leagues, in it there be some Springs and Wells, and betweene this Iland of *Kama*, and the Westerne Point of *Dallaqua*, is the principall Channell and moit current for to goe to *Maqua*. In this Channell there are feuentie fathome water, the Land of this Iland is red; to produce few Trees, and great abundance of Herbs. The King of it is a *Moore*, and all the People, he is resident the moit part of the yeere in *Maqua*, because of the traffique he hath with the *Abeysins*. This Iland at this present yieldeth little; for after the ruing of *Suaenen*, *Maqua*, *Ahen*, and *Indas*, it lost the traffique, and with the traffique the reputation.

The twelfth, the Naue of Gallions came into the Port of *Maqua*. *Maqua* is a small Iland, very flat, and in it old time was built the Citie *Protomada*, of the wilde beasts. This Iland hath in length about the fifth part of a league, and of breadth a Caluier; it lyeth in a great and crooked Nooke, very neere the Point of the Nooke that is on the North-west side. The space of Sea that diueth this Iland from the firme Land, is about a Faucon shot, and in some parts not so much; in this distance, to wit, betweene the Iland and the firme Land is the Hauen, in the which the Sea is not troubled with any weather, and the Current is very little, and all windes come ouer the Land, the depth is eight or nine fathome water, the ground is Ozie. The entranc of this Port lyeth on the North-east side, by the middle of the Channell betweene the Land and the Iland, because that from the Point which turneth to the East North-east, there goeth out a Shoald toward the Land, and the Point of the Nooke catcheth another against the Point of the Iland, for the which they force the Ships to beware of the extremes of the Mouth of the Channell, and to seeke the middle of it. The Channell is very threigh, it runneth North-east and South-west; very neere to this Iland of *Maqua*, toward the South and South-west, lye other two Ilands, the nearest to the firme Land is somewhat the bigger of them, and that which is more to the Sea, and lyeth toward the South-west, is the lesser, and very round. These three Ilands stand in a triangle forme, they are all very flat and barren, there is no springing water in any of them, only in *Maqua* are many Cisternes, wherof the Inhabitants doe drinke and liue. Betweene these Ilands are scattered many Shoalds, but through the middle of them, goeth a Channell where Gallies and rowing Vessels may passe at a full Sea. This Iland of *Maqua* was a little while since of the Signiorie of *Preste Iohn*, with all the Coast, contayned from the Cape of *Guadafui* to the Citie of *Suaenen*; but within these few yeeres, the King of *Dallaqua* hath vnsued it, and is resident in it the moit part of the yeere, because of the traffique he hath with the *Abeysins*, of whom he hath great quantitie of Gold and Iuorie. The Ayre is vnhealthfull in the moneths of May and Iune, and very vncommodious through great and intolerable calmes, in such sort that as well the King as the Inhabitants, doe avoid it, and leaue it emptye these two moneths, and goe to *Dallaqua*. The firme Land of the Nooke, wherein standeth this Iland of *Maqua*, till ye come to a place of many Wells of water, called *Arguito*, by the Sea side, is very high and mountynous, but from thence forward, the Sea coast is more open and cleere, and betweene the Hills and the Sea are great Fields and Plaines. There may bee from *Arguito* to *Maqua* a league. *Arguito* standeth to the South from the Iland: through all these Mountaines and Fields, are great number of wilde beasts of diuers kinds, to wit, Elephants, Tygres, Wookies, wilde Boares, Staggies, Elkes, and many other formes of Beasts, not knowne vnto vs; whence, with much reason, it is called *Protomada* of the wilde Beasts. And that *Maqua* and *Protomada* be one and the selfe same thing, the elevation of the Pole doth testifie in this behalfe.

Wild Beasts.

In *Arguito* I. are many Cisternes of water.

The Citie of *Protomada*, sometimes built here.

Kama I. is in which are Springs or Wells of water. Scientific fathome water. The King of *Dallaqua*, a *Moore*.

The description of the Iland of *Dallaqua*. This Iland is five and twentie leagues long, and twelue in breadth. The Metropolitane Citie called *Dallaqua*.

§. II.

Relations of Ethiopia sub *Egypto*, and PARSYIA IONN: of Nilus, and the Abasine Costumes and Neighbour. The cause and means of the decay of that great Empire, neuer since recovered. Of Marate and *Suaenen*.

THE *Preste Iohn*, which by another name, is called King of the *Abeys*, is Lord of all the Land of *Libania*, sub *Egypto*; which is one of the greatest Provinces we know in the World. This Eastern Empire beginneth at the Cape of *Guadafui*, called in old time, the Promontorie of *Armatia*, and from thence running along the Red Sea with Desert coasts, & not very crooked, it reacheth vnto the bounds of the rich Citie of *Suaenen* on the Northside it bordereth with the warlike people of the *Nabaks* or *Nubians*, which lyeth between the Land of the *Abeys*, and the superiour part of *Egypt*, called *Thebaida*, and from hence running great spaces within the Land, toward that part where the Kingdome and Land of *Mamongo* lyeth, after it hath taken two or three some part of *Libya* interior, all the other on the West-side remayneth for his bounds, and presently turning againe behind the Springs and Lakes of *Nilus*, going through the firme and vnknowne Country, it finisheth and endeth on the South-side in the *Arabian* Gulfe, which at this day is knowne of the *Portugals*, which doe nauigate the same on the Coast of *Melinda* and *Mogadouro*.

Nilus at this day is knowne by his ancient name, for of the *Abeys*, *Egyptians*, *Arabians*, and *Indians*, it is called *Nil*, a thing certainly worth the knowing; the Springs and Lakes whence this River proceedeth, are in the Confinnes that separate the Land of the *Abeysins*, or *Ethiopiens* from the *Safes*, which inhabit the mayne of the Land, that goeth from *Melinda* toward *Mosambique*, as I vnderstood, by some great Lords, and other persons of *Abeys*. Which thing is held of them all for manifest, and well knowne, and hence appeareth, the little knowledge that the Ancients had of his originall. Now, enquiring of these persons, if it were true, that this River in many places did sink vnder the Earth, and came out againe many daies iouries thence, I knew there was no such thing: But that through all the Land where it ranne, it shewed it selfe vpon the Superficies thereof, carrying a great depth and breath, without hiding it selfe, or flying from the sight of men, as ye see in *Flume*, Lib. 5. of the *Natural Historie*: About the increasings or ouer-flowings of the River, I asked very often the causes, this being a thing so disputed of all the ancient Philosophers, and I came perfectly to know of them the Solution of this doubt, hitherto neuer determined; and so almost iestingly, with certaine simple Questions, I came to know that which so great and proud wits of Philosophers knew not.

These principall Lords of *Abeys*, told me, that in their Country the Winter beganne in the end of May, and lasted Iune, Iuly, and part of August, but that in August, the Ayre is more pleasant, the weather milde and tractable, but that in the monethes of Iune and Iuly, for a great wonder alwaies, the Sunne was so continually, and so continuall were the raines which continually fell from Heauen, with the which the fields and low grounds were so covered and ouer-flowne of the waters, that in these two monethes, they cannot goe nor passe from one place to another, and that this multitude of waters had no other issue or place whete to gather themselves, but only to the Channell of the River *Nilus*: because toward the Red Sea, there ranne along the Sea very great Mountaines, it was of necessity, that the River should increase and goe out of his owne course, not being able to containe so great abundance and weight of waters in it selfe, and the River running with such vehement and terrible rage, it is very apparant, that as well in the *Egyptians*, as in other Lands whereby it passeth, it would goe out of its naturall course, and cause, whereby it passeth great ouer-flowings: and the Territories of *Egypt* being moit plaine, & necessitie, the ouer-flowings in it would be more copious, and the River would haue a larger scope to spread it selfe with his waters in euery place, the which could not so happen in the high and Mountainous Lands.

Now then, since it was manifest, that all the inundations of *Nilus* in *Egypt*, begin to increase when the Sunne was in the *Solstitiall Equinox*, which is in the moneth of Iune, the Sunne entering in the beginning of *Cancer*, but passing by the Signe of *Leo*, which is in Iuly, the River increased in greater abundance, and when it was in the Signe of *Virgo*, which is in August, when in this moneth the raines begin to assuage in the *Abeys*, and Winter takes his leaue, the River began to decrease by the degrees it had increased, till it came altogether into his Channell, the occasion remayned manifest of the increasing of this River, to be the great and continuall raines, which in the moneths of Iune and Iuly, fall in the Land of *Abeys*, or *Ethiopia*, which is all one; Seeing that when these raines, which fall in August, the River at that time time did beginne to withdraw himselfe to his accustomed bounds, I was my selfe in *Maqua*, the moneth of Iune, and part of Iuly, where I saw great stormes, raines, thundering, and within the Mayne continually, we saw great blacknesse and cloudinesse, and tempests, and the *Abeysins* said, that we saw but

Ethiopia produces many Mines of Gold, Lakes of *Nilus*.

And so it doth in *Senna*, the raines falling most violently in these moneths.

Auerec hath shewred the same reason of this ouer-flowing.

Cape of Bon
Esperanza.

More infirm
which is a
great and rich
Cite.

David, tyrant
of which some
Exiles of the
two Jewels,
and Chief Ju-
stice, and Tri-
gremson, and
four barne-
gates, in five
Years, as you
may see be-
fore in Aduer-
tis. This hum-
le, it seemeth, in-
creased with
his years, and
perhaps he in-
tended some
alteration in
Religion also,
as appeareth
by Aduer-
tis, and Bernar-
dis Legates to the
Pope, which
might more
inflame his
subjects a-
gainst him.
Gracian out-
threw in bat-
tle the Pres-
byter, by means
of Harquebus-
ses.
David's death.

* Since which
to this day,
they have de-
ceased, and
are now al-
most viceroy
main d.
Mountaine of
the Jews.

but little to that which went within the Land. Likewise, we have experience, that the months of June and July, is the Winter of Cape *Bona Esperanza*, and all this Coast where the raines are very continuall. In this manner, having resolved my doubt, of the flowings of *Nilu*, I asked them if the River made any Islands they answered mee, that it made many, but one of them was very great, where was built a most rich and great Cite, which by their consideration ought to be the Island of *Moro*, and they told mee, that aswell in this Land, as through all the Coast there were great numbers of certaine fierce and pestiferous beasts, which, without doubt, must be the Crocodiles; and being desirous to know if it were true, that in a certaine place the River fell from such a height, that with the great noise of the fall, those that inhabited in the bordering Townes were borne deafe: I found no Historie of this, only they told mee, that in a certaine place, which they named, the River did fall of a great Rocke, downe with a great noise and rumour, but that there was no other thing.

As touching the customes and manners of the *Abexines*, the Lecture that of them might be made, it would disturbe the Historie of the *Rutter*, for which cause, I will touch it briefly some things most worthy to be knowne; especially, of the viciis and losse of this Empire, in our unhappy dayes.

The *Presbyter John*, by name *Atim Tingill*, called after *David*, reigning in the year 1330, in the Land of *Ethiopia*, he became cruel to his Subjects, and did tyrannize so much over the people, that he set upon vniuersall hatred of the *Abexines*; in this time *Gracian*, King of *Zeila*, finding the time fit, began to attempt warre with *Presbyter John*, to see what he could find in the minds of the *Abexines*; & this not that he was able to take fuch an Enterprise in hand, but either he encouraged himself in the great enmitie the *Abexines* had with their King, either this warre was secretly moued by some Lords of the Kingdom. Now, beginning to enter through the Land of the *Presbyter*, and to take some Townes, he diuided largely the spoiles among his Warriours, among the which he had three hundred Harquebusses, *Turkes*, which was the greatest strength of his Armie, and franchized all the Inhabitants of the Townes through he passed through, that they should not be taxed, and imposed on; but the Taxes and Impositions imposed by *Presbyter John*, with which liberality he got the minds of the *Abexines*, and not only of the vulgar sort, but also of the most principall Lords of the Kingdom.

The *Presbyter John*, seeing the damage receiued of the King of *Zeila*, sent against him his Captaines, which beginning some Skirmishes, as soone as the *Turkes* that their Calueers among the *Abexines*, and did kill some of them, the feare they tooke of these shots was so great, that presently they set themselves in flight. The King of *Zeila* proud of this victorie, entered within the Land, committed already in the fauour of Fortune, accompanied with great companies of *Abexines*, which followed his parcie, and foraging the Land of *Ethiopia*, by that part which standeth vpon *Magadon*, and *Melinde*, to the end that by this way hee might in shorter time might come to a Mountaine where was the great Treasure of all the *Presbyter* past; the *Presbyter* seeing that every day his *Abexines* passed to the Campe of the *Moors*, determined to come to a battail, before that so great Harpyes did make an end of deuouring the Land altogether, and the minds of his Subjects, and gathering his Armies, and going against the King of *Zeila*, he gaue him battail, in which the *Presbyter John* was overcome, because that the *Abexines* could not abide the Harquebusses, and so fled from them, as from a cruell pestilence. The *Presbyter* with-drawne after this conflict to the Mountaines with some of his, within a few dayes, hee left this life, in the year of our Lord 1339.

The King of *Zeila* obtaining by great a victorie, trauelled by great iourneys toward the Mountaine, where the Treasure was of the Kings of *Aber*, and comming to the foot, assaulting the places with great fire, notwithstanding they were vnserviceable, and were defended from the top, in the end they entered them, and gained the Mountaine, where was taken the greatest Treasure, that vnto this day we know together in the compass of the whole Earth. Now, vpon the decaise of *Presbyter John*, the *Abexines*, which continued in the faith and loue of their Country, elected his eldest Sonne for *Presbyter*, and King of *Aber*, being a yong man of little age, which finding the Realme vsurped by Infidels, and almost irreuerable (and because there might remaine nothing wherein Fortune might not be contrarie to him, and fauourable to the *Moors*) it hapned that a Brother of his, dealt with some great men how to get the Kingdom, which was the vnder overthrow of the *Abexines*. The matters of *Ethiopia*, being in their termes, and the infortunate youth contending with his Domestical and Native Countreimen, the King of *Zeila* came vpon him, but the new *Presbyter* not being able to resist, with-drew himselfe to the Mountaine of the *Jewes*.

We are to note, that in the inward part of *Ethiopia*, there ariseth a great and most high Hill, which hath but one only ascending and very difficult, but on the highest top of it lyeth a very plaine Country, where there are great abundance of Springs, Fruits, Cattell, and Tillages, the Inhabitants of this Mountaine doe obserue the Law of *Moses*, not finding in all the Land of *Aber*; any *Jewes*: the Historie and Antiquite how they have arised here, and the cause of neuer descending downe, and conuersing familiarly with the *Abexines*, is not come to my notice, though

though I laboured it much. The new *Presbyter* receiuing of these *Jewes* friendly entertainment, and acknowledged for their Lord, they defended him from the *Moors*, and King of *Zeila*, which depyrating of the victorie, and entering the Mountaine, retired backward. About this time we arrived at *Maqua* with all the Armie: which when it was knowne, it put the *Moors* in a great feare, and lifted vp the decayed hearts of the *Abexines*, in fort that the *Presbyter* emboldened himselfe to defend from the Mountaine, and feared himselfe with his people in certaine Mountaines towards the Sea and Towne of *Maqua*, where we were arrived, writing many Letters more then pittifull and miserable, and in all of them before the writing, came Our Lord *Iesus crucified*, of the which, having louing Answers, and full of hope of succour, we made our iourney toward Sea, and being returned againe to *Maqua*, it was onely to send him hie hundred men with Captaine. This done, we set saile, and came directly the way to *India*, and to this present, I have not knowne what more hapned, or is become of the *Presbyter*, and masters of *Ethiopia*.

The *Abexines* are naturally ceremonious men, and full of points of honour. Among them there is no other kind of weapons then Darts, in which they here figured the Lance where-with Christ was wounded, and the Croffe whereon he suffered for Sinners. Some, though very few, weare halfe Swords. They are nimble on Horse-backe, but badly apparelled, generally they are lying people and giuen to Rapine. Among them he is not counted rich, that possesseth many, but he that hath abundance of Cattell, and Cimeles, and notwithstanding, in which they esteeme the Gold very much: In their owne Country they are weak and cowards, but in a strange Country strong and valiant, in fort, that it is a Proverbe in all *India*, to say, That the good *Le-Le-Carin*, which were call a Soldier, must be an *Abexine* and they are so esteemed in *Babylon*, *Corn*, *Yona*, *Bengala*, and in other places, that they are alwayes Captaines, and principall persons in the Armies. Their attire is vile and poore: they weare Shirts of linnen cloth, and some great parre weareth a *bedon*, the vulgar goeth naked, and couered with whatsoeuer cloth; they eate *Bollemus*, and raw flesh, and when they lay it to the fire, they hold it to little at, that when they eate it, the blood runneth out of it. In the Land there is no Cities, nor Townes, but they lue in the fields in Paullions or Tents, like the *Arabs*.

They doe honour themselves very much of the Queene of *Saba*, and they say, the tooke slipping in the part of *Maqua*, and others asirme, that it was in *Suagun*, and carrying great riches with her and Jewels of great value, she came to *Ierusalem* to see King *Salomon*, giuing him great gifts, and returne from thence with child by the King, to her Kingdom. It is an historie much talked of among the *Abexines*, that a *Soldan* of *Babylon*, mouing warre against *Presbyter John* many years agoe, the *Presbyter* gathered a great multitude of people, with the which he put in practice to turne the River *Nilu* another way to the Sea, so that it should not runne through *Egypt*. The *Soldan* amazed at so great an Enterprize, and seeing that the worke comming to perfection, it would be the vter overthrow of *Egypt*, he sent vnto him his Embassadors with great gifts, by the means of the which he obtained his friendship and peace with the *Presbyter John*, and gaue a priuledge to the *Abexines*, that they might passe through all his Country, without paying any Tribute, and at this day they pay no Tribute when they goe to visit the holy Sepulchre, and Saint *Catherine* of Mount *Sinai*. I asked within the streights of some old learned *Abexines* for this Antiquite, and they told mee the same, not differing one iota from the *Abexines*.

The nineteenth, at Summe rining, we set saile from the nooke which is beyond *Adra*, halfe a league and an halfe of water, distant from the Land about halfe a league: This day the weather was very close, and it rained, and numbring our Armie, I found sixtie foure rowing Vessels, that is, three Gallies, eight small Gallies, and thirtie fve Foysls. By night the wind was North-west, it calmed, and blew a little at West, in the second watch it began to raine, and halfe the morning watch past, we wayed our Anchors, and went rowing along the shoare till the morning, it rained very hard all this time.

The twentieth, at setting, we were as faire as the Point of the ranke of Islands on the North-side, at this time we might see from *Adra*, about fourteen leagues, the Coast from *Maqua* hither, stretcheth North-North-west, and South South-east, there is in the distance fourteen leagues, in the lands which we saw on the Sea-side, we knew that in some of them there was Cattell and water, with some few and poore dwellings, the distance between them and the time land, might be some foure leagues, the names of these Islands where the Cattell and the Water is, are *Harat*, *Doball*, *Domanil*, the Land of them is low, and round about it is full of Shields and Flats.

By night all the first watch, the wind faire at East, we sailed to the North North-west, at the beginning of the second watch, we fell on a sudden in certaine very whitish spots, the which did rise and fall from themselves certaine flames like vnto Lightnings, wondering at the shew of this strange event, presently we tooke in our Sailes, and beleueing we were vpon some Shoals or Bankes, commanded to call the Land: I found twentie fixe fathome water,

What these
strange per-
forated in E-
thiopia, you
shall reade in
the following
Relations of
Bernardus,
Customes of
the *Abexines*.
They are ce-
lebrated great
Warriours out
of their owne
Country.

A kind of op-
er garment.

The Porting
Armad.

Harat, Doball,
Domanil.

now

An Iland vnder water to be feared.

A Description of the Port and Iland of Marate.

Four or five fathom water.

The Ilands of Danata and Dilefalar. Swaen Chan-nell full of Shoals.

Xabague Hau in 19. degrees face.

A Description of the Shoals of Swaen. A Shoal vnder water.

Infinite number of Ilands, Flats, and Heads of Sand and Stone. A precept how to auoid them.

Five leagues of Shoals, eleven leagues from Swaen.

now this noctule making no impression in the Pilots of the Countrey, and feing how we went by a great depth, wee lay saies againe.

The one and twentieth when it was day, wee saw at Sea off vs, the low Iland, whereof the *Moorish* Pilots were afraid.

The two and twentieth when it was day, wee set sayle: my Pilot tooke the Sunne at the highest, and found himselfe in eighteen degrees and an halfe. At this time we were a furlong a Point of land very long, which the firme land thrust out, doubling this Point, we found the Sea very faire, and we layed North-west and by West. An houre after noone, we came to an Hau, called *Marate*. All the Coast wee saw this day, stretcheth North North-west, and South South-east, the Land by the Sea side is very low, and maketh neuer a Hillocke, but within the Iland there arise fo great Mountaines, that they seeme to reach the Clouds.

Marate is an Iland very low: the land thereof is very Defart, and without water, it is beyond *Muscat*, about fixtie five leagues; the Iland hath in compasse a league and an halfe, the figure thereof is rather round then any other, it lieth from the firme land about three leagues, in the side of this Iland which is opposite to the South-west, and beholdeth the firme land, there is a very good Hau, free from all winds, and especially from the Easterne winds: for on this side, the Iland doth cast two very long points into the Sea, which stretch East and West, and a quarter North-west and South-east: betweene the which the land on both sides doth streighten very much, and makes a very great and hollow bosome, in the mouth and front of which lieth a long Iland, and very flat; and also some Heads of land, and Shoals, by reason of which no Sea can come in there: this Hau hath two entrie, one of them goeth on the East side, and the other on the West side, the one and the other very neere the points of the Iland, betweene the which the Hau is made. The Entrie and Channell which goeth on the East side, stretcheth North and South, a quarter to the North-west and South-east, the depth is three fathom in the shallowest place, and coming out of this, it encreaseth presently, and within the Hau we have neere the Shore foure and five fathome, the ground is muddie. By night, the wind blew at East, and leffen by day, we rode all night.

The three and twentieth the Sunne being vp, we set saile from the Iland and Port of *Marate*, and found seven fathome, and fandie ground: at eleuen of the clocke, we came in sight of two little Ilands, which were farr to the Sea: one of them is called *Danata*, and the other, *Dilefalar*, from which to *Swaen* is a dayes journey: from noone forward, we layed North-west and by West, till Euening time that we entered the Channell of *Swaen*, and entering into it we layed North-west the space of a league, and presently there wee had ahead of vs certaine Shoals, for which cause wee layed West, and a quarter North-west, and sometimes West, to free our selues from them, and we layed this way about three leagues, till we saw a great Iland ahead of vs; as foonne as we saw it, we went by a tacke toward the Land, and came to an anchor betweene certaine great Shoals of stone, where there is a good Hau, called *Xabague*, which is to say in the *Arabian* Tongue, a Net. At this time it might bee an houre before Sunne set. This day my Pilot tooke the Sunne in his greatest height, and he found himselfe in nineteene degrees latitude.

The Shoals of *Swaen* are so many, and so intermingled the one with the other, that no information or picture is sufficient, I say not to pale them, but for to vnderstand them, the Ilands, Shoals, Bankes, Rockes, Channells that are among them are so many. These Shoals at the entring, when we are ready to goe in, haue on the Sea side a Shoal vnder water, whereupon the Sea breaketh very much, and to the Landward a little Iland, which stretcheth with the Shoal North-east, and South-west, a quarter of the East and West, the distance is about three quarters of a league: as foonne as we enter by these Shoals, the Channell appeareth to valse and facione, and the further we goe forward, so much more to the Seaward there appeare vs (such an infinite number of Ilands very flat, Flats, Heads of land or stone, that they haue no number, the which toward the Land are not so many, though in compaign of any other Sea, it is the foulest and vnuaylable. The precept which most ought to be kept for to passe betweene these shoals, is to take heed that we goe alwaies neerer to them that lie to the Sea, and keepe our selues the most we can, from the other that are to the Landward. The breadth of the Channell that goeth betweene the one and the other, in some places is about halfe a league, in others a quarter, and in others lesse then a Calicut shot. As touching the depth of water through all this Channell, we are to note, that in the entrie of it we found fixe fathoms, and from thence to the Port of *Xabague* it shewed nothing of this depth, nor exceeding twelve fathoms: from the beginning of these shoals to this Hau, there may be about fixe leagues, the length of them may be eight or nine leagues, where there goeth another Channell furter for ships and great vessels, and we may likewise passe these Shoals, leauing them all to the Sea, going very close with the firme land, and this is the rightest way and most pleasant.

The foure and twentieth, the Sunne being vp, wee set sayle from the Port of *Xabague*, and rowed by fo narrow a Channell, that in the broadest place we could not goe abreaht, but one after another, & whereof it wilend it might be about a Crof-bow shot, the most we went from the

the firme land, might be a Cannon shot, and the least little more then a Crof-bow shot. The Shoals, Rockes and Bankes, we had on euery side, and were all vnder water, vpon them wee saw manifest signes to auoid them; For whereofeu they lay, the water ouer them did appeare vs very red, or very greene, and where wee saw none of these colours, it was manifest to be the deepe, and cleere of the Channell, the water shewing it selfe darke. Now going by this Channell, compassed with so many controuersies at halfe an houre past eleuen, we came to an anchor vnder the lee of a little low and round Iland, in nineteene degrees. In this height *Prolemie* placeth the Mountaine of the *Satyrs*, of the which I found no memorie in the Pilots of the Countrey, but going into the Land about halfe a league, I found the foot of so many kinde of Beasts, and Rockes of Planets, so great, that it was a wonder, and all the footings came till they set their feet in the Sea, and the tracke was so great, that it occupied the greatest part of the field. I beleue that *Fable* so spread abroad of the *Satyrs* to come from hence, which they say, inhabit these Hills and Mountaines, and likewise it is to be noted, that in these foure leagues of Channell that is from *Xabague* to this Iland, the water is no lower then two fathoms and an halfe, nor higher then eleuen, and also that the tide in the Iland ariseth not about halfe a yard. And it begins to flow as foonne as the day begetteth to ascend by the Horizon, according to the order of the tides of *Suaquia*.

The fixe and twentieth by Sunne rising, we departed from this Iland, rowing along a Shoal of stone, that ranne betweene vs and the Land almost equidistance from the Coast, and from it to the Land all the Sea was full of Shoals and Bankes, to the Sea of vs there appeared neither Shoals nor Flats, or any other impediment. At nine of the clocke, we came to an anchor in a little Iland, compassed with many Flats and Shoals, where was a good Hau: this Iland was distant from the other, whence we parted in the morning, a league and an halfe, and thort of *Swaen* fue leagues.

The fouen and twentieth the Sunne vp, wee set saile from this second Iland: two houres within night, we came to an anchor a league and an halfe from the second Iland, in eight and twentieth fathome water.

The eight and twentieth by day, we bridled the Oares, and set saile: at nine of the clocke, we came to an anchor about two leagues from the Land, in three and twentieth fathome water, the ground was a soft sand like oze, or muddie. This morning, we found some Shoals vnder water at Sea, but vpon them it shewed it selfe very greene or red. Two houres after noone wee set saile againe, at night wee came to an anchor in leuen and thirtie fathome water, the ground was sand, the place was short of *Swaen*, a league and an halfe, hard by an Iland, the Coast runneth North-west, and South South-east, and all along there runneth a Shoal that entrench into the Sea neere halfe a league, the Land vpon the Sea side differeth in nothing from that we left alterne.

The first of March, 1541. by day, we departed this place, which is thort of *Swaen*, a league and an halfe: hauing doubled a point which the Shoal maketh, being as farr as the place, wee approached the Land, and entering by the Channell inward, we came to an anchor within the Hau of the Citie of *Swaen*.

Swaen was called in old time, the Port *Alpi*, as wee may see in *Prolemie* his third Table of *Africa*: at this day it is one of the richest Cities of the *Orient*, it is situated within the *Arabie* Gulfe, in the Coast of *Ethiopia* sub *Aegyptie*, called now, the Land and Coast of the *Abessi*. Among all the famous places, they may be equall or superior to them all in foure things. The first, in goodnesse and securitie of the Hau. The second, in the facilitie and good seruice for lading and vnlading of the Ships. The third, in the traffique with very strange and remote People and Lands, and of diuers behauiours. The fourth, in the strength of the situation of the Citie. As this Port in such manner, and the securitie of it, I will first speake of: Nature made euery. Within the Hau there is so quiet, and it runneth so foonne into it by any place whatsoever to haue any tides; the ground is muddie, the Road hath in all places five and six fathom, and lie, and rowing Vessels without number. Yee may plainly see the ground, and where it appeareth not, it is so deepe, that at the least it hath ten or twelve fathom water, and where it appeareth about the circumference of the Citie, casting a plank into the Ware-houses of the Merchants, and the Gallies fastning themselves to the stones and doores of the houses, for their Beak-heads over the streets, and by them as by Bridges they are ferued. Now, touching the Traffique and Navigation that is in it, with People of many Iorts, and strange and remote Countreies: I know not what Citie can compare with it (except it be *Lisbon*.) for, this Citie tradeth within the *Arabie* line, in *India*, *Cairo*, *Alexandria*, and from all *Ethiopia*, and the Land of the *Abessi*: it gathereth great abundance and quantitie of Gold, and Iurie, As touching the strength of the situation of the Citie, there cannot fo much be said that it is not much more, feing that to come to it, the inconueniences, lets, dangers, and hunderances are so great, that it

Redisse of the water.

Mountaine of the Satyrs.

Description of the Citie and Port of Swaen.

The Port of Swaen. Since the Traffique Conuents, and other places haue bene of greater trade, the great traffique of Swaen with many Nations for Gold, Iurie, and rich merchandise.

Swaguen, for
some 6 teene
leagues, is en-
compassed about
with Shoalds,
Flats, Ilands,
Rocks, Chan-
nells, Banks, &c.

seemeth almost impossible. Seeing that fifteene leagues about the Shoalds, Flats, Ilands, Chan-
nels, Rocks, Banks, and Flats of Sand, and breakings of the Sea, are so many, that they put the
Sayer in a great doubt, feare and dispaire. The situation of the Cite is in this manner: in the
very midst of this Nooke standeth a most plaine Land, which is almost leuell and even with the
Sea, and it is so round, that it seemeth a circle. It hath in compass a quarter of a league, upon
this land is the Cite of a *Swaguen*, built in such manner, that in all the compass of the Land,
there is not one foot of ground that is not replenished with houses, so that this Land may rather
be said to be full of Houses and Inhabitants, then built and inhabited of people, so that all the
land is a Cite, and all the Cite an Island. On two sides this Cite and Island, doe come within a
Bow shot of the firme Land, that is, on the East South-east, and on the South-west side, but
all the rest is further of the Land: The Road in this Haven or Nooke, is round about the Cite, so
from the edge of it to a great Crosse-bow shot of it. We may cast Anchor where wee list, and
all this distance hath five and seven fathome water, the ground is Mud. This Nooke where this
Cite lieth, as in his Centre, round about it along the shoare hath a great Shoald, so that the
deepe is at the edge of the Cite, and a Bow shot round about it on every side, and beyond this
distance it is full of Shoalds. In this Nooke lye other three Ilands on the Land side, that lieth
to the North-west; the second of them that lye further in, are little, but the other nearest to the
Channell, is about the bignesse of the Cite. Betweene this land and the firme Land of the
Nooke, on the North side, there groweth a great Channell very long, in which is seven fathome
water: Along this Channell may a great Naue lye at Anchor, without any danger of hurt from
the Cite, or feare more then their Masts. When the morning appeareth in the Horizon, it is
full Sea; and the morning coming on, it beginneth to ebbe till the day comes to our Meridi-
an, when it is dead low water, and passing from hence to the setting in the Horizon, it begin-
neth to flow till it hurring in, and being shut in it is full Sea: from dead low water till full Sea
again, the water riseth not in the Cite more then a quarter of a yard, and along the Cite, the
moist that it riseth, is a yard and an halfe to be measured, and in some high places leffe then three
quarters of a yard. But when I made this observation were new Tides.
The ninth of March, an hour before Sunne set, we weighed Anchor, and before the Cite,
and lay at the mouth of the Channell. The tenth, we set saile from the mouth of the Channell
of *Swaguen*; We lay all night at Anchor, and the Dew was so great, that it was wonderful.

§. III.

Mountaines of Sand on the Coasts of Dradate, Doroo, Fuxaa, Areguaa, Farate, Quilic and Igidic.

THE eleventh, the Winde was at North, and it blew so hard that it was a storme, it
railed along the Sea Coasts great Mountaines of Sand toward heauen, and after they
were very high it brake them, and the ayre remained as though it were a great mist
or smoke; all this day we lay at an Anchor.

Many Rocks,
Shoalds and
Flats.

The twelfth, we went out of this Channell, two leagues beyond *Swaguen*, and being without
we set saile, and being about a league and a halfe from the Coast, we met so many Rocks, Shoalds
and Flats, wherupon the Sea did brake very much, that we were forced to take in our Sayles,
and to row the space of three hours, till we were free from these Shoalds, and presently we set
saile againe. At Euen, we came to an Anchor within the Banke, entering a very narrow Chan-
nell, this Channell is one league beyond the other whence we parted, & three from *Swaguen*; it is
great and spacious within, the ground is very cleane, there can no Sea come in nor doe any hurt.

The thirteenth, we went an hour before day out of the Channell, and to the Sea of vs about
a Cannon shot, we law a very long ranke of Shoalds breake, which seemed to beare the same
course that the Coast, at cleven of the clock, the wind scanted and blew from the North North-
west, for the which not being able to make any way, we were forced to fletten our sailes to the
Rocks of the Shoalds, and being here about three hours, at two of the clocke afternoon we
set saile, the wind was very fresher, and about North North-east, we layed North-west,
and when we were with the banke of the Land, weooke in the Sayle, and rowing, we entered
a Channell, and well within the banke we harboured. This Channell and place is from *Swaguen*
about seven leagues, the Channell is very narrow, and windeth in many Crookes, the Coast
from *Swaguen* lieth stretcheth North and South, and North & by West, and South and by East.

A Channell
seven leagues
from *Swaguen*.
Observation
of the Tides.

The fifteenth, I went a shore, and observing the order of the flowing and ebbing of the Sea,
I found that after the morning was out the Horizon, two hours it was full Sea, and thence it
began to ebbe till two hours afternoon, at which time it was dead low water, and presently
it began to flow till the Moone was set, and two hours after: Now measuring the quantitie,
the tide did arise, I found two and twentie cubits.

Course of
Tides.

The

The sixteenth, we went out of this Channell, that is seven leagues from *Swaguen*, the winde
was at North, halfe a league at Sea we cast Anchor. The seventeenth, we entered into a very
good harbour, called *Dradate*: the Coast from the Port of *Swaguen* unto *Dradate*, lieth North
and by West, and South and by East: It is distant ten leagues, the Land over the Sea is all very
low, and three leagues within the Main, are great and high Mountaines.

The Port of *Dradate*, with great reason ought to be placed among the great and famous
Ports, it hath elevation of the Pole, nineteen degrees five sixth parts, and is beyond *Swaguen*
ten leagues. The mouth and entry hath in breadth, about a small Fadenken shot, and entering with-
in, presently it beginneth to narrow, and close more and more, but in all his length, the depth
of water is twenty fathome, the ground is mud. About a quarter of a league within the Land,
there is a great watering place of Wells, where is the best and greatest quantitie of water, that
is knowne in all these Coasts.

A great water-
ing place.

The nineteenth, the Sunne being up, we set saile: we journeyed this day about three leagues
and a halfe at Sea off vs we saw many Shoalds, the Coast stretched thence three leagues and
a halfe North and South. The twentieth, at Sunne rising the wind blew at North, and
troubled the Sea: wherefore we were forced to seeke harbour within the Shoald, entering by a
very narrow and troublesome Channell: after we were within, the wind came North North-
east, we lay all day at an Anchor. The one and twentieth, we went out of the Shoald, the wind
was West North-west faire weather, we layed to the North, distant from the Land about halfe
a league; an hour after Sunne rising, we were with a very long and faire point, which *Ptolomee*
calleth the Promontorie of *Diogenes*.

Doroo, is a very great and faire Bay, it is fifteene leagues beyond *Swaguen*, and a halfe: this
Bay on the South side thrusteth a verie large and bare point into the Sea, where there is built
a great and round Turret in manner of a Pillar, *Ptolomee* calleth this Point, the Promontorie of
Diogenes. Through this Channell, presently at the entrie, there is sixte fathome Water, and
from hence it groweth diminishing till it come to three, and thence doth the land defend; the ground
is a verie hard clay, the Bay is so great, and maketh so many Crookes and Nookes, and within
it lye so many Ilands, and the firme Land is cut with so many Crookes, which doe penetrate so
farre into the Land, that in every place there may be many Veiells hidden, without any notice
of them. A quarter of a league to the Sea of this Bay, there lieth a Shoald that doth gird
and compass it in such sort at the mouth thereof, that no Sea can come into it, because it is al-
waies above water, without having any entrance, except the mouth which about I have re-
ferred. This entrie or mouth stretcheth East and by North, and West and by South. A Cannon
shot from this Bay, is a Well, of great quantitie of water, but it is very brackish and salt.

A Description
of the Bay of
Doroo.
Promontorie
of *Diogenes*.

The two and twentieth, when it was day, we departed, and made our way Rowing, the Sea be-
came to be very full of Rocks, and getting fice of some, we encountered with others; halfe an
hour past ten of the clocke, we made vs halt to the stones of them: About Euening time, we
were with the Land, and having doubled a low point, we entered into a very faire Bay, which
is called *Fuxaa*, there is betweene *Doroo* and *Fuxaa* three leagues and a halfe, the Coast stretch-
eth North and South, and seemeth to take something of the North-West and South-East. The Bay
of *Fuxaa*, is made Noble of famous, by a verie high and sharpe Pike, and in it the Pole of the
North doth rise twente degrees and a quarter. In the entrie and mouth of this Bay, there are
two verie low points: they lye North-east by East, and South and by West, the distance is one
league and a halfe. No great Sea doth enter here, and for this cause here is a good harbour,
where there is ten and twise fathome water, and the ground is mud, every where else it is dimi-
nished, till it come to five fathome. Along the Land of the Bay that goeth on the South side,
there lieth nine little Ilands on a row, and in other places are some other scattered, all the
lands are small, low, and compassed with Shoalds: In this Bay there is not any water, the Land
is verie dry and barren.

A Brackish salt
Well.

The Descrip-
tion of the Bay
of *Fuxaa*.

Nine little
Ilands.

The two and twentieth, we journeyed along the Coast to the Sea off vs, about a league we
saw many Rocks: a quarter of the clocke we entered into an harbour, verie great, which is called
Areguaa. There is betweene the Bay of *Fuxaa* and this Haven four leagues, the Coast run-
neth North and South, and taketh something of the North-west and South-east. *Areguaa* is
the strongest and most defensible Haven that hitherto I have seene, it is beyond *Swaguen* two
and twente leagues. In old time it was called *Diogenes*, as wee may see in *Ptolomee*; in the
midst of the entrie and mouth of this Port, lieth a great land, which hath in length about a
Crosse-bow shot, and almost as much in breadth, and there runneth from it to the firme Land,
on the South side a Shoald and a Banke, that ioyneth with the Land, in such sort, that not any
thing can passe over it: but from the same land to the Land on the North side, which is about
a Crosse-bow shot distant, there goeth a Channell: that hath fifteene fathome water, it
runneth North-west and South-east, and both neere the Land, and neere the Island it is verie
shallow and full of Rocks, so that the way lieth in the very midst of the Channell: but
length about a Caluer shot, and presently the Coasts on every side winding, doe make within

Areguaa Har-
bour twente
two leagues
from *Swaguen*.
The Descrip-
tion of the Port
of *Areguaa*.
Disfart Point.

Bbbbbb a great

a great, and very faire Hauens, in which there is no feare of danger. This Port hath in length about one league, and halfe in breadth; it is deep in the midst, and neere the Land full of Shoalds, there is no water in it. The token we haue to know when we are as farre as it, is, that the Pike aboue ad remaiend to the West South-west. Here we agreed to fend all the Armie to *Magna*, and to goe forward onely with fixteene small Gallies.

Salagua Hauens,
four leagues
from *Areques*.

The thirtieth at noone, we fet sayle from the Port of *Areques*, we came to an Anchor in a Hauens, which is called *Salagua*, beyond *Areques* foure leagues, and from *Snaquen* fixe and twentie; the Coast North and South, and taketh somewhat of the North-east and South-west. The Land which is ouer the Sea, maketh many hilles and hillocks, and behind them there are great Mountains: and we are here to note, that the Land by the Sea from *Areques*, beginneth to make this shew forward, for hitherto it is all very plaine and low, till it reacheth to the Mountains that are within the Maine. The one and thirtieth, we fet sayle from the Port of *Salagua*: an hour before Sunne set, we fastned our felues to a Shoald, that is a league from the shoare, we might goe this day about seuentee leagues and were beyond *Snaquen* three and fortie.

The coasting
of their frun-
teene leagues.
The Pointe of
the Calmes.

From the Port of *Salagua* forward, the Coasts doe begin to winde very much, and from *Rafelbauer* forward, the pace of a league, the Coast runneth very low to the North North-west, and in the end it maketh a point of Sand, where there are thirteene little hillocks or knobs of stone, which are the *Moorish* Pilots lay, were Graues, and from this point to the *Calmes*: about two leagues, the Coast runneth to the North North-west, and from thence as farre as this Shoald, which is three and fortie leagues from *Snaquen*. It is the most famous and named point of all this Coast: because all that doe sayle from *Magna*, *Snaquen*, and other places, to *Inda*, *Alcozer*, and to *Toro*, must of force fetch this point. As touching the Sea that lyeth within these seuentee leagues, I beleue there can be no rules or experience to be securely layed, but that as well the skillfull as the vnskillfull, must passe at all adventures, and flue themselves by chance, for the Shoalds are so many, and so great, the Sea so fowed every where with Rocks, the Bankes are so continuall in every place, that it seemeth certainly rather that we may goe on foote, then sayle it: yea, although it be in small Boats, in these spaces which are contained betweene *Salagua* and *Rafelbauer*, are three Ilands lying in tryangle, neerer to *Rafelbauer* then to *Salagua*. The greatest of them is called *Magarasun*, it hath in length about two leagues, the Land of it is verie high, and without water. This Iland bareth with *Rafelbauer* North and South, the distance is three leagues. The second Iland lyeth much to the Sea, and is called *Elmanto*: the Land is likewise high, and without water; but the third Iland is very low, and all of Sand: it lyeth foure leagues from *Salagua*, toward *Rafelbauer*, the name whereof is not yet come to my notice.

Twa.

Magarasun.

Elmanto.

The second of April, 1591. an hour before day, we losed from the Shoald, that is three and fortie leagues beyond *Snaquen*, and went Rowing along the Coast, we entered into a Riuer which is called *Fareate*: there might be from the Shoald whence we departed to this Riuer, foure leagues, and setting saile a league from thence, we entered into an Hauens very large, which is called *Quisfi*. All this day we saw not to the Land of vs any Rocks, but to the Sea of vs we did see a Shoald. *Fareate* is a Riuer very great and faire, the Channell thereof hath of the Pole one and twentie degrees, and two third parts, that separates two low Points: at the entrance are a small Calisee floe, and from each of them cometh a Shoald toward the mouth of the Riuer, so that the Channell or entry is in the very midst; this Riuer runneth East and West. The Land of every side of the Riuer is very low, without Bush or any Trees of any other kind; in the mouth of the Riuer is thirtie fathomes water, and from thence it diminisheth till it remaineth in eightene.

Quisfi Hauens.
The Description
of the Riuer
of Fareate.

Quisfi, is an Hauens no lesse faire and noble, then very fure and profitable, because being once within, we need feare no winde or any misfortune. There are at the entrie of this Port two very low Points, which are coasted North-west and South-east, a quarter North and South. This distance is almost a quarter of a league. All the Hauens round about, may comprehend more then three leagues, and we may lye at Roade in any place of it, and be safe. In all this Hauens is twelue fathome water, along the Shoare the Coast is rockie, betweene this part and the Riuer of *Fareate*, which is a great leagues journey, there croffeth a ranke of Mountaynes, one higher then the rest.

A Description
of the Port
of *Quisfi*.

The third, one hour before day, we came out of the Port of *Quisfi*, and went rowing along the Coast. An hour before Sunne set, we came to an anchor in an Hauens, which is called *Rafelgid*, which in the *Arabian* tongue is, The new Head. This day we went about nine leagues to the Sea of vs, we saw low Shoalds, but fewer then we had leene before. Two leagues from the Sea there is a very good Hauens, which is called *Momana*, and presently from this Point of the Shrubs, vnto another Point of Sand very long, which is about two leagues, before the Port of *Rafelgid*, the Coast runneth North and South, and taketh somewhat of the North-west and South-east, the distance is about three leagues and a halfe.

Rafelgid Ha-
uens.

Momana Ha-
uens.

The third, one hour before day, we came out of the Port of *Quisfi*, and went rowing along the Coast. An hour before Sunne set, we came to an anchor in an Hauens, which is called *Rafelgid*, which in the *Arabian* tongue is, The new Head. This day we went about nine leagues to the Sea of vs, we saw low Shoalds, but fewer then we had leene before. Two leagues from the Sea there is a very good Hauens, which is called *Momana*, and presently from this Point of the Shrubs, vnto another Point of Sand very long, which is about two leagues, before the Port of *Rafelgid*, the Coast runneth North and South, and taketh somewhat of the North-west and South-east, the distance is about three leagues and a halfe.

Igidid

Igidid, is a small Hauens, but a very pleasant one, it is beyond *Snaquen* seuen and fiftie leagues; the proportion thereof is like a great Cauldron, an within is so round, that it seemes a part of a Circular: in the mouth and entrie of the Port are two Points; which stretch North and South. Within this Port, only the Easterne winde can doe some hurt, all the ground is very cleane: at the Mouth there is eightene fathome water, and within thirteene and halfe a league from it into the Land there is a Well of water, though little abounding, the water of it is very bitterish; the Port hath in compasse a great halfe league. It is a thing to be noted, that as well in this Port, as in all the rest, which I haue seene in this Coast, Riuer, or Harbours, none hath any Barre or Banke at the Entrie, but rather the greatest depth is at the Mouthes, rather then within.

In this Port I found certaine Trees, which in the Trunk or Stock resembled the Corke Trees, for the Trunkes and Boughes of them were couered with a kind of Barke or Corke, and very different in all the rest, for the leaues of them were very great and large, and wonderfully thicke and greene, hauing certaine bigge veines that did crolle them, these Trees were with Flowre, and the Flowre in the Bud resembled the Mallow flowre when it is in the Bud, but that this was very white; and after it openeth, the Bud it resembled the white Cockle. Cutting a little Bough or Lease of these Trees, there runneth out a great frame of Milke, as if it were the dugga of a Goat. In all this coast I saw no other Trees but these, except a Grove that is a little beyond *Magna*, hard by the Sea in the marsh ground; besides these Trees, within the Land, there are some Vallies where grow some Capers, the leaues of which the *Moor* doo cate. They say, that they be appropriated to the lynx.

The fourth, from Sunne rising till cleuen of the clocke, the winde blew so much at North-west, that it was a great storme; and from cleuen of the clocke, it began to chunder very hard, and it bayled with the biggeft drops that euer I saw; with these thunders, the Winde ran through all the Points of the Compasse, and at last it remained North. This day I carried my instruments on Land, and found the variation one degree and a quarter to the North-east, and the Port in two and twentie, by many obseruations.

Notwithstanding, that these operations were made a shoare, and with so much heede in the setting of the Instruments, that after one placed I neerer flure it, till the end of all the obseruations, yet there cannot be but that some error may be in them and some difference, because the great heate and scorings of the Sunne, did cracke the plate of Iron in the middelt, and there remained a great Clift as thick as a Portuge of gold, betweene the one halfe and the other.

The fifth, an hour before day, we weighed from the Port of *Igidid*. All this dayes journey might be three leagues and a halfe.

The sixteenth, in the morning, the Winde blew fresh at North-west, we rowed to the shoare: at eight of the clocke, in the morning, we fastned our felues to cerayne stones of a Shoald and a Shelle, that lyeth before a long Point, which hereafter I will call *Staria*; we went in this space about three leagues; but about noone we departed, and fet saile, being in no little doubt, because on the one side and on the other of vs, we saw so many Shoalds that it was a wonderful thing: we were forced to take in our sailes, and helpe our felues with the Oare. At Sunne set we came to an anchor in a good Hauens, which is called *Comol*.

The exceeding heat of the Sunne.

Staria.

Comol, a good
Hauens.

§. IIII.

A description of the Coast, that is contained from the Port of *Igidid* vnto *Comol*, *Rafelbauer*, *Xuanif*, *Gadenauhi*, *Xerneelquiman*, *Gualibo*, *Tuna*, *Alcozer*, and *Toro*.

From a Point that lyeth two leagues beyond the Port of *Igidid*, to another, very low and flat, it may be about foure leagues: these two Points stretch North-west and South-east, in this space there is a great and famous Nooke, and within it toward the long Point of the North-west, is a Hauens to cleuen on all sides, that no Wind can doe it any harme, and it is very deepe. The Point remaineth an Iland, which by reason of the height and place where it standeth, without doubt it seemeth to me to be an Iland, which *Ptolomie* calleth *Staria*. But from hence to a great Point, which the Land ouer the Port of *Comol* doth thrust out, there may be fixe leagues, these two Points stretch North-west and by West, South-east and by East; betweene them both there is another great and faire Nooke. As touching the description of the Land vpon the Sea coast, we are to note, that as farre as *Igidid*, till halfe a league short of the Port of *Comol*, along the Sea, the Land sheweth all along in small Hills and very close, and behind them there arise within a league distance, very great and high Mountains, rayling very high Pikes and sharp Points, with other very faire heights, the which the neerer they come to the Port of *Comol*, so much the neerer they come toward the Sea, and being come to the edge of it, they runne very high, over-pearing the Coasts, till they come within halfe a league short of this Port of *Comol*.

Comol Hauens
two and twen-
tie degrees
and an half.

Staria Infula.

Bbbbbb 3

Comol.

A strange chance of the winds.

Gales of winds that forced the likes of fires.

Xacata Port.

Xacata Port very great.

Many Trees very great and high.

The Port of Tuna.

quen, one hundred and eight leagues, it is much like the Port of *Igidid*. The twelfth of April, we set saile going along the shoare, the wind came frether and larger, that is, at East South-east, about noone it blew verie hard, and it came with fo great Gales, that it raked the Sands of the Coast very high, raising them toward the heavens, in fo great Winds, winds, that they seemed like great smokes. About Even-long time the Arme comming together, the Wind calmed together to some fops and some other that came hard by, or a little behind, or more to the Sea, or to the Land, had the wind fo strong, that they could beare no saile. The distance from those that were in calme, and those that were in the storme, being no more then a fones cast, and presently within a little space, it tooke the flippes that were in calme with their Sailes, vp to the top, fo that they had the Winde verie fresh; and the other that went verie swift, remained in calme, and fo in short time the one was reuenged of the other. This chanced going close all together, in such sort, that it seemed a thing done for the purpose, and in mockage. In this chance, there came some Gales of East, and East North-east wind verie great, and fo hot, that in their forching they made no difference from flames of fires. The Dults that were raised on the shoare, went fometime to one place, and fometime to another, as they were driven and cast with the Winds; many times we saw them make three or foure waies before they were alayed, or did fall in the Sea, with the Counter-winds that tooke them from diuers parts. This Myfterie and Chance among hills and high grounds had not bene much, nor any new thing to haue happened; but fo farre from the Coast with the Sea Winds, certainly it ought to be much regarded. When these Counter-winds beganne to take vs, we were as a Port, that is called *Xacata*, and going on in this sort, now rinking Saile, now Hoysing, fometimes taking palmste at that which was low, and other whiles draue it to the top, we went almost till Sun set, when we came into a Port, called *Gualido*, which is to say in *Arabicque*, The Port of Trouble; we went this day, and a piece of the night past, about thirteene leagues.

From *Gaduanabi*, to a Port that is called *Xacata*, (which a very red hill doth beguile) the Coast runneth North-west, and by North and South-east, and by South, the distance is about tenne leagues; and from this Red hill, to a Point that lyeth beyond this Port of *Gualido* almost a league, the Coast runneth North North-west, and South South-east, the distance is about fixe leagues. In the thirteene leagues the Coast is very cleere, and only one league beyond the Red hill lyes a Shoald, distant from the Land halfe a league large. In the length of these Coasts contained in the fixteene leagues, are many farre and famous Ports, the most that I haue seene or thought to see in fo shoars space of way: among which Ports, there is one that is called *Xacata*, a very great, where the *Moors* and Inhabitants doe say, A famous Citie of *Gemiles* was built in times past, which looking well to *Ptolomie* in his third Table of *Africa*, was called *Nechesia*. Along the Sea runne great and infinite Mountaines, very double and close together, and behind farre within the Land, there arise ouer them great and mightie hills. In all the length of the Coasts where these Mountaines are placed, there are two great Mountaines, not only more Noble then the other their neighbours: but all those that are in this Coast, the one of them is very blacke, and seemeth to be made of Sand: From the blacke Mountain inward to the Land, there is an open field, where I saw many Trees very great and high, which tooke a great compasse with them. These Trees were the first I saw in this Coast, that seemed Domesticall and proper, to the Land: for the other, that before I made mention of, which are a little beyond *Macra*, are like, and of the kind of them that grow in the Marishes, by the Borders of the Sea, and of the Rivers, and likewise those which stand in the Port of *Xarmelquiman*, and the other that stand in the Port of *Igidid* are wilde, and sad to the sight, without boughes or fruit, but leauing leaues they seeme naked and dry. These two Mountaines and Grue, stand about two leagues before the Port which is called *Xarmelquiman*.

Gualido, is beyond *Suaguen*, one hundred and twentie two leagues. This Port is like in fashion and entry, very much to the Port of *Xarmelquiman*, in this onely they differ, that the other hath ouer it many Mountaines, that enuiron it, and all the Land round about this, is plaine and vaile. The entry of this Port, is betweene certaine Rockes or Shoalds, whereon the sea breaketh very much, the Channell is deepe and large.

The thirteenth of April at Sunne rise, we weighed, and went out of the Port of *Gualido*, the wind was North-west very strong, and made the Sea to rise very much, we rowed along the shoare: at ten of the clocke in the morning, we entered into a Port, which is called *Tuna*, which is a league and an halfe beyond *Gualido*.

Tuna is a small and foule Hauens, it is beyond *Suaguen* one hundred twentie three leagues and an halfe, the North Pole is elevated in it twentie fixe deg. and an halfe, the entering of the Hauens is betweene certaine Rockes, and within, the greatest part of it is occupied with a shoald and stones, in such sort, that within there is a small and Riffe Harbour, the turning which the point of the Land, that is on the N. rth side of the Port doth make, there is a good Harbour, and Road against the North-west wind, the Land round about it is a very barren land; on the land of this Port on the North-west side there are three sharpe Mountaines of stone, made to my thinking, for a knowledge and token that there is an Haue here.

One hour before Sunne set, we fastned our felues to a Shoald, which stands beyond *Tuna* a league, the Coast from a Point, which is almost one league beyond *Gualido*, turneth with another Point that is beyond this Shoald, a league and a halfe, North North-west, South South-east, the distance is foure Leagues.

The fourteenth, we went along the shoare, the Sea rose very bigge, and molested the Rowers very much, but refitting both Winde and Sea, after high noone we entered into a very faire Nooke, and in the hiddest corner of it, where it maketh a good Port, we came to an anchor. This day and night we went about fixe leagues, and might be beyond *Suaguen* one hundred and twentie nine leagues, the Coast in these fixe leagues stretcheth North-west and South-east, the Land ouer the Sea Coast, some of it is low and plaine, and some mountainous.

The fiftenth by day, we were a league short of *Alcocer*, and making to it, an hour and a halfe after Sunne rise we came to the place, an east anchor in the Hauens we might goe the night past, and this little of the day about seuen leagues, the Coast in this space runneth North North-west, and South South-east.

The place of *Alcocer*, noting well *Ptolmie* in the fixt Booke of his Naturall Historie, and likewise *Ptolmie* in the third Table of *Africa*, and the end of this Sea was knowne by the name of *Eney*; this place is fo neighbouring to the Riuer *Nilus*, that the distance of both may be betweene fiftene and fixteene dayes journey, setting your face toward that place where the Sunne leteeth. This is the onely Port in all this Coast, where all the provisions, which the Land of *Eney* yieldeth at this day, doe arrive, which Land is now called *Riffa*, and from hence all the Townes, situated within the Coasts of the Streight, doe carrie them and provide themselves.

The Towne of *Alcocer* was built in old time two leagues further vpon the Sea coasts, but because of the null commoditie, and ioyntly because the Port was not sufficient for fo great a reape, they past it higher; and yet at this day, the old buldings of the ancient Towne stonde, and are standing, and is called the old *Alcocer*, by the which I mean *Philoterus*. But returning to the description of the new *Alcocer*, as twise I haue verified, it hath of elevation of the Pole fixe and twentie degrees and one quarter, toward the North side, it is beyond *Suaguen* one hundred thirte fixe leagues; the Port is a great Bay, and very open to the Easterne winds, which in this Coast are of great force and trauerse, right against the place lye fume shoalds though small, whereon the Sea breaketh, betweene the which and the shoare the Frigats and Ships labour, which come to seeke lading: the Towne is very small, and more then any other of the World, barren and miserable. The buldings differ very little from yarks to pue Cattell in; howeouer, the walls of the houses are of stone and clay, and orbed of Iods, the tops of which haue no covering at all, except a few Mats or such like things, which defend the Inhabitants from the Sunne, and from the Raines, if peradventure the Heauens doe send them now and then, as it is truth, that in this place they fall but feldome, and by a great chance. In all the circuit of the Place, Coast, Fields, Mountaines or Hills, there groweth no manner of Herbe, Grasse, Buhl, Tree, or any other thing appeare, except certaine blacke scorched Mountaines, which make a great number of bare Hillocks, the which carrying this euill these and melancholike sight, doe enuiron the place from Sea to Sea, and betweene them and the inhabiting, whereouer any waste place chanceth to be, it is a drie and barren place, where there is no manner of fruit or grauell.

The Port is the worst of all that I saw in this Coast, in it for his excellencie is not any kinde of Fish to be found, hauing through all the Coasts and Strands very great abundance. Neerer the Towne are three Wells of water whereof the people drinke, whole water with great difficultie yet can discern from that of the Sea. Here is no kinde of Cattell.

The most expert *Moors* told me, that the name of *Eney* was not knowne neerer them, but that all the Land from *Alcocer*, and a great way behind, unto *Alexandria*, was called *Riffa*. In which, more then any other Countrey of the World, there was great abundance of victuals and provisions, Cattell, Camels, Horses, without hauing one foot of vnprophable ground in all that Province. I asked them what language or customs they had: they answered mee, that they followed the *Arabs* in all things. I asked them also for the qualitie of the Land: they told me that it was altogether very plaine, and that it neuer rained in it; and that if at any time it chanced to raime, it was held for a Wonder, the which Gadh had provided for, with ordaining that the Riuer *Nilus* should twice a yeere exceed his bounds and naturall course, and water the fields. I asked them also if from as farre as *Alcocer*, one might saile by the Riuer to *Alexandria*: they told me they might, and from farre behind *Alcocer* toward the *Arabs*: but that there was along the Riuer many lands and Rockes, for the which good Pilots were needfull, or to saile by day. I asked them more, what the cause was, that the men of that Countrey inhabited lo, great a situation at *Alcocer*: they answered mee, They being the neerest Sea-hauen to *Nilus*, and Province of *Riffa*, of all the Coast, from whence the fruits and provisions of the Land were transported. I asked them for what reason the Inhabitants of this place did not cover their houses, and made roofs vpon them: they answered mee, that for the Sunne, the defence of Mats was sufficient, and that with raines they were not molested, but that

Avery faire Nooke, one hundred twentie nine leagues from *Suaguen*. *Alcocer* Port and Towne. The height of *Alcocer*.

A description of *Alcocer* (sometimes *Philoterus*).

Riffa, a fruitful part of *Eney*.

New *Alcocer*, twentie fixe degrees and one quarter.

Alcocer, the most barren and miserable place in the world, the manner of the buldings and houses. It rained feldome in *Alcocer*.

Three Wells of water neerer the Towne.

It neuer rains in *Riffa*.

So barren a Seat as *Alcocer*.

The *Badois*, a
peruetic peo-
ple, and void
of all goodnes.

The description
of the Island
Suffan-elbabar.

A good Hauck
for all wea-
thers.

Scoutie Arabia

A description
of the Town
of *Tora*.
Elina, a Town
now called
Tora.

You see
and when
on the gul
Elamiticus, af
terwards to
be twentie
leagues be-
yond *Toro*.

that against the malignitie and wickednesse of men, they were forced to seeke stronger defences, and therefore ordained to make the walls of stone and clay, and others of fods. I asked them what men these so fierce enemies of theirs were, against the which they armed themselves with so strong Bulwarkes. They told me that they were *Badois*, a peruerse people, void of all goodnesse, which many times with sudden assaults and robberies, did molest the place, and did rob the Droues that came from *Nilus* with victuals and other provisions.

The eighteenth of April, in the morning, we fastned our felues to a Shoald, that is beyond *Aleocer*, about foure leagues, and presently past noone we set saile.

The nineteenth, there tooke vs like a gulf of the North North-west wind, faire weather, halfe an houre past eight of the clock, that we tooke Port in an Iland, which is called *Suffange-elbar*, 10 we lost of the way we had gone foure or five leagues.

Seeffert's eldibar is in the *Archieve Tongue*, a Sea Spring, this Land stands beyond *All* *coffer* thirteen leagues, the elevation of the Pole in it is seven and twentie degrees, all the Land is fardie without any Trees or Water, the Land hath in length about two leagues, and leffe than a quarter in breadth, there is a good Hauen with all weathers, but in the firme Land are many Nookes, Ports, and Harbours, that it is a wonder, the people cannell whilby the Sea that is between the Land and the Sea, and the Sea is called *Seeffert's*, because the Sea is full of *Seeffert's* mouth and entering of this great Port, that is on the North-side, and the certain Shoals about water, of the which comming in by day, ye need not care, and in the certain Shoals about water, in the very midde of the entry of it, there is a faine, and

The twentieth of April, 1541. at Sunne-set, we might be about fixe leagues beyond the Iland *Suffage-elabbar*, the Coast in these fixe leagues runneth in this manner, from *Suffage-elabbar*, to a Iandie Point, that is, beyond the Iland a league and an halfe, North North-west, and South South-east, and from this Iandie Point forward, the Coasts doe wind inward to the Land, and doe make a great Nooke, within the which doe lye many Ilands, Ports, Creekes, Bayes, and many other notable Harbours.

The one and twentieth, by day, we were farty by the Land of an Iland, which is called, *Xod-nem*, the wind was calme, we rowed along the Iland on that side which is opposite to the Land of the *Arabian*, this is very high and craggy, all of an hard Rock, it hath in length three leagues, and two in breadth; it is beyond *Alecut*, twentie leagues, there is no water in it, nor any kind of Trees. The Land of the lowlands, beyond toward the North-west are other three smaller Ilands, the Land of them is low, and betweene the one and the other lyve fmoor Shoalds. An houre after Sun set, we were vpon the Cape or Point of the Iland that lyeth toward the North-side, and from thence we croffe to the Coast of the *Arabian*, the wind at this time was calme, we went rowing, but within a litle while it began to blow from the South-east faire, and prefently wee felt faile, and fayled to the North-west. At eleuen of the clocke in the morning, we were with the Land of the *Socotri Arabian*, and presently the wind came from the North-east, so that the Sun shined, and the weather was warme, Towne of *Tyre*, there may be from the Iland of *Xodnem*, To towne of *Cadiz*, *Castell de Brach*, *Castell de S. Vincente* castles, the Iland and *Tyre* North and by West, South and by East.

[illegible][illegible]

Touching Mount *Sin*, they told me that it was thirteen full journeys into the Land, in which there might be eight-ne leagues; the which Mountaine is very high, the Country round about it plaine and open, and that in the borders of it there was a great Towne of Christians, in the which no *Moore* came in, but only one that gathered the Rents and Duties of the *Turkes*. And that on the toppe of this Mountaine, lay there was a Monastirie of many Friers, where the Bodie of the blessed Virgin Saint *Katherine* lay buried. This Virgin, as *Antiochus* Archbishop of *Florence* writeth, was carried away from the Citie of *Alexandria* by the Angels, and brought to this Mountaine, where she lay hid for many yeeres, till she was found by a certain Priest, this being the first hostly house was carried with great pompe in a triumphall chariot, thither to the Citie of *Cairo*, where the Christians of the Citie, which is a great part of the people, did come to receive it with great Proceffion and Solemnitie, and fet it in a Monastirie much honoured; they told me that the occasion of this so great and frange repoue, was the many discordiouries which the *Alarabes* did to the Monastirie, and how far to excuse others, they were informed to redeme them for money, of the which the Christians of *Cairo* complaining to the *Turke*, obtayned of him that they might bring the bodie of this blessed Virgin to the Citie, which the Friers did withlieth, but it auailed them nothing. I am in doubt of this so great a chance: for it may be the Friers did faine the newes, for feare lest we should goe and take this holy bodie from them, so I asked them for the cause, and they answered me thus: We knowe the *Alarabes* are very much, bawling great grieue and lorrow for the same, notwithstanding, they affirmed it to be true, and that the *Turkes* were very ready to beleeue it, and that the *Alarabes* of the Mountaines, right against the Towne, which I haue said before, to liue in the borders of *Arabia Felix*, there were some Heremites which leade a holy life, and that through this *Arabia*, there were many Townes of Christians: I asked them where they had notice that the *Iewes* did passe this Red Sea; to the which they answered me, that they knew no certaine place, but that there was no doubt of being betweene *Tora* and *Socra*. And that they croyled from one Coast to the other, and that two or three leagues before ye come to *Socra*, in the *Arabian* Coast, there was that Fountaine which *Moses* caused to breake in the *Rocke*, when he trooke with his Rod, the *Iewes* being in great dispaire for thirst. The which at this day the *Arabian* call *Wells*, and the *Turkes* call *Majel*, and that the water thereof was more then any other pleasant and singular; likewise, I asked them how many leagues there were from *Tora* to *Cairaby* Land, they told me that seven dayes journey going meane, and that the right way was by *Socra*.

But that after the Gallies of the *Turkes* beeing there, they changed the way about two leagues

**The Straight
of OTHAR.**

Christians liv
vpon the top
of these Mou
rains.

Mount Simai
about some
eightene
leagues from
Tora.

**The City of
Cairo.**
The Alarabian

The Fountain of Moses

Cairo seven
dayes journey
from Tere by
Land.

Where the
passage of the
Jewes was.
The Jewes flee-
ing from the
Egyptian arri-
ved right a-
gainst Toro, and
passed this sea,
being the red
Sea, and came
to the place
where Toro
now standeth.
But the Egypti-
ans followed
them and were
all drowned to
the number of
600000.

Caro is the
name of the
sea.

leagues higher, and that when they were as farre as Soez, they went toward the Sun set. Having had this information the Friers, I talked with a very honest, learned, and curious Moore, the which I neuer found in any Moore, and I asked of him, through what place he thought the Jewes passed this Sea, he answered me, that that which was in memorie of the people, and likewise in some Scriptures; was, that the Jewes, coming away, fleeing from the Egyptians, arrived against Toro, on the Land of the other side, and that came in from the *Arabs*, where all the power of the Egyptians came upon them to destroy them, and being in so great danger, *Moses* their Captain made prayer unto God, and presently strooke the Sea with a Rod twise times, and there were presently opened twelve pates, whereby all the people of the Jewes entered and arrived to the Land of the other side, where now standeth the Citie of Toro: And the Egyptians too entering after them, the Sea closed up, and all of them were daine, whose number was about six hundred thousand men. And also that the Jewes, coming to the place of Toro, *Moses* their Captain did lead them the way to Mount Sinai, where he many times spake with God. I approved this opinion very much; for if this passage had beene by Soez, as some will say, what need had the Egyptians to enter into the Sea, to the end of persecuting the Jewes, being able to see about the Nooke, and take the forward of them, especially being Horle-men against Foot-men, which shall manifestly be seene in the Picture of Soez hereafter, and although in all these things there was a Miracle, we feelwaies, that in the like chances, there is a shew and manner of reason. Being furnished with these Histories of the Moore, I asked of him if it was true, that the Christians that were in Cairo, did carrie away from Mount Sinai, the bodie of Saint *Katherine*, he answered me, that no such thing was come to his notice, neither was it to be beleaved, and that it was but four months past since he was in Cairo, which Citie they call *Alcazar*, where he heard no such thing, and that it seemed an impossible thing to him, that the Christians should about Mount Sinai permit such a thing, because all men held this woman for a Saint, and in great reverence. He told me also, that before we came to Soez, by two or three leagues there was a Fountaine, which God gave to the Jewes, by the intercession of *Moses*, which Prophet they call *Mogab*, whose water surpassed greatly all the rest. I asked him for the Towne of Soez, how it was. He answered me, that he was neuer in it, neither could any person enter, except those that by the Gouverneur of Caro were ordained for the keeping of the Gallies, and that neuer then two leagues now might come to it vnder paine of death.

The two and twentieth of April, a cleere morning, we departed from Toro. The foure and twentieth, we were in nine and twentie degrees fountene minues.

§. V.

A Description of the Nooke or Bay beyond Toro, and how by it is understood the Gulfe Eraniticus. Of Soez, and of their returne homewards. Of the Badois, and of their customes, and why this Sea is called Red.

Wentie leagues beyond Toro, and fiftie two from Alcazar, the Land of Egypt, or Coast that cometh from *Alexis*, cometh out into the Sea with a very lowe and long Point, from the Coasts winding a great space inward to the Land, running very winding and more then any other crooked, after hauing made a very great and very faire Nooke, it entrench into the Sea with a mightie and great Point very high, from which to Soez is three small leagues iourney, these two Points, betwene the which the Nooke is contained, stretcheth North-west and by North, and South-east and by South, the distance is five leagues, the Land by the Sea coast of this Nooke is most high and rough, and therewith it is barren and drie, within the Nooke it is so deepe, that if we come not very neere the shoare, with little difficulty, I hold to be the Gulfe which the Cosmographers do call *Eraniticus*. But *Strabo* vnderstandeth, and *Ptoleme* were deceived in the knowledge and situation of it: for they placed it in the Coast of *Rome Arabia*, little more or lesse, where now standeth the Towne of Toro; and that this is so, the words of *Strabo*, which I repeated a little before in the Description of the Towne of Toro, where the *Arabicks* Gulfe endeth, doe plainly say, to end in two Gulfes, one of them which standeth on the *Arabian* side, called *Eraniticus*, and the other on *Egypt* side where standeth the Citie of the *Heroes*. *Ptoleme* doth these very plainly the Gulfe *Eraniticus* to be in the Coast of *Afracia*, where now standeth the Towne of Toro, wherof I cannot but wonder every time I doe remember how *Ptoleme* was borne in *Alexandria*, where he wrote his Historie, and dwelt in all the dayes of his life, which Citie is very neighbouring to these places.

The fixe and twentieth, weighing presently our Grapples, we set sayle; at eleven of the clocke of the day we were fast by the shoare, where we bound all the Armie, and striking our sayles, we rowed a little along the shoare, and cast anchor; but two houres before Sunne set we weighed againe, the wind was at North, we were rowed along the Coast, and before Sunne set

we tooke Haven behind a Point which the Land of *Arabia* thrusteth out, where there is good being and harbour against the North winds: this day we went directly one league and an halfe, the point is short of Soez, three small leagues, it searcheth with the North-west point of the great Nooke, which I said to be the Gulfe *Eraniticus*, East and West: there may be in the distance one league from hence about halfe a league within the Land, standeth the Fountaine of *Mafes*, of which I haue spoken already, when I spake of Toro. And now, as soone as we were at anchor, we went on shoare, and we saw the end of this Sea, which seemed to vs alreadie infinite, and likewise the Malts of the Ships, and all things gaue vs great content, and ioyntly with it great care. By night the wind was at North very hard, we lay all night at anchor till it was day.

The feuen and twentieth in the morning, the wind blew hard at North North-west, at ten of the clocke we departed from this Point, and made ahead to Soez, and to the end of this Sea, going along towne, and being about one league from it, I went before with two Cutters to figure out the situation of Soez, and the place of landing, and we came thither at three of the clocke in the afternoon, where we saw in the field many troopes of Horse-men, and in the Towne two great bands of Soldiers, they shot at vs many shots out of a Blocke-houfe. The Armie of the *Turks* was as followeth; that is, one and fortie great Gallies, and nine great Ships, hauing scene all these things, we went toward the Land of the Nooke, which is on the West side, and came to an anchor neere the shoare in five fathome water, the ground was a soft sand, and very small, a very good harbour for ships: this day at Sunne set we towed the Moone.

It is to be held for certain, the time past, The Citie of the Heroes, for it is called in times past, *Alcazar*, especially, Soez being located in the vttermoost Coasts of the Nooke where this Sea of *Alcazar* endeth, in the which the Citie of the Heroes was located, as it is read in *Strabo* the founteneenth Booke, saying these words. The Citie of the Heroes and *Cleopatra*, which some doe call *Alcazar*, are in the vttermoost bounds or end of the *Arabicks* Sine, which is toward *Egypt*. Plinie in the sixth Booke of the Naturall Historie, lieth to call the Port of Soez, *Danias*, by reason of the Trenches, which they opened from *Nilus* to this Sea; Soez hath of elevation of the Pole, nine or twentie degrees three quarters, and it is the vttermoost Port and Towne of all the Searights to the great Citie of Caro, called anciently *Babylonia* of Egypt, and from it to the Leuant Sea.

30 where is one of the fuen Mouths of *Nilus*, called *Pelusijs*, may be foure leagues iourney, which place is called *Ishmus*, which is to say, A straight or narrow Land betwene two Seas. Touching this way, the words of *Strabo* in his founteneenth Booke are these. The *Ishmus* that lieth betwene *Pelusijs* and the Extreme, where the Citie of the Heroes standeth, is of nine hundred furlongs. This is the Port of the red Sea, whither *Cleopatra* Queene of Egypt commanded the ships to be carried by land from the Riuer *Nilus*, after the victorie gotten by *Cesar* against *Antiochus*, for to see in them to the *Indians*; And likewise *Systrius* King of Egypt, and *Darius* King of *Perfia*, did take in hand to open a Trench vnder the Riuer *Nilus*, to make the Indian Ocean navigable with the Sea *Mediterranean*, and none of them finishing the worke, *Ptoleme* made a Trench of an hundred foot broad, and thirtie foot deepe, which hauing already almost finished, it is said he left vnfinished the bringing of it to the Sea, for feare that the water of *Nilus* would become salt, the water of the Streight mingling it selfe with it. Others doe say, that taking a leuell, the Architects and Masters of the worke, did find, that the Sea of the Streight was three cubits higher then the Land of Egypt, and feared that all the Land would be drowned. The authors are *Diodorus Siculus*, *Plinie*, *Strabo*, *Plutarchus*, *Alcazar*, and many other Cosmographers. Although the Towne of Soez was in old time great in name, at this day it is small enough, and I beleue it had already been vtterly lost, if the *Turkish* Armie had not lyen there. The situation of it is in this manner, in the front and face of the Land which is opposite to the South, where this Sea endeth, is opened a Mouth not very great, by the which a Creeke or Arme of the Sea entering a little space into the land, it windeth presently along the coast, toward

30 the setting of the Sunne, till a little Mountaine doth oppose it selfe, which alone riseth in these parts, from the which to the mouth and entring of the Creeke, the Creeke and firme Land remaine on the North side, and the nooke and end of this Sea on the South side, and the little Mountaine to the West, all the space that is contained is a very long and narrow Tongue, or Point of land, where the Gallies and Naue of the *Turks* lie aground; and the wallies and ancient Towers of Soez is situated, in which appeareth at this day a little Castle, and without two high and ancient Towers, as ancient Reliques of the great Citie of the Heroes, which was there in times past. But on the Point of land where the Creeke entrench, there standeth a great and mightie Bulwarke of moderne worke, which defendeth the entrie and mouth of the Riuer, and likewise

30 the Creeke Coast by the sterne of the Gallies, if we would land in that place: and besides, maketh a shew like a Hill, in fact that as well by mens worke, as by the situation and nature of the ground, the place is very strong and defendible. Now considering this landing of the place for to enter into it, it seemed to me not to be possible in any place, only behind the little Mountain and West side, for here we shall be free from their Artillerie, and polling the Mountaine

Mofo Fountaine.
The end of this Sea, called by vs, the red Sea, and by the *Arabs*, *Mosca*.
Soez kept by the *Turks* with Garrison.

The Naue of the *Turks*.

Soez in times past called the Citie of the Heroes.

The Port of *Danias*.

The Citie of the Heroes and *Cleopatra*, which some call *Alcazar*.

The *Ishmus* of the *Arabicks* Sine.

The *Ishmus* of the *Arabicks* Sine.

The *Ishmus* of the *Arabicks* Sine.

The *Ishmus* of the *Arabicks* Sine.

A mightie Bulwarke of moderne worke.

it will be a great means to get the victorie; but wee are to note, that along this Strand is shoaly about a Bow lme, and the ground is soft Clay and flicking Sand, which I perceived, feeling the ground from within the Foyle, which is very troublefome and preiudicial to them that are to Land; touching the Antiquities and things I could know of *Soez*, they were told mee by some men of the Streight, especially by the *Moor*, that informed mee of the particulars of *Toro*, and of all them as are followeth, that is, that three leagues from *Soez* towards *Toro*, was the Fountaine of *Mofei*, and the *Moor* and Inhabitants doe confesse, that God gave it unto the *Jewes*; by a Miracle and also they haue in their memorie, that in this place there was a great Citie in old time, of which they say, some buildings are yet to bee seene, they could not tell me the name of it, they told me also that afore-time, the Kings of *Egypt* would haue made a Trench from *Nilus*, where the Citie of *Cairo* standeth unto *Soez*, for to make it thick Sea Navigable, and that they are teene at this day, although the length of time had dected them and forgot them vp, and that those which travelled from *Toro* to *Cairo* of necessity should passe by them; some told mee that the occasion of this opening was not to ioyne the Straight with the River *Nilus*, but to bring the Water to the Citie that was there. I asked them what Country was there betweene *Soez* and *Cairo*, they told mee that a very plaine Field, full of Sand and barren without any Water, and that from the one to the other was three dayes journey going at leisure, which was about fifteene leagues, and that in *Soez*, and round about it, it rained feldome, and when it chanced, it held on much, and that all the yeare the North wind blew with great force.

A description of the Sea and Land, that goeth from *Toro* to *Soez*.

The end of the Red Sea, or Sea of *Athen*.

From *Toro* to *Soez* is eight and twentie leagues journey, without any Iland, Banke, or Shoald, in this manner: departing from *Toro*, through the middle of the Current, yet run about fiftene leagues North-west and by North, and South-east and by South, and hitherto the Coast cometh in an equall distance and separation, hauing from the one to the other, the space of three leagues, but in the end of these fiftene or fiftene leagues, the Lands begin to close very much, and to ioyne in such sort, that from Coast to Coast there is but one league, and continueth this narrowness: two leagues, and presently the Land that cometh from the *Abeys* withdraweth it selfe, making the great and faire Nooke above said; treating of the situation and place of the Gulfe called *Elanion*, the Channell in the middle distance, from the end of the fiftene or fiftene leagues till as far as the North-west Point which cometh out of this Nooke, lyeth North North-west South-east, the distance is eight leagues, in this place the Lands doe Neighbour very much againe, for the Land of the *Arabian* thrusting out a verie long and low Point outward, and the Land that cometh from the *Abeys*, coming forth with another bigge and high Point, at the end of the Nooke on the North-west side, there remaineth from Land to Land one leagues journey or little more, and from these Points to *Soez*, and the end of this Red Sea, the Coast on each side doe wind, and make another Nooke, which hath in length little more than two leagues and a halfe, and in breadth one and an halfe, where this Sea is celebrated in the holy Scripture, and spoken of by Writers, doth finish and make an end; this Nooke is extended through the middle North and South, and taketh somewhat of the North-west and South-east; the distance is two leagues and an halfe; as touching the Land that cometh along the Coast from *Toro* to *Soez*: wee must note, that a Calceuter-shoel beyond *Toro* on the *Arabian* shoare, there ariseth a Hill very neere the Sea-side, which is all bespotted with certaine red breake, which goe from one side to the other of it; giuing it a great grace, this Hill runneth still along the Coast about fiftene or fiftene leagues, but it hath not these workes, and red breake more then five leagues place beyond *Toro*, and in the end of these fiftene or fiftene leagues, the Hill maketh a great knob and high, and from thence by little and little, the Hill doth forsake the Coast, and goeth into the Land till it come within a league short of *Soez*, where it endeth, and there remaineth from this bigge and high knob unto *Soez*, betweene the Hill and the Sea, a very plaine and low ground, which in places hath 50 a league in breadth, and in others neerer to *Soez*, a league and an halfe: By this Hill towards *Toro*, I saw great heapes of Sand along to the top of the Hill, reaching the height of it, hauing no fandie places betweene the Hill and the Sea, and likewise, by the Cliffs and Breaches many broken Sands were driuen; whence I gathered, how great the force and violence is here of the croffe winds, being they snatch and drie the Sand from out of the Sea, and lift it so high; these croffe winds, as I noted, the Sands did lye and were driuen, are Welts and West North-wells.

But as touching the description of the Land, that goeth along the Sea, on the Coast of *Abeys*, from as farre as *Toro*, wee must note, that there ranne certaine great and high Hills or Mountaines very high, and ouer-appearing the Coast of the Sea, the which about fiftene leagues beyond *Toro* toward *Soez*, doe open in the midst, and descend equall with the Field, and presently they rise againe very high and continually along the Sea, till they come a league short of *Soez*, where they stay and passe no further.

Icon-

I considering with great diligence, the fluxes and refluxes of the Sea that lyeth from *Toro* to *Soez*, found them to bee no greater nor smaller then the other of these Coasts of the Streight, but after the same manner. Whence appeareth the fallshood of some Writers, which said the passages were not open to the *Toro*, although this Sea, but that the Water ebbed so much in this place, that it remained all dry, the which the *Jewes* tarrying for, had the passage free to the other side.

Considering also, whereby *Sesestre* King of *Egypt*, and afterward *Ptoleme* could make the Trenches and Channells from *Nilus* to this Sea, for to make it navigable with the Easterne Sea. I saw it was not possible except by two places, which stand from *Toro* to *Soez*. The first, by the Breach which the Hills doe make that ranne along the Sea, by the Coast that cometh from *Abeys*, which Breach is fiftene leagues beyond *Toro*, and eleven before ye come to *Soez*. The second, by the end of this Sea and Nooke, where the Towne of *Soez* standeth. For in this place the Hills on both sides doe end, and remaine all on Land and Feild very low, without Hills or high Hills, or any other impediment. And in this place it seemeth to me more contained and convenient for to take so great a worke in hand, then by the breach I spake of, because in this place the Land is very low, and the way shorter, and hath an Haue here: and besides these two places, any where else I thought it impossible, because as well on the one Coast as on the other, the Mountaines are forgot and so high, the which are all, or the greatest part of a Rock and hard stone, that it is not in the iudgement of men they may be cut, and brought through them a Channell or Trench that might be Navigable. Whence it must remaine manifest, *Soez* to be the Port where *Cleopatra* commanded the Ships to bee brought by Land from *Nilus*, crossing the *Isthmus*, howebeit that a thing of so much labour and importance, in which the brutie was the greatest part of the Nauigation. It was manifest that they would seeke the shortest, needst, and easiest way they could find of them all. And because this is that which cometh from *Nilus*, and the Citie of *Cairo* to *Soez*. Wee must make no doubt that this Naye of *Cleopatra* was brought hither; and likewise the Trenches from *Nilus*, whereby they would communicate these Seas, especially considering, how from as farre as *Toro*, all the Coast of *Egypt* is waste, and without any Port, except this of *Soez*, which stands in the utmost end of this Sea.

Considering also in the dayes we spent betweene *Toro* and *Soez*, I saw that the Heauen was very close ouer-cast with very thick and blacke Clouds, which seemed contrary to the nature and condition of *Egypt*: for in it, as all men affirme, it raineth not, neither doe the Heauens or the Ayre permit any Clouds, nor Vapours, but it may be that the Sea of his owne nature doth rise these Vapours, and into the Land the Heauen may be free, and void of them, as we see in *Portugal*, that in the Citie of *Lisbon* the daies being cleere and pleasant, and in *Switzerland*, which is foure leagues from thence, are great ouer-castings, mists, and showers. Now this Sea contained from *Toro* to *Soez*, is very tempestuous and suddaine, for whensoever it beginneth to blow from the North, which is the Wind that raineth in this place, though his force be not very great, presently the Sea is raised so high, and proud, that it is a wonder, the Waves being every where so coupled and like to break, that they are much to bee feared. And this happeneth not because of the little depth here, for all this Sea is very deepe, and only along the Coast that cometh from the *Abeys*, close with the shoare it is a little shoaly. About this Sea, I saw certaine Sea-foames, which by another name are called, *Eulil* Waters, the greatest that I haue seene, for they were of no lesse bignesse then a Target, their colour a whitish dunt. These Sea-foames doe not passe from *Toro* downe-ward, as not willing to trouble or occupie a strange Kingdome, but contenting themselves with their ancient habitation, which is from *Toro* to *Soez*. And presently going out of this place by bounds, are infinite small ones, and like the other, and they are bred and goe about the Sea; in the daies that I was in this Sea, contained from *Toro* to *Soez*, I felt by night the greatest colds I can remember to haue felt, but when the Sunne came, the heate was vnsufferable.

The eight and twentieth of April, in the morning we departed from before *Soez*, toward *Aden*, At Sunne set, we were one league short of a sharpe and red Pike, which stands ouer along the shoare with our fore-sails onely, the Wind blew hard at North North-west: Two hours within night we came to an Anchor nere the shoare, in three or thome water, the Heauen was very darke, and couered with many thick and blacke clouds. The nine and twentieth in the morning, we let Saile. At nine of the clocke in the morning, we entred in *Toro*, and came to an Anchor, but within a little while we weighed againe, and went to an Haue about a league from thence, which is called, The Watering of *Sulman*, where weeooke in Water, *Sulman* weeooke in the Sand, a fones caft from the Sea, in which pits we found much water, though ring.

The thirtieth, in the morning we departed from the watering of *Sulman*: halfe an hour past ten, weooke Haue in the first of the three Islands which stand two leagues to the North-west of the Land of *Yednam*, and presently I went a shoare with the Pilot, and weooke Cccccc 2

The rides from *Toro* to *Soez*, all equal with the other Ports of the Sea.

Cleopatra commanded the Ships to bee brought by Land to *Soez*, crossing the *Isthmus*.

The end of the Red Sea, or Sea of *Athen*.

the Sonne, and in his greatest height it rose over the Horizon eight degrees, a little faine. The declination of this day was fouenteene degrees, sixe and thirtie minuts, whence it followeth, this Iland to stand in twentie foure degrees & two third parts. The first of May, the faine being to we set sayle. About Euen-long time we were with a great Iland, which hath in length two leagues, & thrusteth out a Point very close to the firme Land, where betweene the firme Land and the Iland, is a singular good Harbor for all weathers, for all the ships of the world. The second of May, at Sun set, we came to an Anchor in the Port of *Guelma*, a Port only for small Velleis, faine from the North, and North-west. Within the Land a little space, is a dry Brook, whereby in Winter the water of the floods, which descend from the Mountains doth adue, where digging a little, ye finde fresh water, and here is a Well, though not very plentifull of water. This Port was so called *Guelma*, which in *Arabique*, is to say, The Port of water, it lyeth to the North North-west of *Almor*, the distance is four leagues.

The fourth of May, we rowed along the shore: almost Sunne set, we came to an Anchor in a Port, which is called *Acallabe*, which standeth beyond *Xacra* toward the South-east two leagues. By night the wind was at North North-west, we lay all night at Anchor.

Acallabe is a small Port, but very good, betweene *Xacra* and the blacke Hillcocke.

Babale Xame is a great Port, wherein may harbour many Shippers, it is very deepe within. This place was called *Babale* Xame, because within the Land dwelt a *Zahid*, very rich, which was called *Babale*, the which came or sent to sell Cattell to the Shipps, which did take or come into that Haven, and Xame, is to say, Land. And here we found an honourable Toome within aboute like a Chappell, where was hanging a Guidon or Ancient of Silke, and many Arrows or Darts round about the Graue, and about the Walls and Cords a great quantitie of Bulls did hang. At the head of the Graue there was a Table standing upright, with a great Epitaph, and about the house, many Waters and Fragrant smelling things.

Inquering of the *Mores* and *Arabians* of such a thing, I learned that here lay buried a very honourable *Arabian*, of the Linage of *Mahomet*, which crossing these Coasts, fell very sick, and in this Port ended his daies: and they made him this Graue as a man of so high Genealogie. Where the *Xarifs* Iude and great Prelates gave Indulgences, and granted pay to cuery one that should visite this house. But the offerings and reuerence, which the dons to cuery one that should visite this house, and afterward for to burne it, that no fire was left where it had beene. In this Port we found great footing of Tygres, and wilde Goats, and other Beasts which came all to the Sea, as though they came to seeke water for to drinke.

The many times that I bring to the field the name and memorie of the *Badois*, and likewise the travelling by their Coasts and Countreies, doth binde me to speake some thing of them. *Badois*, in good *Arabique*, signifieth a man that liueth onely by Cattell: these men, called *Badois*, is properly the people of the *Tragelutias*, *Ophiofaga*, of the which *Plinius*, *Plinie*, *Pomponius Mela*, and other Authors doe write: the which *Tragelutias* or *Badois*, doe liue in the Mountains, and coasts of the Sea, which are contayned from the coast of *Melinde* and *Malagaxa*, to the Cape of *Guardafui*, and from thence going inward to the Streight, they doe begitt and occupie all her Coasts, as well on the one side as on the other, and turning againe outward on the *Arabian* side, they runne along the Sea to the Streight of *Ormuz*, and all these Lands may rather be affirmed to be occupied by them inhabited.

The *Badois* are wilde men, amongst if whom no ciuill Societie, no much nor ciuillised: they worship *Mahomet*, and are very bad *Mores*, aboute other People they are giuitt to be *Scythians* and *Rapine*; they eat raw flesh, and drinke milke; their habite is vile and filthy, they are greatly endued with swiftnesse and nimbleness; they fight on foote and horse-backe, their weapons are Darts, they neuer haue peace with their Neighbour, but continually haue warre, and fight with euery one.

Those that dwell along the Red Sea, from as farre as *Zela* vnto *Saaguen*, doe fight with the *go Alexips*; and those from *Saaguen* to *Alcezer*, haue warre with the *Nobis*; and those which inhabit from *Alcezer* to *Suez*, and end of this Sea, doe molest continually the *Egyptians*. But returning by the *Arabian* side, by all the Coast of the Sea, that lyeth from *Suez* to the Streight of *Ormuz*, doe content with the *Arabians*. Among the *Badois* there is no King or great Lord, but liue in Troopes or Factions; they permit no Towne in their Fields, neither haue they any certaine Habitation, for their custome is to be Vagabonds, from one place to another, with their Cattell. Not onely doe they abhor Lawes and Ordinances, but also the Sutes and Differences that arise amongst them, they will not haue them iudged by any Custome, and they are content that their *Xeque* doe determine them as he list; their dwelling is in Caves and Holes, and other such like habitations, but the greatest part doe helpe themselves with Tent & Booties; their colour is very blacke, their language the *Arabian*, the rest of their Custome and Life, I omit.

The tenth of May, by day, we weighed anchor from the Port of *Ligid*, An houre before Sun set we sailed on a Shoald, which stood about foure leagues from *Farrie* toward the South. In this

this Shoald is an excellent Haven, and it is so great, that we could not differre with our fight the end of it, it lyeth almost East South-east, and West North-west, but it is very crooked and winding. The two and twentieth of May, 1541, by brake of day, we were one league thort of the great Groue, that standeth foure leagues from *Mazeca*, the wind was of the Land. About nine of the clocke it began to blow from the North North-east, a faire gale. We entered at noone into the Port of *Mazeca*, where we were receiued with great ioy and teare of our Arme. From the day we entered in *Mazeca*, which was the two and twentieth of May, to the fifteenth of Iune, the winds blew alwaies at North, North North-east, and North North-west: but from the fifteenth of Iune, to the tenth of Iuly, they blew Easterly, that is; East, East South-east, and South-east, many times they brought great stormes. The last day of Iune as night, we had a storme from the South-east of so much wind, that it droue the Gallions and they passed great danger of striking a ground. This storme brought much Raine and faretell Thunder, and there fell a Thunder-bolt from Heauen vpon a Gallion, and coming downe by the Mast, it raced it all: and likewise the second of Iuly, we had another storme from the East very great, which vnfastned many ships, and lasted the most part of the day. From thence to the tenth of Iuly, although we had other stormes, they were but small: From the tenth of Iuly, to the ninth of the same, the Wind came to the Land and brought two stormes from the West, but the wind was not ouer-much.

The ninth of Iuly, 1541, one houre after Sunne rose, we set sayle from *Mazeca*. The eleventh of Iuly, by brake of day, we were two or three leagues thort of the Point of *Dallagua*, that lyeth on the North-side, and betweene certaine flat lands which haue fine Wood, and doe lye scattered on this side of the Iland; wherefore we set all Sayles and went aloofe all that we could to goe betweene two of these Ilands, the wind was almost North-west verie faire, we sayled North-east and by North, hauing doubted a Shoald we came to an Ancior and two houre after noone we set sayle againe, the wind about North North-east faire, we sayled along the shore of the Iland of *Dallagua*. An houre before Sunne set, we were with an Iland Sunn very fair, which is called *Darut Melana*, from the which to all parts there came one great Shoald: Sunne altogether set, we were a league thort of the Iland of *Xame*, and from the Point of *Dallagua*, which stands on the West side, and opposite to the firme Land of the *Alexis*, betweene the which and the Iland of *Xame*, is the most frequented Channell of those which sayle to *Mazeca*. All the Coast of *Dallagua* which we saw this day, is coasted North North-west, and South South-east, and it is all wonderfully low. The eighteenth, by brake of day, we saw the mouth of the Streight, and we might be from it three leagues, and we saw all the *Arabic* lye at Hull, and presently we set sayle altogether.

Before we departed from the *Arabian* Gulfe, or Streight of *Mazeca*, which is all one, it will be liust to speake something of my opinion, and of that which I haue bene touching the reason that moued the ancient men to call all this Sea, the Red Sea: and likewise, whether her colour doth differ from the other of the great Ocean, or not. *Plinie* in the first Booke of the *Natural History*, Cap. 23. rehearseth many opinions, whereby the people called this Streight the Red Sea. The first is, that it took this name of a King that reigned in that, called *Eribria*, because *Eribria* in the Greeke, is to say, Red. Another opinion was, that of the reflection of the Sun-beames, there grew in this Sea reddish colour. Some held, that of the sand and Ground that runneth along it. Others also belieued, that this water was Red of the owne Nature, whereby by all this Sea got this name. Of these opinions the Writers chose them that they liked best, and seemed most certaine. Now the *Portugals* that haue Navigated this way, intimes past, affirmed this Sea to be all spotted with certaine red streakes: the cause they attributed vnto it, is this. They said, the Coast of the *Arabian* was naturally verie red, and that as in this Countrey there arose many stormes, and did raise great dust toward the skies, after they were vnder high, driven with the force of the Winds, they fell in the Sea, and this Dust being red, it paid dye the water of it, whereby it was called the Red Sea. When I came to *Sacatra*, till I did all the Coasts of this Sea, and set my felle before *Suez*, I neuer left by day nor night, to consider of these Waters, and viewing the colour and manner of the Countrey that goeth along the shore: and certainly, I was not so troubled for any thing, as for the belouing my labour in obtaining the truth of the things, and to search out the occasion of them, and that I got of mine owne Industrie, and most clearly haue I seenne many times, is as followeth. First, it is false to say, that the colour of this Sea is Red, for it hath no difference from the colour that all the other Water of the Sea doth shew vs, and to say that the dusts which the winds doe flatch from the Land and driue into the Sea, doe haue the Water where they fall, till now we saw no such thing, seeing many stormes raise great dusts, and driue them into the Sea, but not to change the colour of the Waters thereof. And to say that the Land ouer the Sea is Red, is Red, they obserued not well the Coasts and Strauds: for generally on the Sea Coast is Red, they obserued the Land by the Sea is browne, and verie darke, and seemeth blacke: and in some places it shewes blacke, and in others white, and the Sands hath their owne colour, but only in three places there are certaine pieces of Mountains which haue certaine veins of Red, where *Portugals*

CCCCC 3

A Description of the Port of *Acallabe*.

A Description of the Port of *Babale*.

The Tomb of an *Arabian*.

A Description of the Land of *Badois*, and of their customes and life. What *Badois* signifieth.

The *Badois*, which is the generall name for the *Arabian* people, are wilde of figure.

A great Groue four leagues from *Mazeca*.

They laye their water thirtie two daies.

A hundred bolt.

Darut Melana, a flat Iland of Sand.

Whether this Sea of the Streight be redder or no, and the cause wherefore they called it the Red Sea. Opinions of the Red Sea.

Red Corall
stone.

neuer came, except these which now are here-away, which places are all farre beyond *Suaquen*, that is, toward *Suez*, and the end of this Sea; but the three hils that shew this red colour, are of a verie hard Rocke, and then all the Land round about that we can see, is of the common and accustomed colour. But the truth of these things is, that the Water of this Sea taken sublimally, hath no difference of his colour; but in many places of it, the waues thereof came by accident to seeme very red, which is caused in this manner. From the Citie of *Suaquen* vnto *Aluer*, which is, one hundred thirtie fixe leagues journey, the Sea is all thicke with Shoalds and Shetles, whose ground is of a stone, called Corall-stone, which groweth in certaine Trees and Clusters, spreading one way, and another way certain braunches, properly as the Corall doeth, and this stone is so like vnto it, that it deceiueh any person that it not very skilfull in the growth and nature. The colour of this stone is of two sorts; the one wonderfully white, and the other verie red. In some places this stone is covered with verie Greene Ozies; and in other free from this Herbe, which Slime or Ozies in some places, is verie Greene; and in others it maketh a colour very like Orange-tawny. Now we must presuppose, that the water of this Sea is cleare, especially from *Suaquen* vpward, then euer was any, in for, that in twentie fathome water ye may see the ground in many places. This presupposed, we are to note, that wherefoeuer that these Shoalds and Shetles did appeare, the water ouer them was of three colours, that is, Red, Greene, or White, the which proceeded of the ground that was vnder, as many times I saw by experience; for if the ground where the Corall-stone lay covered with Greene Ozies, the appeared white; and the ground where the Shoalds was Sand, it caused that the Sea ouer it was of red Corall, or of Corall-stone covered with red Weeds, it made all the Sea that was ouer it seeme verie red; and because this red colour comprehended greater spaces in this Sea, then the Greene or the White, because the stone of the Shoalds was the greatest part of red Corall. I beleue it was the reason whereby it receiued the name of Red Sea, and not of Greene nor White Sea: Notwithstanding, this Sea doth represent these colours most perfectly. The means that I had to obtaine this secret, was to fallow many times, vpon the Shoalds, where I saw the Sea looke red, and commanded diuers to bring me of the stones that lay in the bottome, and the most times it was so shallow, that the Foyst did touch: and other-whiles, that the Mariners went on the Shoalds halfe a league with the water to the breast, where it happened that all or the greatest part of the stones they pulled vp were of Red Corall, and others covered with weeds like Orange-tawny, and the practise I had wherefoeuer the Sea seemed Greene, & found beneath White Corall, covered with Greene Weeds: and in the White Sea I found a verie white Sand without any thing else whereof it might proceede. For some Saylers giuing relation of the Red colour that they saw in this Sea, as of the greater and most compendious of all being ignorant of the cause, or not being willing to offer it, for to increase admiration to their Nauigations and Trauels; and for that men do not only know this Sea by the name of Red Sea, but doe beleue that the waters are naturally red. I haue talked many times with *Moorish* Pilots, and curious persons of Antiquities, which dwell in some places of this Streight, about the name of this Sea: eury one did say to me, they knew no other name then the Sea of *Mozes*, and they wondered very much at vs, to call it the Red Sea. I asked of the Pilots, if they found sometimes the Sea stained red with the dusts that the winds brought of the Land, they told me, they saw no such thing. With all this, I reprocure not the opinion of the *Portugall*, but I affirme, that going through this Sea more times than they did, and seeing all the length thereof, and they only one piece, a neuer law in the whole, that which they say to haue seene in the Part.

The ninth of August, we entred in the Port of *Angedina*, and remained there till the one and twentieth of August, that we embarked in Foyfts, and going directly to *Gua*, we entred ouer the Barre thereof vnder Sayle: and our Voyage was ended, and this Booke.

CHAP.

CHAP. VII.

A briefe Relation of the Embassage which the Patriarch Don IOHN BERMUDEZ brought from the Emperour of Ethiopia, vulgarly called PRESBYTER IOHN, to the most Christian and zealous of the Faith of CHRIST, Don IOHN, the third of this Name, King of Portugall: Dedicated to the most High and Mightie King of Portugall, Don SEBASTIAN also of the blessed hope, the first of this Name. In the which he reciteth also the death of Don CHRISTOPHER of Gama: and the successles which happened to the Portugals that went in his Companie.

Printed in Lisbon, in the house of FRANCIS CORREA, Printer to the Cardinall the Infant, the yeere of 1565.

A Letter of the Patriarch Don IOHN BERMUDEZ, to the King our Lord.

Most High and Mightie King, your Highnesse said to me few daies agoe, that you would be glad to know the truth, of what happened to a Captaine and people, which the King your Grand-father which is in *Gloria*, gave vnto me for the succour of the Emperour of Ethiopia Onadique, called Presbyter Iohn, for to auoid the errors which some persons doe write of this; inasmuch that euen in the Name they erre, naming him Don Paul, he being Don Christopher his Brother. And others doe write, and say some things which did not passe in truth, neither did they see them. Therefore I, that saw it all, will tell you in briefe in this small writing all that passed. The Lord keepe your person, multiply your young age, and prosper your Royall estate, Amen.

¶ I.

Don IOHN BERMUDEZ elected Patriarch of the Presbyter, and sent to Rome: He returne into Ethiopia: Arriuall at Maczua; The death of the Negus, entertainment of him and CHRISTOPHER of Gama, with the Portugall Forces by the *Queene* Regent.

Faithfull and good Christian, called Onadique, being Emperour in the Kingdom of Ethiopia, (vulgarly called Presbyter Iohn) and the Patriarch of that Countrey, by name *Abana Marcos*, being at the point of death in the yeere of our Redemption, 1555. The said Emperour said to the Patriarch, that he requested him, that according to their custome, he before his death would institute me for his Successour, and Patriarch of that Countrey. And the said Patriarch did so, ordering me first with all the sacred Orders. The which I accepted with such condition, that it should be confirmed by the chiefe Bishop of *Rome*, successor of *Saint Peter*, to whom we all were to giue obedience. The said Emperour answered me, that he was well contented: and moreover he desired me, that for my selfe, and for him, and for all his Kingdome I should goe to *Rome*, to giue the obedience to the holy Father: and from thence should come to *Portugall*, to conclude an Embassage, that he had sent hither by a man of that Countrey, called *Togazaw*, in whose company came the Father Francis *Aluarez*. After many troubles passed in the Iourney, I came to *Rome*, the Pope *Paul* the third governing then in the Apostolike See: the which receiued me with great clemencie and fauour, and confirmed all things as I brought them; and at my request he ratified it all againe, and commanded me to sit in the Chaire of *Alexandria*, and that I should entitle my selfe Patriarch and Bishop of the Sea.

From *Rome* I departed towards *Portugall*, where I came, the King your Grand-father of glorious Memory, being in the Citie of *Emora*, who reioyced particularly at my coming, to conclude at he desired, the Embassage which the *Togazaw* had brought, for hee had bene here twelue years, without concluding any thing through meere negligence. For the which the Emperour Onadique commanded me, that I should take away his charge of Embassadour, and should apprehend him, and carrie him a Prisoner with me. And therefore I brought him a letter from

Zaga Zabo the
first mentioned
in *Aluarez*.Zaga Zabo his
negligence,
from

His imprisonment
Bermudez his
Embassage
from the King of
Portugal.

from the Emperour, the which I gave him in Lisbon where he was, and he took it and kissed it, and acknowledged it to be true, and by it he acknowledged me for his Patriarch and Superior, and killed my land, and gave me his place, without speaking any more words. I commanded to imprison him with two chains of Iron, on each arme one, after the manner of his Country: the which I took from him againe within a few daies, because his Highnesse intreated me. The Embassage which the said Emperour demanded, was his perpetual friendship and brotherhood: and therefore he desired him they would marrie their children interchangeably the one with the other; and that from Portugal a sonne of his should goe to marrie with a daughter of his, and reigne in his Kingdomes after his death, that this alliance between the *Portugals* and them, and also the obedience of the Pope might be greater and endure. And likewise, he sent to request him, he would send him some men for to defend himselfe from the King of *Zela*, which vlturped his Kingdomes: and he would send him great store of riches, for he could never well doe it. And likewise to send him some Pioners for to cut a hill whereby already *Ephale Belale* his Predecessour did bring the Riuer *Nilus*, to bring it now also that way to annoy *Egypte*.

The King your Grand-father having taken counsell, thought good to grant mee that which I demanded, and commanded to give mee foure hundred and thirtie Caliver-men and Pioners, and that they should dispatch me that I might returne that yeere in company with *Don Garcia de Noroaya*, which then went for Vice-roy of *India*. I tell suddenly sicke, and the Physicians said of poyson: as it was suspected the *Tigremacian* caused it to be given mee. The chiefe Physician which then was, named *James Lopez*, told me, and he which now is, *Leonard Nunez*; and others, which his Highnesse commanded: for the which sicknesse, I remained that yeere in this Realme.

Presently, the next yeere, being recovered by the goodnesse of God, I went in his Highnes Arme. I carryed also *Antonio Fernandes*, and *Gasper Suriano* both *Armenians* borne, which by commandement of *Presbyter Iohn*, came to seeke mee, to the which his Highnesse did many favours. We arrived in *India* lively, at such time as the Vice-roy *Don Garcia*, was come from *Diu*, with the *Viceroy* which he had of the *Turkes*, *Antonio Sotomayor*, beinge Captain of that Viceroy, the which Vice-roy received vs with great joy, and shewed me great honours, the Bishop of *Goa* came to receive me with his traine in Procession, with Croffe on high, and carryed mee from the Sea-side vnto the Sea in a Chaire, which the King your Grand-father gave vnto mee for that purpose: going next vnto me on the one side, the Vice-roy *Don Garcia*, and on the other, *Don Iohn Deca*, Captain of *Goa*, and re-knowling me for Patriarch, gave mee the honour due vnto my dignitie.

Stephen Gamz
Vice-Roy.

In the meane-while, the Vice-roy sickned of a Fluxe, whereof hee dyed: and *Don Stephen of Gamz* succeeded in his stead. The which I presently requested to dispatch me, and send me to the *Presbyter Iohn* with the succour, as his Highnesse had commanded, and he answered me, that he could not doe it, because one hundred thousand Crownes were not sufficient to dispatch me or more, in hazard of neuer being recovered: and I answered him, that all that was nothing, for the *Presbyter Iohn*, which without missing it might spend a Million of Gold or more, for he hath innumerable riches. It was determined, that he in person should transport mee: and presently he commanded a good Naue of Gallies and Gallions, and other ships well furnished, as for such a Voyage was necessary, and many cholen men, of the best that was in *India*. With the which Arme we came to the Port of *Masque* in the Red Sea: where we found newes that the Emperour *Quadratus*, was dead of his natural death; of the which we all were very sorry, and aboue all, as he whom it touched most.

I encouraged my selfe, all there came from *Presbyter Iohn* two Friers, good religious men, one of them Prior Provinciall of many Mortuaries, and a great man among them, called *Abu Ioseph*, which went to *Ierusalem*, and told vs how the Queene, and a Sonne and Heire of hers did maintain their estate, and refuted their Enemies. This being knowne, the Gouverneur *Don Stephen* said vnto me, that I should lend to visit them, as in effect, I presently lent by one *Arisu Dica*, a Tawmie man borne in *Cyrena*.

Abu Ioseph.

In the meane-time, the Gouverneur like a good Gentleman, and willing to lose no time, and beinge a Captain of a valiant spirit, went with the Gallies that came in the Fleet, to the Port of *Suez*, for to take or burne the *Turke* Gallies, which were in that Haven, which he could not doe because they were on dry Land.

Sixty fugitives

Being there, tarrying the Gouvernours comming, there fled from the Fleet sixtie men in a Skiffe and a Boate to the firme Land, the which came to a Port of Land very dry and excessive hot, and being willing to trauell into the Land, they found it to dry that they dyed for thirst, and being thus pinched with need, one Captain of the King of *Zela*, that was in that Countrey sent to tell them, that he would send them Meate and Water, and would assure them their lives, so that they would give him their Weapons: and they seeing they had no remedy, and being pinched with need they gave them: with which presently they slue them all.

At that instant the chiefe Capitaine sent a Galley for *Arguies*, to seeke water, in the which he sent

sent also a thousand Cotton Webs, for to change for Kine, or Bees to eate: and they which carryed them going from *Arguies* by Land, where the Arme was a *Bernagais*, called *Nero*, Capitaine of the King of *Zela* took them from them, & sent word presently to the chiefe Capitaine, that the King of *Zela* his Lord was Lord of all *Ethiopia*, and had wonne all the Countreies of the *Presbyter Iohn*, therefore that he would make peace with him, and traffique with his Merchandize in his Countreies, in the which there is much Gold, Iuorie, Ciuet, Frankincense, Myrrhe, and many other Drugges, and Slaves, wherein they might make great profit: and hee also would give him store of prouision, and would restore the Cowes that hee had taken, and would make amends for the iaxtie men that were slaine.

Commodities
of Zela.

See an details
of the

I told the Capitaine that hee should not trust the words of *Moore*, for they were false, and that they said, was fained to doe vs some harme: therefore that we should also vie some fight with them, and it should be this. That he would send him a Prefent, and with it words of thankfulness for the good will that hee shewed vs, whereby he may thinke that he hath deceived vs, and may be assured of vs: for by this slight we shall hinder his deceit. The chiefe Capitaine did so, and commanded the Factor of the Arme to carrie to the *Bernagais* a Barrell of Wine, and another thousand of Cotton Webs; the Wine for a Prefent, and the Webs for to change for Bees: and that he should tell him from him, that the other Webs, that seeing they were taken in good and lawfull Warre hee should not speake of them, and as touching the men that were slaine, that they defunct not to be revenged, for as much as they were Rebels and Traytors, and defunct the death they had: and as touching Traffique and Peace, that for the present they were in the holy weeke, and could doe no worke, but as soon as the Feast was past, we would doe that which he desired, and would bring our Vares ashore for to traffique with them.

The Portugall
stratagem.

Having taken counsell againe, the chiefe Capitaine commanded that the Boates should not goe ashore, because no *Moore* or *Blacke-moore* might haue any meane to goe thither, and give him warning. And commanded the Souldier to be in a readinesse, the secret that they could i and that in the Boates, and the other light Vessels that were in the Arme: in the which hee commanded that they should make no fire, because they might not be perceived: I And commanded *Martin Correa*, that at ten of the clocke at night hee should land with six hundred men, and possesse the passages whereby they might escape, he went and killed some *Turkes* and *Arguies*, and took all the Carriage they had, which was but little, for he had no time to take any more. The *Bernagais* of *Zela*, when he saw the King for himselfe to fight, hee likewise fled, and lighted vpon *Martin Correa*, where being knowne a Calceuer-man killed him: and men comming to rescue him were many of them slaine, Foot and Horse, and the rest fled themselves by flight. Our men thought good to cut off his head, and send it for a Prefent to the Queene, wherewith the reioyced very much; hee sent a great man of her Countrey, called *Efnachabedel Tigremacian*, to the chiefe Capitaine, and to me, to give vs thanks.

The King of
Maczua flyeth,
and the Bernagais
is slaine

As soon as the Gouverneur *Don Stephen* came, hee gave order presently to dispatch and send me to the King and Queene, and because they understood alreadie, that the Enterprize was of honour and profit, many did couet it more then before: among the which, one was *Don Cristophor Gamz*, Brother to the Gouverneur: who desired mee very earnestly, that I would give him the charge of all the men that he was to carrie, for he would goe with me. Presently there came where I was, *Don Iohn de Castro*, *Don Manuel de Lima*, *Don Pago de Noroaya*, *Tristram de Silva*, and *Manoel de Silva*, and I granted their request, and gave him the command of the men for *Don Cristophor*: of the which they were all contented and satisfied, and the Gouverneur gave me thanks for it. And presently hee commanded to enroll the men that hee gave mee. So foure hundred men, among the which, there went many Gentlemen, and men of account, which besides the number limited, carryed Seruants, which increased the number and provided very much.

Returne of the
Vice-Roy
from Suez.

* This is hee
which had bin
with the Vice-
Roy in the bot-
tome of the
Gulfe, and did
write that for-
mer Ruter.
Peter Boges
Henriquez, was
before a appoint-
ed Capitaine.

Beginning to order our departure, there came the Christian *Bernagais*, which had beene there alreadie, and brought some Camels, Mules, and Ases for to beare the Carriage, and also for fer- to bring vs some victuals and refreshing for all the Arme: which commanded to bring many Bees, Muttons, Goates, Butter, Honey, Miller, Figgis and Quinces, and other things in abundance.

The Gouverneur with all the Gentlemen of the Arme came to *Arguies*, where they requested me to give them my blessing: the which I gave them on Gods behalfe, to whom I recommended them, and they went to Sea, and we raymained on Land very solitarie. At beginning to trauell, within three dayes we came to *Debarua*. Within a few dayes they vied schismaticall and Hiereticall Ceremonies, differing from the *Romane*. I satisfied the best I could, *Don Cristophor* and his men, and the murmuring ceased, and they concluded how to carrie the Ordnance when they iourneyed. They made no publicly sent Carriages like vnto ours: the which, because in the Countrey there was no Iron, they shod them with certaine old Calceuers, which brake, because they would ferue for no other vie.

I sent to the Queene, who came with all speed possible: whom we went to receive out of the Cite,

The Vice Roy
and the Fat,
part company.

Bernag

Was of Iron.

Cities league, with all the men of *Portugal* in Warlike order, and Ancients displayed with Trumpets, and as well the Kings as of the Captaines. Ilay of the King, because we had Ordinance, whereof he was amazed, being a thing vnaccustomed. The first thing he did was one that had respect vnto the things of God, he receiued my blessing: and presently receiued *Don Christopher* with great entertainment and honour, giuing him many thanks, that hee would vouchsafe to take that Enterprize, and charge to defend her from her Enemies. From thence we went to the Citie, and the next day we heard all Masse, and wee gaue order that Processions should be made, in the which we all went, and the Queene also, with two *Infantes* her Sisters in-law, and a little Princesse her Daughter, which he brought with her, desiring all of God with great deuotion and many teares, that he would vouchsafe to heare vs, and gaue vs the victorie of 10 his Enemies and ours.

p. II.

Don CHRISTOPHER and the Portugals Warre on the King of Zeila, and hauing in two Battels preuailed, in the third are ouerthrowne. A new Captaine appointed. Don CHRISTOPHERS resolution and death. Mountainie of the lewes.

Garaya King of Zeila. Some call him Gualame, or Gualum, or Gualum, which varente hap-pens by the different pronunciation of so different a Language. Prouking Presents.

DEparting from *Debarua*, we went eight dayes by rough Countre: at the end of which wee come to plaine grounds, and very well inhabited, and better then they paist, but in them there dwelt Christians, which for feare did follow the *Moore*; which as soone as they knew our coming, went presently to *Don Christopher*, and gaue him obedience. At the end of three dayes, we came to a very pleasant field, and in it a Fontaine of faire water: in the which we pitcht our Campe round about the Fontaine.

The next day there came a Messenger to vs from *Garaya*, King of *Zeila*; with some of his men in company, and asking for the Captaine of those men, said vnto *Don Christopher*, that his King lent to aske him who he was, and from whence hee came, or who gaue him leaue to enter in his Kingdomes with men of warre: for those Realmes were his, and hee had wonne them by his Lance, and of his Gentlemen, with the helpe of his Prophet *Mahomet*: therefore if he would become *Moore*, and leaue him, hee would entertaine them well, and gaue them his wages: And moreover, Wines and Goods to liue vpon: and if not, that wee should presently auoid his Countrey, and goe out of it. *Don Christopher* answered him, that he was a Captaine of the King of *Portugal*, by whose commandement hee came with those men for to reitore the Kingdomes of the *Presbyter Iohn*, which hee tyrannously hath viurped, and to take them out of his hands, and gaue them to whome they were. And with this message he sent him for a Present, a Looking-glasse, and a paire of Mullers to pull the haire with, and an Egge of Silver of *Pope* signifying, that those things pertayned to him. And the Messenger tooke the two Bracelets of Gold, and a very rich Sute of Cloth of Gold, which things the Queene had giuen to him; and gaue him also a Cypres of *Tangala*, and a *Turkey* Calcock with his vpper Garment: this by my counsell in disgrace of the *Garaya*, rayled presently his Campe, and beganne to march toward the place where we were with one thousand Horsemen, and fise thousand foot, and fittie *Turkes* Calcock-men, and as many Archers.

Don Christopher commandeth to place the Queene (who was very fearefull) and the women with all the Carriage in the midde of the Squadron. The *Moore* when hee saw vs goe vp a Hill (whereof stands the Church of the Ladie of Pise) wheeled vpon vs to take the height from vs, and hee had alreadye so nere vnto vs, that the host began to fight on both sides. When I saw the 50 Battle was begun, I called fise *Portugals*, and with the Queene and her Sisters in-law I was going aside, and in this I knew the *Moore* King, which came nere to his Antient on a Bay Horse, and I shewed him to *Peter Deza* Gentleman, and a good shot: which shot at him and slue his Horse, and hurt him in the legge. His men came about him, and set him on another Horse, and tooke him from that place. Our Captaine *Don Christopher* was also hurt in his legge; and I commanded the Steward to fet vp the Queenes Tent in signe of victorie. The *Moore* had inuironed vs on euery side, when they law vs setting vp Tents, and their King hurt, they began to retyre, and goe after their King, which withdrew himselfe with the paine of the wound toward a Mountainie that was nere to that place to be cured.

At this instant there came to vs a *Moore* that had been a Christian, Cousin German to the *Bernagay*, and told vs how the King was hurt in his legge: and how great a fauour God had done to vs therein, for if it had not bene so he had taken vs all, without doubt, but that God miraculously had deliuered vs from his hands: and that therefore hee with all his men did returne to vs, and would ferre vs and pay the Tributes that vnto that time they payed to that King: and that

that he went presently to his Countrey for to fend vs Beetes and Prouision for our Campe: for hee was Captaine and Gouernour of that Countrey where we were: the which belonged to the *Presbyter*, and hee also: and when the King of *Zeila* conqerred it, hee yekelid vnto him, and now that hee saw him ouer-come, he returned to vs againe, whereby hee learned to be a man of Love: he that ouer-come.

In the meane while, it pleased God that *Don Christopher* healed of his wound; but we suffered great hunger, for there was very little prouision in the Campe, and the people died with hunger. *Don Christopher* went to the Queene, and told her, that the people suffered great hunger, and that they had need to eate all they found, notwithstanding it was Lent, that it would be good to kill the Beasts, that they had in the Campe, for to eate: and with this request, they came both to my Tent, praying me that I would giue the people leaue to eate flesh in Lent, because of the needfulle there was: and besides, the Queene requested me, that I should giue her my Oxen that I had for my carrie, to giue them to the people, and as soone as her Captaine should faid came, shee would satisfie me, which would stay three dayes: and so it was, for he presently came with great store of prouision, viz. Beetes, Sheepe and Goates, Butter, and other prouisions for Lent, and for Easter, which was alreadie at hand.

As soone as Easter was past, the *Garaya* sent word to *Don Christopher*, that he would come to see him, that he should prepare himselfe: which hee did as hee had said. He came to seeke vs, with more and better men then before he brought: for, hee had about two thousand Horse, and infinite number of foot, and an hundred *Turks*: for the which, the Queene was in such a feare with her Sisters in law, that they knew not what to doe, in such fort that being at Dinner, as soone as they knew the coming of the *Moore*, they would haue left Dinner. *Don Christopher* being the next day ordering his men, before day, for to fet vpon the *Moore*; the Queene lent for me, and said to me, that shee law the great power that the King *Garaya* brought, and that it was impossible to scape his hands if he layed, therefore that they desired me that we should be gone, for hee had so determined, and that in any fer time hee would do it; therefore that they requested me very earnestly, that I would not let her goe alone, seeing I was her Father, but I should accompanie her, and goe with her. And I, to shew her the loue that I bare her, and that shee should not thinke that I esteemed not her life, granted her request, and we both in interpreted

the asking. But *Don Christopher*, which was alreadie warned for that purpose, sent after ten Horse-men, and some Foot-men, crying aloud, and saying, that it was neither seruice of God, nor the worke of a Father, to go away and leaue them. Hearing these wordes, shee by my meanes returned to the Campe weeping and bewailing her selfe. There *Don Christopher* said vnto me, that as a Father and Prelate, according to the good custome of the *Portugals*, he requested me that I should giue him my blessing, and should make him a generall absolution before hee entered into the battell. I did so, and granted him a plenary Indulgence of all his finnes: which I might doe, because the Pope had granted it me, and was the stile of the Patriarch of *Alexandria*. From thence we removed with our Campe, by the brake of day, downe the Hill, and marched till we came to a Plaine; and presently, with great fury, they assailed our standings on euery side. Our men defended themselves with the Ordnance and Fire-works, wherewith they annoyed them very much: and before they came, they had cast a great quantity of powder in the wayes, whereby they were to come vp; to the which, when they were in the heate of the battle, we fet on fire, and it burned them, proceeding vnder their feet, they not knowing from whence it came, they vnderstood not the stratageme. Our men did cast among them certaine Balls of wilde fire, and Pots full of powder, wherewith they burnt the greatest part of them, and the other retyred with feare, and durst come no more nere vs.

The Ordnance killed many of the Horse-men, and of other People, that the Field was all full of them, and the *Portugals* ranne master-lesse about the fields. The *Turks* with their Peeces and their Bowes, killed vs twentie men, and the maker Gunner. Our men killed fise *Turks*. The Queene was next to me, embracing a Crosse, and weeping, and said vnto mee: *O Father, what haue you gayned in bringing me hither? wherefore did you not let me goe my way?* I said vnto her: Lady, doe not afflict your selfe; commit you selfe to God, and open your eyes, and you shall see the great destruction that is done in your enemies.

At this time the Foot-men began alreadie to flee, and the Horse-men durst not come nere, but skirmished a farre off; and the King said to his men, that the *Portugals* were no men, but Deuills, for they fought like Deuills. And with this hee retyred himselfe towards the Hill, and left his Campe.

We gathered our Campe, and went forward as fast as we could, but they fled as fast as they could, and were could not ouer-take them. But wee found many *Armes* on foote and horse-66 backe which returned to vs, which afterward were baptized and loyal to their King. Of whole returne, the Queene and we all were as glad as the principals victorie. We came to the campe of the *Moore*, which we found forsaken without any people, but wee found in it all the spoile, for the feare which *Sanct James* put them in, gaue them no leisure to take any thing away. Wee found it with Tents vp, and in them Apparell, Houe-hold stuffe, Mony, and other riches, and there

Temporari-um est natus mutatur in illis.

Scasfite.

Flesh in Lent.

The Queenes feare.

Indulgence.

The second battell.

Fierie flames.

The victorie.

Great spoile.

store of provision, which were very needfull for vs, for it was alreadie very scant. Here wee stayed, and let the people rest two dayes.

Nazareth
Country ap-
pertaining to
the Patriarch.

This Countrey and all the borders, is called the Prouince of *Nazareth*, and it is of the Patriarchis, their owne proper with all iurisdiction, without the King entermeddling in it by any meanes, neither hath he any Rent thereof. It yeeldeth for the Patriarch three thousand ounces of gold euery yeere, the which King *Theodosius* appropriated vnto them, for a certaine offence that he committed against a Patriarch.

The *Turke* solicited.

[illegible]

Mountain of
Jeru.

[illegible]

Six hundred
Turks sent to
ride the *Moore*.

Beads blef-
fed.

ortu
rell.

As soone as it was day they went all downe, and before they set any thing in order (because

Don Christopher
hure.

Dem Christophen
ditconfolate-
neffe.

D d d d d

great
store

Of *Tamarindos*, *Store of Cassia Fissula*, and *Indian Dates*, whereof our men did eat, for they had no other food. Finally, we came to a River somewhat big, where the people caught some Fish, which they did eat while the Captain of that Countrey came with victuals, which presently brought great store: And there we began to rest, for we were already in a sure Countrey.

We wanted forth *Portugals*: To the rest that remained, which were few more than three hundred, I made my speech thus, and said unto them; that they very well that it was necessary to give them a Captain, that might governe them and fight before them, seeing we knew not what might become of *Don Christopher*, remaying as he was willing to be slain. They answered me, that I should do what I thought best; for they would hold it for very well. And would obey whom I should command and ordaine. I declared unto them, that I elected for their chief Captain, one *Alfonso Caldera*, borne in *Cimbara*, a discreet and valiant Gentleman: the which all received with a good will, except some Gentlemen, which because they were of Nobler blood, thought that charge rather belonging unto them. These murmured somewhat of that which I did: but did not leave their obedience. I made also a Sergeant, and a Judge, to looke to the Soldiers, that they did no wrong to the people of the Countrey; or between themselves, one to another.

There came to vs *Iohn Gonsalez*, and *Alonso Denise*, which remayned with *Don Christopher*, of whom the Queene demanded what was become of *Don Christopher*: they told vs, how they being hid in the Grove where they remayned, there came a woman fleeing from the *Moore*, and came into the same Grove, and the *Moore* coming after her, found *Don Christopher*: and asked him who he was, and he told them that he was *Don Christopher*: whereof they were so joyfull, that they could not believe it: and they called an Eunuch which had been ours that came there, and asked him if that was *Don Christopher*, and if he knew him well: and he said, it was he without doubt, for he knew him very well. They presented him to their King, which also was very glad to see him. And after demanding some things of him, he said, that which also was very glad to see him. And after demanding some things of him, he said, that which also was very glad to see him. And after demanding some things of him, he said, that which also was very glad to see him.

The King hearing what he said, commanded to give him a box on the eare, and to pull him smiling, that he would see the countenance of *Iesus Christ*, whom he would not change for a lying Dog. The King hearing what he said, commanded to give him a box on the eare, and to pull him smiling, that he would see the countenance of *Iesus Christ*, whom he would not change for a lying Dog. The King hearing what he said, commanded to give him a box on the eare, and to pull him smiling, that he would see the countenance of *Iesus Christ*, whom he would not change for a lying Dog.

The Queene, when she saw it, remayned almost dead, thinking that *Don Christopher* had written that Letter of purpose, and that it would somewhat auaile among the *Portugals*, by whom, vnder God, she trusted to haue her Kingdomes restored: and she tooke very strangely that deed of *Don Christopher*. But after that we declared unto her the deuise of the thornes that came in his Firme, there was glad, and tooke it in good part; and euery one praised him very much. Finally, the chief Captain *Alfonso Caldera*, in his owne name, and in the name of much. Finally, the chief Captain *Alfonso Caldera*, in his owne name, and in the name of much. Finally, the chief Captain *Alfonso Caldera*, in his owne name, and in the name of much.

This Letter being deliuered to *Don Christopher*, hee carried it to the *Moore*, and hee shewed him not therefore the worse countenance, for hee thought that *Don Christopher* had written faithfully, he asked him also where he had cured himselfe, and he said unto him, that hee could make a certaine Medicine wherewith the wounds were very quickly cured: and the *Moore* desired him to cure with it his Captain generally, which was sore wounded: and he cured him with such Medicines, that the Dogge liued but three dayes. For the which, the *Moore* commanded to give him many stripes and blowes, and said, that hee would command to kill him. *Don Christopher* answered him, that hee could doe him no more hurt then to kill the bodies for the soule God had power ouer it: and that hee was very certaine, that *Iesus Christ* would recieve his into euerslasting life. The *Moore* commanded that they should carrie him to the place where the other *Portugals* died, and that there they should cut off his head. The which head of *Don Christopher*, that King did send for a Present to the Countour of *Caire*: and one of his quarters hee sent to *Indes* another to *Aden*: and one legge to the *Bassa* of *Zelide*, which sent him the facoure about-fair. So much doe they esteeme in that Countrey, to outcome a few *Portugals*.

All the rest of the bodie of *Don Christopher* remayned there where they killed him: and from thence

thence certain Religious men carried it to their Monasterie which was neere to that place, and doe hold it in great reuerence with estimation of a Saint: for presently, and many times after, did God shew by manifold Miracles, his labours to bee acceptable and meritorious before Gods Diuine Maieitie, his death precious, and his soule by him: which was, that in the place where hee lay, God shewed a great and manifold Miracle by him: which was, that in the place where hee lay, God shewed a great and manifold Miracle by him: which was, that in the place where hee lay, God shewed a great and manifold Miracle by him.

From thence the *Moors* King went toward a Kingdome, called *Dembia*: wherby the River *Nilus* passeth, and maketh a Lake, which hath in length thirtie leagues, and five and an halfe in breadth. In this Lake are many Ilands: *Assuache* of *Daary*, called *Obiteron*, which is to say, *Das George*, and *Assuache* of *Gaidami*, subjects of King *Gradene*, came with one hundred and fiftie Horse-men, and one thousand Foot-men. The Captain conducted them vnto the Queene, which received them louingly, and asked whence they came; and they said, that they came from the Campe of *Garania*, and that they departed from him there where they killed *Don Christopher*, the *Moore* going towards *Dembia*. The Queene asked them for the death of *Don Christopher*: and they told her the manner which we already knew.

When coming to the skirt of the Mountaine of the *Iewes*, their Captain came to vs with victuals and refreshings, and said to the Queene, that there should come vp to the Mountaine: for in no place of that Province lyes could be set forth then in that Mountaine, which had more then one entrance, and that might easily be kept, and defended from the Enemies, if they came. This Captain of the *Iewes* demanded Baptisme: and as soon as we were on the Mountaine, and had pitched our Campe, I baptised him, his wife, and his children. The Captain *Alfonso Caldera* was his God-father: and they named him *Don Christopher*. From thence *Alfonso Caldera* went with ninetie *Portugals*, and some of the Countrey to forge some Townes which in that Countrey stood yet for the *Moore*: and they killed much people, burned the Townes, and brought great store of Cattell. Two honest old men seeing this, in the name of all the people, came to aske merue of the Queene, saying, that they were there, and were *Christians*, and that perforce they obeyed, and payed their Tributes to the *Moore*: and likewise for neale, because they had none to defend them from the *Iewes* of the Mountaine, that did enill neighbourhood: therefore that it would please her Maieitie to forgive them, which sice did.

¶ III.

40 Camming of *Gradenus* the young *Negus*, his reueiling the Patriarch and Pope: their reconciliation and battell with the *Moore*, in which *GORANIA* was slain, and after him the King of *Aden*.

AT this time came *Arias Diz*, which *Don Christopher* had sent to visite the King, the sonne of *Onadynell*, and of this Queene, called *Orina auarata*, and the sonne was called *Gradene*. This did not yet follow the Campe with his mother, because he was very young. This message brought *Arias Diz*, that the King would bee with vs within two months. The two moneths almost past, we departed from the Mountaine of the *Iewes*, where we were, and went to other Mountaines in another Province, whither the King came within eight dayes, accompanied with fiftie Horse-men and many on Mules: All the Captaines went to recieue him a litle way off the Campe, with all their men, *Portugals*, and of the Countrey, and accompanied him into the Campe. Entering into the Campe he went presently to my Tent, and there hee alighted to take my blessing. I came to the doore to recieue him, which hee esteemed greatly: for in that Countrey they hold the Patriarch in that esteeme himselfe, and mounted three dayes lost *Don Christopher*. He commanded his Tent to be set vp in the midst of the Campe.

Some few dayes being past, before we medled in any other thing, I sent to call the Capaine *Alfonso Caldera* to my Tent, with the other Captaines and honourable persons of the *Portugall* Nation in the Armie, and said unto them.

My most louing children, and most Christian *Portugals*, I remember well, that a few dayes ago, being in *Debaria*, some of your charities moued with a good zeale, did mislike some Rites and Ceremonies, which the people of this Countrey doe vse, differing from the Romane customs. A great Nation cannot be cleauid of all the Cocke and Tares which the Devil soweeth in it; such as a field can-

Miracles, if any one be ydol-gall of Fai to beleue th: m. I doe them to be merue the probu: like of other their misdeeds, that it seemeth rather heauenly gift of the earth.

A Huge Lake, in *Gubriel* which it is 60. miles long, and 35. broad. Supplies from the *Negus*. The *Gradene* by *Gradus* is called *Gradus*. A Mountaine of *Iewes*. Captaine of the *Iewes* baptised.

Gradus the young *Negus*.

The Patriarch here, his Speech to the *Portugals*.

D d d d d

The King acknowledged by this Patriarchon: by except the Pope said they lay the same with vs. But then our head may be cut off to please the other. His speech to the Negus.

not be needed of all the Woods and Thornes that grow in it: for if we seek to weed them cleane, we shall all fall up the Wheele among the Woods, as Christ saith in the Gospell. It is enough to doe non the principall, which is the obedience among the Woods: this is the Fountain of all the rest, from hence depend all the other circumstances. This bath her foundation in the Head, which is the King. As for us as the King shall obey, all the rest will follow him.

Coming to the Kings Tent, I found him with his Mother, whereof I was very glad, and said to him these words.

Most loving son in Iesus Christ: I thank thee, that thou hast Christian King your Father which in his desire desired me that I would goe to Rome, for mee and for himselfe to give the obedience to the chief Bishop: and if you doe not remember it for your tender age, see beere a Letter signed by him, which he gave me: that the chief Bishop should give me credit, and know that was true which I said to him on his behalf: which as I say, was to tell him that your Father did acknowledge him to be the Successor of Saint Peter Prince of the Apostles of Christ, and Vicar of his universall Church: it is also reason you should succeed him in knowledge, in vertue, and in the love of God. Therefore, you confirming you selfe with the will and Ordinance of God, and imitating the vertue and knowledge of your Father, ought to give the obedience to the holy Father the Romane Bishop: for therein shall you doe that which God commandeth, and shall haue for your Friends and Brethren, and helpers in your necessities, the King of Portugal, and all other Kings his Brethren and Friends.

To the which hee not regarding what hee said, like a youth of little age, answered thus. You are not our Father, nor Prelate, but you are Patriarchs of the Franks, and are an Arrian which so haue four Gods: and hence forward we will call you no more Father. I said unto him againe, that hee layd, for as much as I was an Arrian, neither had four Gods: but seeing he would not obey the holy Father, that I had him for excommunicate and accursed, and that I would flay no longer nor speake with him, and with this I left so goe away: and hee answered me, that I was the excommunicate and not hee.

From thence without any speaking to him, I went to the Portugals, which stood within the Tent, and told them what passed, and how the King would not obey the Romane Church, but that hee was an Heretike like Nestorius and Diocorus: therefore, I commanded them vertue of obedience, and under paine of Excommunication of my part; and in behalfe of the King of Portugal (whose authority I had for it) under paine of capital crime, in so wise they should obey the King. They follow him, nor doe any thing in his favour. Alfonso Caldeya, and all the rest said, that their Fathers and Grand-fathers were never Rebelles to the Church of Rome, nor to the King, neither would they be heretikes, but I had no need to lay an Excommunication upon them, but that I should punish it, for they without it would doe all that I should command, as obedient children. And from thence they all accompanied me to my Tent, and they went to their Lodgings.

Within a little while the King sent a Captain of his, to carrie three thousand ounces of Gold to the Portugals, to divide among themselves and a rich of advantage to the Captain, and desired them not to leave him, but to helpe him against his Enemies, as they had done thitherto. They answered him, that as for that time they would not receive the favour which hee sent them for the difference between him and mee, nor to therewith, that hee said they 40 could answer no other thing, but that in all things they would doe that which I should command them.

With this answer they tooke counsell, and agreed that the Queene should come within Arch-bishop, which I had made, and all his Captaines to my Tent, to aske me pardon, I would command, and give the obedience to the Pope. The Queene came and desired me in honour of the Virginitie of our blessed Ladie Virgin, before, in, and after the Conception, that I would goe with her to the Tent of her Sonne, which was very faire, for that which hee had done, and said to me, that hee would aske me pardon and obey me in all things. I answered her, that I would not remoue from thence, but the way to Portugall with the Portugals my children, and companions. At this Answer, she knelt on her knees before me, weeping, and said unto me, that I free charged me on Gods behalf, that I should not doe such a thing: but that I should goe with her, for all should be done as I would. I, moved with pittie and compassion, went with her: and coming to the Kings Tent, hee came forth to receive vs. and with great humilitie hee tooke my hand and kissed it, demanding me pardon for that which hee had said to me. And wee three sitting downe, he said, that he was contented to obey the chief Bishop: and that the obedience which his Father had given by me was sufficient. But I answered him, that it was not sufficient: but that he particularly should give for himselfe the like obedience, for so was the custome of our Countries, that every King when he newly reigned did send his messengers to give pardon to Rome for himselfe the obedience to the Pope whereof he was: and that seeing he sent not so, I am, as his Father did, that he should give it to me in the Popes name, for I had commission from his Holinesse, to receive it of him. And besides, hee should give a publique Testimonie signed by him, and sealed in his name, and of all his Kingdomes and Prouinces, confessing in it, that the Truth of the Faith is this: that the Church of God is only one. and his Prelate the Vicar of Iesus Christ is also one alone, through all the Earth: by whom the Power and Iurisdiction of Ie-

sus Christ extended to the other Prelates, and Christian Princes. The which Writing, one of the principall men of his Kingdome, standing in a high Place or Chaire, should read with a high and cleere voice, before all the people that were there with him. He did so, and commanded it to be done with Iulienne Pompe and found of Trumpets.

This being done, within a few dayes, the Captain Affonso Caldeya running a Horse, had a fall; of the which within a few dayes he dyed.

Affonso Caldeya being dead, I tooke counsell with some principall men of the Portugals, and we thought it good, to make Arias Diz, chief Captain, because he was a discrete and a good Gentleman: which had discharged himselfe well in some important matters, which had been committed to his charge. Especially, because the King Gracioso desired it of me, I went to call him, and desired him that he would take that charge upon him. Hee tooke it, and promised to doe it to the uttermost of his power.

Within a few dayes the King sent me word, that hee would goe through his Country with his men, because we could not be there altogether, therefore hee desired me to remaine there with his Mother: and I answered him not, because I understood that hee would flye away. The King King felt presently after me the *Assage of Galla*, that with all reverence and courteous flight, should say to me, that the King my Sonne did send to me, to quett me, that I should send him further the Captain Arias Diz with all the Portugals, for so hee bechoore for the service of God: I answered him, I would doe it with a good will. There remained with mee fixe Captaines of the Country, with two hundred Horse, one thousand Targeters, and five hundred Archers, and fiftie Harping Irons, with their Hooks all very cunning in Armes. Every Horseman carryed three sorts of weapons. With all this people I came to the skirt of the Mountain, where *Goraya* was, & caused to pitch my Tent very neere to the hill, and neere unto all the Campe with Feasts and showing, and founding of Trumpets, as they were wont to doe in Camps. The horsemen skirmished, and the Footmen received an assault. We were all eye for the Faith of the Sonne of God. Our men entering in the Mountain, went presently to a Towne neere from whence: in the which they found no people, but found some provision, especially, Wine made of Honey in many pots of Earth, of the which two herdlike men did drinke and died suddenly, for the *Moore* had poisoned and left it, for to kill our men. Our people feeing the two men dead, would not drinke of the Wine, but broke the Vessels and spilt the Wine: and returned from thence.

With these newes, I sent presently two Horsemen to the King, that hee should come in all haste to possesse himselfe of that Country, before the *Moore* came; for I was already going to hinder the coming of the *Moore*, and to take the passages whereby he was to come. And I sent to the Captain Arias Diz, by a *Portugall*, to tell him that I stood in danger of encountering with the *Moore*, that he should presently come to me. The King doubted the journey and would not come: but Arias Diz said unto him, that it neither was not feared good, the Portugals to bee flaine in his defence, and for to restore him his Kingdomes, and hee to turne away and leave them. Arias Diz being departed with the Portugals, the King tooke counsell to goe after him: and left forward in such haste that hee out-tooke them before night. And altogether trauelled so much that night, that they came to our Campe before it was day-breake.

As I wrote last day, I left them which were weary, and with the people that I had before began to ascend the Mountain before the *Moore* came, because they hearing that Mountain was a great part of the Victorie. We went by such narrow wayes, that wee could goe but two and two, and by Rocks and rough places, that had any bodie fallen from thence, had bene criss in a thousand pieces. We came to the top by Gods assistance, and came to a Monastirie of Friers, which was on the Mountain, which was of the Inuocation of Saint Paul. The Friers came out to receive vs in Procession, with the Crosse on their heads, and censing with Censers, and leading vs to the Church to make our Prayers, and give Thanks to God for the succour hee had lent them. Prayers being ended, the Captaines pitched their Campe, and retired. When the King knew that we were aboue, hee commanded his people to turne behind, and hee came with the

Portugals, neere to the Ancient of the King of Portugall, leaving his owne. It might bee an houre before Sun-setting when he came vp, and his men came within night, for all the day was spent in coming vp to the Mountaine. So trouble some it is to ascend.

All the Armie prayed, and did sing Letanies, praying to God that hee would give vs the victory, and to our Lads, and to all the Saints that they would pray to God for vs. The Religious men did the same in their Monasteries, and the people in their Townes. At this time there came innumerable people to joyne themselves with vs, from the Prouinces and Countries round about. We saw from the top of the Mountaine, the *Moore* of *Goraya* his Campe goe skirmishing in the fields that were beyond the Mountaine, and heard them cry: Before faire 60 dayes past, ye shall all be slaine, and your King shall be gill, and shall be keeper of the King of Zalla his wees: and so. Patriarch that brought you hither, shall haue a staffe flayed through his fundament, that may passe through his necke, and come out at his head. The Generall of the *Alexander* asked leave of the King to goe with some people to skirmish with those *Moore*, and having gotten leave he was furious, and went downe with foure hundred Horsemen, with the which he

D d d d d

The much of Populish faith: or a new Arrian added to the Creed, to believe the Papacie. Arias Diz, or Caldeya, made a Captain, or General of Portugals.

The Kings flight.

A proper name of a Religion.

Poisoned Wine.

Monastrie.

The Alexius Generall.

The Kings Answer and refusal.

Why the Western Countries are called Franks. You may find it noted before in the

Allegorie. They conceit we believe four Gods, because we hold two Nat- in Christ which they following the

Racism and Monastrie hee denies them.

The Patriarches Spee into the Princes.

The Arch-bishop made by the Patriarch. The Queens mediocr.

The Arch-bishop made by the Patriarch. The Queens mediocr.

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ter having killed many *Moors*, he went so farre from his men that the Enemies compassed him round, and being very wearie, and wounded fore, they tooke him, and before they killed him, they cut off his priue Members, for so doe that people vie, and afterward they killed him.

The death of this Captaine grieved the King so much, that he wept publicly, and rent his haire: to the pulling off his Crowne, and hurling it on the ground. In the meane season, they came to tell him, that the King of *Zeila* was come, and pitched his Campe at the foot of the Mountaine, as one that determined to come vp. King *Graden* hearing the great noyse of the Ordnance, which resounded through the Mountaine, tooke so great a feare, that he determined to flee.

The *Bernagui* vnderstanding what the King determined, came in haste to call me at the Monastier where I was, and shewed mee on the tops of the Mountaine, much people of the *Alexines* in armes, laying to me, that all those were doubtfull, and if they saw that we suffered any detriment, or knew that the King did leaue vs, that they all would be against vs, and would outthrow vs. Therefore it behoued me to be present, for to flay the King, and encourage the people: and that might not seeme, that I absented my selfe with distrust. I left presently the Monastier, and went with him to the Campe: and the people that were on the Mountaine, when they saw me, made a great shout, and said: Seeing the *Alexine* goeth, the Victorie is ours. Comming where the King was, I saluted, and said vnto him. *Hope in the mercy of God, which redeemed vs by his precious blood: that hee will giue vs the Victorie.* And staying no longer, I went presently where the *Portugals* were, to whom I said. *Sonnes*, commend your selues to the Lord, and doe like your felous. And I commanded them to kneele downe there, and *Every one to say the Lords Prayer five times, and I did the same, in praise of the five principall wounds of our God and Redeemer Iesu Christ, and I granted them all a plenary Indulgence, giuing the blessing of God and mine.*

The King and his people, when they saw vs set forward, were amazed at our great and determinate resolution, and stood on a high place, where they discouered all the Campe, for to see what we did. The *Moors* seeing vs come forwards, resolved to come and meete vs: We going downe the Hill, *Goranya* the King of *Zeila* came before his men, mounted on a white Horse, all in a complete Armour, and two *Turkes* with him on each side one: and comming neere vnto vs, within Caluer shot, all three stood aside as they came, to giue place for his men to fight. In this place, one *Peter of Lyon*, which had beene Senaunt to *Don Christopher*, a very low man of stature, but a very good Marke-man, and desirous to reuenge his Masters death, shot at him, and strucke him dead from off his Horse. The same day did others to the other two which came with him, and killed them likewise, shooting at them. The *Moors*, when they saw their King dead, some turned their faces, and some slayed them, in such fort, that they were troubled, and hindered one another, that they neither fought nor fled: our men seeing their disorder and confusion, let vpon them and slue many.

At this time came in King *Graden* his men, and the *Moors* and *Turkes* forsooke the Campe and the field: In the which our men found great Riches, Provision, and Ordnance, and other 40 weapons and furniture. They found the *Turkes* which came by them, with the way, with Wallets full of Bread and golden Hennes, and others dead with the bit in their mounties, and found their parties full of Money of their pay, which they a little before had recieued. They tooke here the King of *Zeila* his Sonne; the Queene fled to the Prouince of *Dagna*. They entered a good way into the Countrey of *Dembia*, whence they brought also many Silkes and *Bedens*, and *Fetas* of *Ormau*, and rich Couerlets. The King *Graden* seeing the great and miraculous victorie which God had giuen him, commanded a Monastier to be built very richly, in the place where the battaile was fought, in praise of the secret of our Lord *Iesu Christ*.

And because it is not well that the safe Spirit of an *Alexine* do passe without noting, which would haue gloried of that which he did not, and enjoyed the labour of another; I will tell what he did. A Captaine of King *Graden*, which saw the King of *Zeila* slaine went vnto him and cut off his head, and went to present it to his King; saying, That he had killed him, because he should giue him the reward that therefore hee deserved, which was very great: for that death, was the principall cause of the victorie vnder God, and of the restoring of those Kingdomes. The King was very glad to know who had slaine his enemy, and thanked him heartily, and made him besides Captaine General of all his Kingdomes. But the Captaine *Arius Dia*, which knew the truth, and was present when the *Alexine* brought the head, and knew besides, that *Peter of Lyon* had kept the head of the *Alexine* King (which he cut off when he flaine him) said to the King: I beseech your Highnesse, command to search the head how many eyes it hath: they looked and found but one alone. *Arius Dia* said, A better Gentleman than that, hath kept the other which wanteth, which killed him, and cut it off, when y. all looked from the Mountaine what we did, and that other did counsell you to runne away; and sent presently to call *Peter of Lyon*, that he should bring the care of the *Moors* King: Hee came and shewed the care, which appeared well to be the fellow of the other. And moreover, *Peter of Lyon* said,

That

That the *Alexine* should shew the weapon wherewith he slue him, and what wounds hee gave him, to the which he answered nothing: Then said *Peter of Lyon*; Let them goe seeke the dead bodie, and they shall find that he was slaine with a shot, with which the *Alexine* cannot throte: they went to see, and found it to be true, wherof the King and all his men were much alarmed, and that his Captaine in great disgrace.

We rested there neere two moneths: while we were there, the King felt the newes of the victorie to his mother, which was a daies journey from the place where we left her: he sent her word, that the should come where we were, that we might all reioyce and giue God thanks together, and to congratulate mee, because I gaue order to that which was done, and was the cause of that victorie. The Queene comming within a league where we were, the King knew it, and without telling me any thing, went with his Horsemen to meet her. The way wherby she was to come into the Campe, for the space of a Bow shot, was langed with Curtaines of Silke, and Tellers of the fame, and on the ground rich Couerlets. They gaue meate in abundance to all that would haue it; and thus lasted one whole weeke. The Queene comming by the way, she came to see me many Times, and asked me, What euill was it she had done to mee, that I being her Father, went not to meet her with her Sonnes: I answered, That the fault was not mine, but her Sonnes, which would not take me with him, neither told me any thing.

Having past some dates, the King determined to goe and recouer the Prouince of *Aden*, Countie 1161. *Guidone* and *Goisme*, which the King of *Zeila* had in his power, and gaue order to beginne the duced, 20 Warre in the Confinnes of *Isa*, which is a great and rich Kingdome; and said, that I and his Mother should remaine, taking our rest in his Countries. The King departed with all the Armie, as well of *Portugals* as of his owne men, to a Countrey called the Monastier of *Sion*: where there are very tall men of stature, which seeme Giants. These as they were yet vnder subiection of the *Moors* of *Zeila*, would not obey King *Graden*, although they were his, neither would they giue him provision for his men. *Alfonso* *Prance* seeing their dilloyalty, said to the Captaine *Arius Dia*: What doe you Sir? Wherefore doe we stay longer on these, but enter them perforce. They sent for the two Faulconets, with the which, and with the small shot they assailed them, and peppered them in such sort, that they said, the *Portugals* were no humane men, for they fought not like men. Finally, they chose for their best Market to yield themselves, and sent to tell the King, that they deliuered themselves into his power. And they also requested him, he would command the *Portugals*, not to take from them their Wiues, and their Daughters, nor steale their Goods, for they had heard that they vied so to doe.

Being there, the King of *Aden* sent word to the King *Graden*, *That hee should not thinke that the King of Zeila was dead, for he remained in his blood, and because he should not thinke that these were words of a Cow-herd, which threateneth and doeth nothing, he would presently come in, to seeke him.* Departing from thence, they marched so long, till they came to a very great Riuer, where they marched to meete the enemy, and to passe the Riuer, they inuented a good inuention of Leather Boats, which they made in this sort. They killed many Bees, and with the skinnes lined the Boats of Wood, in which they passed the men: the Horses did swim over, for it was

40 not so deepe to hinder the passage. This being done, men went ouer to fasten some Cords on the other side, for to passe over by them: This they did halfe a league distant from the Campe of the enemies, and by night that they might not be seene. Having passed ouer the Riuer, they set vpon the Campe of the enemies, of the which they killed many, and among them the King of *Aden*. But there dyed also many Christians, and King *Graden* was also hurt, and like to haue bene slaine, with the great disorder that hee and his had, because they knew not how to fight by night: for they disperle themselves through the Campe, and could not keepe together, nor helpe themselves, and therefore many of them were slaine. The *Portugals* seeing that their they lue themselves part of them, and broughte backe against the Kings wife of *Aden*: and the King gaue them great thanks, and praised God highly, for that so great and assigned victorie; and said, that he would haue of all, no more but the Sword and the Helmet of the King of *Aden*, and that all the rest should bee the *Portugals*, as well that which they tooke, in the pursuit, as that which they found in the Campe, which was wonderfully rich, that all the *Portugals* he would haue no more, then the peace and a restitution of his Kingdomes, which by the virtue of *Ambara*, because it were not seeme that the should be captiue of any man lesse then a King, that *Dorus* and *Sale* he thought good if it would become a Christian, that it should bee the Wife of *Arius Dia*, which was

King of *Adel* slaine. 50 and took for humilitie onely *Ongere*. 60

A difference amongst the *Portugals* about their Captiue, is here omitted. The *Queenes* comming and entertainment.

Tall men like Giants.

They yeeld.

This was the King of *Adel*.

Leather Boas.

King of *Adel* slaine.

δ. IIII.

*Disputes betwixt the Negus and the Portugals: ARIAS DIZ his treacherie.
Battell betwixt the Abissines and Portugals. Their exile;
ARIAS his death.*

¶ For the King *Greudius* had recovered his Kingdoms, and was in peace, I tarried that he should *gloriamize* and approve more the obedience which he had promised to the chief *Vidop*, and the contrainte of faithful *Companies*, celebrating the Sacraments, and vowing the Rites and Ceremonies of the *Roman Church*, and the like, to the contrary. I sent him word, that the next day I would come and visit him: but he made no account of me, nor of my message, nor of my coming. I therefore to the Captain *Arus Diao*, that I was come thither, that he should come to receive me with his men, as was fit, and they had for a *duelme*. He came the next day in the morning with one hundred men, and I with twenty, to take my blessing, and to see him, and to see his *duelme*: and especially *Arus Diao*.

entertaining as King's game where I was, neither less nor did make any motion, but were looking out at their Tentens and Standings at vs, as in mockage of vs; *Arius* came to mee, and said: The will Sirr, which the King hereath you swill fence. And with this began to put forth his Horle, and to skirmish. Some other of the companie, when they iaw him feaf, did enen the lame. But *Mamuel of Accuria*, *Gajfar of Sofa*, and *Demes of Lema*; which came neere me, fild vnto me: Sirr, difemble with this tawne & detee. For his hearte is at the Kings heate, and he doeth, and therewith outwardly, is malice and detee. For his hearte is at the Kings heate, and he doeth, and therewith outwardly, is malice and detee. For his hearte is at the Kings heate, and he doeth, and therewith outwardly, is malice and detee. For his hearte is at the Kings heate, and he doeth, and therewith outwardly, is malice and detee.

The first day the Colours of our Lord and King; there-
will trust him not, who would sell upon him; for all that he dooth & sayth, is also feigned
to falfe. The second day the *Lope of Almanza*, lanes of Abrew, and other honest men. Whereof
I remaynd much amazed: for I held him too much man: but Gentlemen, and good men telling
me, made fome impression in me to beleue it. At this time, we drew neere where the King
was, and dismounted, and I went to the Courtains where he was, and I heard him fay, speaking
Arius Dis. Marke my Capitaine generall, doe not carrie more than your My Kingdomes take
the Ancient of the King of Portugal: but carrie mine, and leauethe *Arius Dis*: delivered him.
I will not leaue the Colours of the King Portugall, but carrie mine, and leauethe *Arius Dis*: counted, and suffered him
to take them, and I withdrew away from thence, and *Arius Dis* fouked, and suffered him
to carrie them awaie. But a Portuggal Gentleman, called Janes de Brito, tookte the Colours from
the Pages hand: and because he wouldest not let him goe, strooke him with his sword ouer the
head, and made him leaue them perforce.

When I was that, I returned to my lodging, and all the *Portugals* with me, and the Traitor *Arian Dix* also. Sending him away with this answer, *Arian Dix* remayned telling me by way of counsell. Sir, I know not how well it is to speake hardly, and anger the King *Grados*, for wee are in his Kingdomes, farre from our Countries. At this, many *Portugals* arose, and laid vnto him, that certainly it appeared, that he was a Traitor to the Crowne of *Portugall*, and his King; for his words and deeds declared it: therefore that hee was not to be Captaine of the *Portugals*.

Hee answered, that was Captaine of the Emperours of Ethiopia, and not of the King of Persuall: therefore that they could not call him a Traitor for speaking in fauour of the seruice of the said Emperour, to whom he did owe that and much more, for reasons which he had done to him, and marrying him with his daughter. The King answered, saying: *Aras Dui*, I haue noted, that you haue forsaken the Faith of the Baptisme, which you receiued among the *Christians*: Catholicke, according to the life of the *Romane Church*; and were baptised againe with the Baptisme of the *Hereticks* and *Scismaticks of Alexandria*, and haue changed the name of the nation, and the King was heauey in that bewitching way of melancholie, and went to his lodging with some few *Persualls* that accompanied him.

with *Some few* *Forlings* that he had, he said, he would give them to the poor, if he might have the word, that he requied mee that wee would come the next day, because that time it was alreadie late, and there was no time for it. Entering into his Tent, he did not arise, neither tooke my blessing, as he was King, neither gave mee the blessing, as he was my King, but only bowed down, and said, *God be with you, and prosper your way.* Not understanding *Gracioso*, to the King of *Portugal* are come vnto yanthankful, *where* *Colours* that child despise, with the which, our *reformation* they etate: but also to *Iehus Christi* are come vnto vneuerent in my person, which doe respecten him, who also wee bee call away, and the *Hebrews* and *Deacons of Egypt*, the which for their times and disobedience which they committed, rebelling against the holy and right *Apollio* ke

CHAP. 7. §. 4. *The Kings Campe assaulted. Subtile devices. Cunning sleights.* 1162

Sea of *Rome* were loft, and are Captiues to the *Turkes*, and Infidels: and so shalt thou bee, if thou wilt not amend. Hee answered me, that they of *Egypt*, and of the Sect of *Discordes* were not Heretikes, but that we were Heretikes that worshippd foue Gods, as the *Arrians*; and that if I had not beene his God-father, as I was, he would command me to be quartered. And hauing passed other talke of this qualitie, I returned to my Lodging, where I found many *Portugals* that tarried for me, to whom I gaue account of what had passed with the King.

Being in the Campe with the *Portugals*, the King fent me word, that I shoul not meddle in commanding in the Campe of the *Portugals*, nor make any alteration in them, for as much as they were delivoured to *Marke*, his Captaine general; and that by him hee woud they should be gourned, and by no other. I sent him word, that the *Portugals* were fubject to the King of *Portugal*; who had delivered them vnto me; and I at the request of *King Gradens*, delivoured them to a *Portingall*, called *Arias Dix*. But the *Portugals* said they would not, neither was it their honour to have for their Capitane an Heretike and a Traitor; neither would they fight vnder any other Colours but of *Portugal*; and besides, fearing that *King Gradens* did not maintaine that which he had promised, they woud be obedient to the chiefe Bishop of *Rome*, Successor of *Saint Peter*: And so they woud haue beene bound to obey the *Portingalls*. The *Portingalls* Straw went with this answer to the King, and laid more words; that if he woud not obey the Church of *Rome*, and publicly to proclaime, that we all woud leave him, and returne to *Portugal*, s^e was said. Whereunto he answered, that he was King, & Lord of that Countrey; and that we shoul not goe out of it, except he were willing; for he woud that *Marcus*; his Captaine general shoul take the command and iurisdiction ouer the *Portugals*.

The *Portugals* determined to die, or defend themselves from the tyranny of the ingratefull man, and of a Traitor: and they asked me, what meane we should haue for to giue the battell to fight a great number of people. When I saw their determination, I said vnto them; Sonnes, do not dismay, for in the greatest tribulations is God, and w^{ill} loo be with vs in this. And because our Camp was in three entrees whereby they might assault vs, we took order to fortifie our Camp in three places, where we might stand, and defend ourselues against their felues which were our enemies. And we made ourselues as strong as we could, and we were in the middle of the three entrees, which were our felues within, and defend our felues as well as we might. The mutation that we made in our Camp was posse full of Powder hid against the enemies did come in to fetch them on fire and burne them, and as it effected it was done with their great hurt, as presently I will say: but before they assaulted vs, between eleven and twelue at night, our H^{on}re^{able} men went out, and set vpon the Kings Camp, which sudden tere, and the noise of Trumpets, and Shot, & did such effect, that all of them let themselves to flight, and had altogether bene overcome, if the number of our men had bene sufficient: but hee followed them: but because they were but few, they retyred themselves retyntly.

The King in this hubbubly was seeking for a Horse to flee with the rest: but seeing that our men were reterred, quitted himselfe: and when it was day, hee commaunded we should be assaulted. They one yet in a readinesse, both his and ours, his Targetiers came, before which were the moost and the best men that they had, and assailed vs by the three places which gaue entrance where the Powder was, where our men tarried for them; and coming with great fury, and cries, our men faying weaknesse retrayed inward and gaue them leave to come where they pleased: and thus they got into the gate, where with many were burnt and flaine, the rest fled away falled and finged. Wherupon King Iames, seeing the people, and the deceit of the hope which he had, hee tar his rich garments that he ware, which were of a fine of great frow, and went presently to call *Marke*. He came, and hauing taken counsell for himselfe, both they agreed that they could not overcome the *Portugals* by warre, without comming in to great danger, and want: therefore, they determined to take them by feighe and deceit, in this manner. They went to tell vs, that hee repented him much of his error, because God had manifestly shewed him, how much he had erred in not accomplishing that which he had promised: and thus they vnderstande that they should accomplish it, and doe all that I would: and therefore he desired vs we would doe no more harme to his people: for soe which we answered, that the euill we did was not by our wills; but that they had gaue vs cause to be grieued, whereof he grieved vs very much: therefore if hee did vs reason of himselfe, in deed accomplishing that which he had promised to God and to vs, that we would doe that which alwaies we had done, which was to loue and love him as a Father and Lord: but if hee would haue any other thing, that we hoped in *Iefu Christ*, that hee feeing our iniurie, would defend vs from his tyrannie, and that hee would be of *Marke* the Traitor. This answered the King imparted to *Marke*, to the Traitor, that hee repelyd, that hee would be content to an agreement with them, hee should vnder two policies: one was, to commaund all his Subjects to be content with the King, and not prouide vs of any thing much money and rewards, not only promised for hereafter, but presently, for our good vs, the necessitie; and on the other, the courteousness would overcome vs.

The King did so, and sent vs presently an assurance with much money for the men, and for mee a great Present of Beeces and Muttons, and other things for prouision, promising mee that

all should bee done at my will, and that against Christ-masse next, which was within foure moneths, I should celebrate general Orders, as before we had agreed. Besides the assurance of the King, *The Bernagasso Isaac*, did promise that he would be on our side, and fauour vs by himselfe, and with all his power: and more he said, and swore that he perceived the King to be very repentant for the wrongs that he had done vs. We being about to goe where the King was, *Chasco* came with the *Portugals*, that were on his side, and were with him, to accompanie vs, and so we departed altogether, and going by the way, I desired *Marke* that there might be no discord betweene him and the *Portugals*, he promised to doe. The King shewed fo good contentment of our friendship, that he came out to receive vs out of the Campe, withall the great men of his Court: and all his men both high and low were very ioyfull.

Treachorous dealing.

Within a few houres, there came to me *Baldasar Montero*, *Antonie Ferrera*, *Simon of Andrade*, *James of Brito*, *Antonie Oua*, and said to mee, that the treason which they had inuented for vs was discovered: for they had hidden them make them ready to goe banished carry one to this Country, farre distant from another, charging the Lords of those Countries to keepe them in good liguard: and with all counsel of the Traitor *Marke*. I went to the Lords of the Countries which carried them, and desired them to intreat them well, the which said to mee, Eather, know you that *Marke* commanded vs to carrie these men in Irons, and giue them other apparell of Slaues, and vie them like Slaues; but for your sake, which are our Father, we will deale better with them. And I went presently to the King, and said vnto him: Now Sir, what shall I doe? I fee you doe not fulfill your word, and you send my Brethren prisoners. The King answered me with a good countenance. Father, that shall no wrong be done to you; but because it is necessary for vs to prepare to the Warres, which the *Gallas* make vpon mee, as you know, in the meane while you shall remaine in the Country of the *Gassars*, praying to God for mee, and you shall see the Rent of that Country, which will suffice well for you and yours, for the last dayes I being retired there it sufficed mee and all mine: and I will command to doe you much honor, and to obeye you as mine owne Person: and against Christ-masse, if it please God, I coming with health, as I hope, you shall celebrate your Orders as we have agreed. And as touching these men, which I command to depart from hence, let it not grieve you for I doe it to haue no mutinie among the rest. In the meane while came *Marcos* in, and said to the King, I beseech your Highnesse to send to *Alexandria* toot to seeke the Patriarch; he answered him: Blessed be thou of God, *Marke* my friend, That is done already.

The Patriarch sent to the Country of the Gassars.

The King commanded his Captaine of his to carrie mee to the Country of the *Gassars*, and should giue me the possession of it, and command the Inhabitants of it that they should acknowledge me for their Lord, and report to mee with the Rents which they accustomed to pay to the King, for so his Highnesse commanded it. I carried with me all my seruants, free and bond; and I carried besides a man of that Country, called *Francisco Mathias*, which had beene a seruant of the Ambassadors *Mathias*, which *Queen Helena* sent to *Portugall*, in the time of the King *Don Imanuel*, your great Grand-father of glorious memerie, and had beene with the same Ambassadors in *Portugall*. I gaue him the charge of all my house, because he was discret, and had good knowledge. Taking leave of the King, I travelled eight dayes iourney, for it is so much whiethe the King remained, to the Country of the *Gassars*, which lieth between many high and rough Hills, and is inhabited with a very barbarous people. After we had passed the Mountaines, we descended to a great Valley, I perceiue, that it seemed we descended into Hell, and the Hills remained so high, that they seemed to reach to Heauens. The Captaine, which carried me, commanded all the principall men of that Country to meet, and said before me, that the King commanded that they should take mee for their Lord, and to pay mee his Rents, but that they should keepe me well that I went not away from thence, nor returne to the Kings Court, and they promised to do so.

A rough country, and barbarous people.

I was in that Country ten moneths, in the which the King went to make warre vpon the *Gallas*, as he had said to me, and came from thence wearied, and almost our-come without doing anything to his profit. Within a little while *Marke* dyed, and hee commanded him to be buried in a Church, where the Kings of that Country were buried, with great pompe; he and his shewing so great sorrow for his death, as though he had bene their owne Brother, or Father, and so they said, that he in him dyed all their refuge and defence of their Countries. Knowing of the death of *Marke*, I determined my returne to the Court. And on a day, I commanded to take a Captaine that kept vs for some fault: that I found against him, and commanded to pull him by the haire and to buffet him, and to bind him hand and foot, and commanded my Gallies-men to shoot off their Pieces neere vnto him, which was so afraid that hee bespitt and berayed himselfe, and desired me for Gods like to loose him, and he promised me to goe so farre from the place where I was, that he would neuer see me, nor I him.

A plot by taking the people, to escape.

I commanded to loose him, that he might giue newes to the rest, as in effect he did. And I commanded the shot, which were ten or twelue, to shoot off many shots, which rebounded among the Hills that they feared thunder; and by mischance they killed two men of those with the bullets which they shot at random. Wherewith we skared them in such manner, that they

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fled, and vnhabited the Country where we were: and the Captaines sent to desire me, that I would goe where I listed, for they promised me not to hinder my iourney. We made such haste on our iourney, that about evening Prayer we had gone a dayes iourney, and made an end of coming out of the Mountaines. Two dayes before we came where the King was, we found a *Portugall*, called *Francisco Magellanes*, who came from seeing certaine Lands which the King had giuen him: for he gaue Lands to all the *Portugals*. And after I told him how I came, he told me of the death of *Marke*, and how for his death the King had made one *James of Figueiroa* Captaine of the *Portugals*, which within a few dayes died of a laske; and before his death, hee had made two Captaines together, one for the right hand, another for the left; for hee had ordained that the *Portugals* should guard him, and goe alwaies neere vnto him in two Squadrons: of the which he made Captaines, *Gaspar of Sosa*, and *Lopo of Almeida*. Which *Lopo of Almeida*, because he was a stranger, and of those that fauoured the partie of *Marke*, the *Portugals* would not that hee should be their Captaine, and *Gaspar of Sosa* remained; wherewith I was very glad: for this *Gaspar of Sosa* was my Nephew, and I went with him in companie till wee came neere where the King was, and there wee separated our selues. Hee went to tell the newes to the *Portugals* that were with the King.

The *Portugals*, as soone as they knew of my coming, came all to see mee with great ioy. The King also sent presently to visite me by his Page, and sent mee word, that hee was very glad with my safe arrival, for he did greatly misse me. He commanded to giue me apparell, and besides, five hundred ounces of gold; and I remained more, because the *Portugals* desired me to be by mine owne good will, because I perceived that he did separate me from him, by reason of the other Patriarch, which was come from *Alexandria*, and was every day to come to the Court, and he doubted that we should meete, and that we would make some tumult.

¶ V.

The coming of another Patriarch. The Calide killed. Of the Gallas and other Provinces, subiect and bordering on the Negus, and rarities there obserued. The escape and returne of the Asurb.

After the King departed, the *Asmache Rebel* came one day to mee, and said vnto mee: Father, I being so much yours, as you know, will discouer vnto you a secret that imports you very much; but it shall be, you pleyghing your faith vnto me neere to bewray me, for if the King doe know it, he will command to call me to his Lions. Sir, you are to know, that because you are of the obedience of the Church of *Rome*, the King will not that you be Patriarch of his Country, and sent to *Alexandria* to seeke another Patriarch of his obedience, the which is come already, and is in *Dekerna*, on the way toward the Kings Court, therefore the King will not carrie you with him, because hee will possesse the other with your charge; and besides, because hee is much grieved at you, because you make him swear to *Rome*, and publicly to proclaime that euery one should obeye him. Now see what you will doe, for if you will be gone, I will aduise my selfe from hence, that the King may not say, that I was consenting to your going. I thanked him heartily for the warning, and said vnto him, that hee saw, seeing it was so, how much it beloued me to goe to the Court; therefore that hee should absent himselfe as he said, whilst I departed, Going on my iourney, I found a *Portugall*, called *Mmanuel Aluarez*, Groomer of the Chamber of the King your Grand-father; by whose word to the Captaine *Gaspar of Sosa*, that I was going to the Court about a matter very important to them all, whereas I would tell him when I saw him; for he was certaine, that the King would be pleased with my coming, I requested him, that hee with all the *Portugals* should aide me when we were needfull.

Another Patriarch.

The next day coming neere the Campe, I found another *Portugall*, called *Lawrence Goncalves*, which told me that the King knew my coming already, and commanded they should take me, and carrie me to a Rocke where I might end my life, not being able to come out from thence. And because your Highnesse may know, what Rocke it was where he commanded me to be carried; it is thus, that in the Country there be certaine high Hills, out-pearing the Countrey with great advantage, and all about steepe like a broken Rocke, so that in no wise they may be league and more, and some of them are eight leagues, with very good Fields, and Fountaines of good waters on the top, and other dispositions for people to liue in them, as in effect there doth. But the wayes are so dangerous, that none can come in or out from those Rocks, without the consent of them that keepe them. The Kings sent for *Forstius*, and therefore in that Country there are no walled Cities. To one of these, did King *Gradus* command mee to be carried by two of his Captaines, to make an end in it, without any hope of coming out. As soone as the *Portugals* knew that they carried mee prisoner, they came presently to rescue mee from the hands of those that carried me.

The Asurb sentenced to a Rocke.

Within

Romish Catholics, if they be not as invisible as their wood.

eul people, rebellious & quarrelsome. There be many of them in other Prouinces of the Empire, but in eu-
 ry place they are held for Strangers, & different from other people, and abhorred of them, as the *Leues* are here. In this Kingdom they are Lords, and haue no other Nation among them, but
 some Christians which separated themselves from the *Atheists*, at the time they denyed the
 obedience to the Apostolicke See: & which Christians euen now doe flay and protest to bein
 the obedience of the same See. The Commodities especially of this Country, Cotton Cloathes, Within
 the Country they haue spacious and plentifull fields, they say that in this Country: there is an in-
 uisible Wood, and it maketh men inuisible. The King when he came to this Country, com-
 manded to make warre vpon the people of the Country, and to enter with force of Armes into
 their Towne, because they had rebelle juss the death of his Father, and would not pay him his
 Tributes, nor acknowledge him for their Superior. The *Gaffates* came at this, and a morning
 before day assailed the Campe of the *Leues*, and in the night they slew them. Their warres were
 none the less, they were his Guard: when they heard the cry and fire, they were
 being already: almost dead, and draue the *Gaffates* out of the Campe killing many of them
 and following after them.

The *Parungals* here in their Townes found great riches, wherewith they returned joyfull and rich. They found *Beatus*, which are like fine Quits; and they found Cotton-cloathes very fine like Lawnes; and they found Cyperres to cloth, that a piece of thirtie or fortye yards would be contained within ones hands. They found also flore of Gold in Pours, and Pans, and buried under their hearties in the houses where they make their fire, and they were to be kept in hidden as much secret, and they were to be used as much as they pleased, because they thought that they were to have a long tarrying there, for his pretence was not to do them much hurt, but onely to threaten them; and because Winter came on wee left that barbarous people quickly, and went the way to *Damut*, which lyeth almost to the West from their *Gaffats*.

quility, and these are the ways of the Kingdome of *Damut*, which standeth prefeently with the *Gafates*, wherof I fpeake before, the Kingdome of *Damut*, which handeth upon the Ruer of *Nilus*: that Ruer maketh there many turnings and very great. The entrance to this Kingdome is difficult, in refpect of the rough and high Rocks that are by the Ruer of *Nilus*: in the which beides their being rough, there alfo made with them at hand certayne palleges, in the Rocks broken with the Pick-axe, and fuch with gates and kept with men at Armes, in fuch that with a little force they refist and defend the entry from their enemies, if againft their will they will come in. Thefe Gates, when the Emperour cometh thither, are broken and open freely to all the will who paffe through them. *Damut* is a great Kingdome, and the Ruer of *Nilus* runneth freely to the will who paffe through them, and the *Gafates*. In all of them is found great ftore of Gold and Cryftall ftone, the Countries are very plentiful and fruitful, efpecially thofe which are neere the Ruer *Nilus*, the which have more Mountaines and Riuers than the others. They breed many wild and tame beafts, and ftrange Wormes and Serpents very venomous. They breed Oxen, Horfes, Buffes, Mules, Affes, Sheepe and other Cattell: the Oxen are greater then ours, fo much that fome of them arecalmt as bigge as Elephants. They have great hornes, that fome of them doe hold a Tanker of Wine, and do ferue to carrie in, and to keepe Wine and Water, and as the Tankers Barrels here. I was bold to fpeake this, becaufe *Don Roderick of Lima*, brought one of thefe hornes of this beigne to this Kingdome, in the time of the King your Grand-father, who Embracefoul *Tigacaco*, and the Father of the King your Father, who was called *Yacac*, found in the fide of this kind of beafts, which is wild and ferce, falcned like a Horfe, and of the beigne of an Affe. There be in them Elephants, Lions, Onces, and other beafts, knowne by their wayes.

There is none to *murder*, a Province of women without men: which doe live after the manner of the ancient *Amazones* of *Seythia*, which in certaine time of the yere permitted the company of some men that were their Neighbours, and of the children which they bare, they let the men-children to their Fathers, and the women they kept with themselves, and brought them up in their customs and title. In the same manner doe the *ethiopians*, and they burne all their left papes, as thofe did to thooome readily with their Bow, which they vaine their Warres, and in Hunting. The *Queen* of these Women knoweth no man, and for this cause is worshipped among them for a Goddesse. They are portrayed with a helmet, and a bow in their right hand, and a scabbard in their left. Some went to see King *Sulaiman*. In the Province of the Women there be Griffions, which are Fowles like dogs: that they kill the Buffe, and carrie them in their claws as an Eagle carryeth a Rabbit. They lay, that there be certaine Mountaines very rough, and deef, there breedeth and lueth the Bird 'Phoenix, which is one alone in the world, and after being into the Arke all Creatures Male and Female, if this Phoenix be sole: 'tis said to haue many children. He hath six children this Phoenix, and three Griffions, &c. maye be taken at Antiochia. Much is spoken of the whole Borne (which is verily all that can be made: where are taken vpon report, or are aduised to be true) Much of this Chapter seemeth to come of *Apocrypha*, but I leave these of Iudith to the more certaine Criticall reader to beleue them to good or to ill. And yet my *Aquila* haue a Province; in the *Indies*, and some learning

the World, and it is one of the wonders of nature. So doe the Inhabitants of those Countries affirme, that this Bird is there, and they do see it and know it, and that it is a great and faire Bird. There be other Fowles so bigge, that they make a shadow like a Cloud.

Upward by *Nilm* towards the South there bordereth with *Damute*, a great Province, called *Couche*. This is lubiect to *Damute*, and *Gentiles* doe inhabit it: the Prince of it is called by the

20 The *Agaxer* prouided the Emperours Came with all things in abundance without wanting any thing. And at the last he humbled came accompanied with many and proper men on Foot and Horie: and he was verie richly attyred. Asfoone as he came to the place where he might be seene from the Emperours Tent, hee dismounted from his Horie, and put off the rich clothes he had on, and remayning in other, of less value, he came ne to the Tent, and tarried till they commanded him to come in. After that he entred into the first receiue of the Tent (for it was diuided with certaine Curtaines) and there he callt him selfe on the ground vntill the Emperours came, and hee himselfe receiued him with good words, and commanded him to apparel himselfe, and commanded to giue him his manser, and there hee spake with him behind the Curtaines, without admitting him to his presence, till after four dayes hee commanded him to come in where he was.

30 For this honor and courtesie that *Graden* theued to *Argger*, he said vnto my Lord, I will doe you one feruice, that neither I nor my Fore-fathers euer did to your Father, nor to the other Emperours your Predecessors, which is to shew you the riches and secretes of my Countreies: for led vs through this Countreie, that you shall heare and see them but with our will. Finally, he shewd vs through this Countreie, the fastiduous heath, or more, in whose borders there be many venemous Snakes, so much, that hurt and kill men, and be the growth of God. Nature hath provided a remedie against that hurt: and it is an Herbe, that groweth in some places of that Countreie; which is so contrary to the Snakes I speak of, that they are not able to beare the smell of the same, and came not nere him that hath it about him, neither hath they nor can they hurt him.

[illegible]

The King *Gradus* to certifie him, he better of the truth, commanded some of his men to go to the other side, which went over, and brought of the earth, which the others brought, the which being tried yielded as much as the other, and the men of *Gradus* did, that all the ground 6: of that Province was of that qualitie, for they could not get away in it, and found it all to be so, and they said that the ground is so hard, that they could not lay them downe to sleepe any, but that they fought Cares and Sates on which they lay, and also that there were in the Countrey certained red and grent Ants that did bite men, and were so many, that they did not let them sleepe. We thinking that we had read true, wondered

Eeeeeee 3

1976

**Fat and veno
mous Snakes.**

* Or Canopies

**Incredible
quantity of
Gold.**

A golden glittering Mountain.

The *Assage* baptized.

Goisme.

Gold-Rivers.

Catadupa, by the Ancients placed neere Egypt.

The Fals, or *Catadui*.

Gassate.

Demia, hence Lake.

Agas.

we saw, the *Assage* of the Country laid to King *Gradeus*, that he should not wonder, for he would show him more; and lead vs downe the River towards the South-west, trauiding vnder easily two dayes, at the end of the which he shewed vs on the other side the River a Mountaine that in places glittered like the Sunne: and said vnto vs that all that was Gold.

With these and other enticements that he did vnto vs, King *Gradeus* was so contented, that he determined to make him a Christian: and he desired him he would be one, and that he would be euer his very great friend. He answered, that with a good will he would be one. The King commanded presently to prepare his Baptisme, and a Bishop Prelate of the Monasterie, called *Debra Libanus* Christened him, which is the head of the Monasteries of *Amara*, and King *Gradeus* was his God-father: and they named him *Andreas*. There *Andreas* told King *Gradeus*, how he had in those parts certaine neighbours which did euen neighbour-hood to him, and did ouer-runne his Countries, robbing and killing his Subjects: and requesting him, that seeing God had brought him thither with that Noble people of *Portugall*, whose fame did feare the people of that Country, that he would reuenge him of his enemies which did him great annoy, and they would be warned not to offend his Subjects any more. The King granted his request, and commanded his men and the *Portugals* to enter into the Country of the enemies, and ouer-runne it, warring against it with fire and sword, robbing and destroying their goods, taking the people captiue, and killing those which resisted. This they did for a great space of the Country, in the which they found great spoyle of rich Jewels, and much Gold which they brought. Thus being done, King *Gradeus* returned to *Damitte*, where we heard the men of the Country say, 20 that there were things to bee feene of great admiration; so much, that being told to them that saw them not, they seeme Fables, therefore they are not all to be put in writing. But beleue your Highnesse, that with reason is *Africa* called the Mother of Monsters; for so it is without doubt, especially in the Country within, neere to the River of *Nilus*, where there are Mountaines, Rivers, and desert places, with great disposition of the Country and fauour of the ayre, and of the heauens to bring forth and produce what it listeth.

Returning from *Damitte* by the River *Nilus*, downward toward the Red Sea, we came to the Kingdome of *Goisme*, which is reuered presently vpon *Damitte*. *Goisme* is also a great Kingdome, plentifull, and fruitful, and rich. It is inhabited with Christians, kintred to *Prisbyter Iohn*: I mean Gold, but not so much as *Damitte*. In this Kingdome of *Goisme* there be certaine Rivers, in the which, vnder the Sand are found certaine ponge stones like our Pumice stone, but that they are heauy and yellow; the which being tryed, are conuerted in Gold, the most part of them, fauing some little dross. In this Kingdome of *Goisme* is the *Catadupa* of *Nilus*, whereof *Tully* maketh mention in the dreame of *Scipio*, and I will declare to your Highnesse what it is, for it is a great thing, and worthy to be knowne, and it is not all a dreame, as in effect some things that some large tongued men doe speake of this, and of other things which they neuer saw, are but dreames.

This *Catadupa* is a great fall of the River *Nilus*, from a high Rocke downe. The Rocks is almost halfe a league high, steepe downe, without any flant or hillocke, from thence falleth the River *Nilus*, altogether in a deepe Lake, and close betweene great and high hills. The quantitie of water is great, for it cometh gathering from more then three hundred leagues to that fall, and it maketh a great noise, that it seemeth a great Thunder, and amazeth them that are not accustomed to it: it foundeth so, that three or foure Bow-shot round about, it flumeth the eares, in such fort, that in all that space there is no other noise heard, be it neuer so big, but that: neither can the ayre receive any other but that, which filleth all, so dooth that found downe all others, as the greater lightning doth darken the other smaller. That place is called in the Country language, *Catadui*, which is to say, a noyse, or a great sound, whence it seemeth that *Latiu*es did make the name *Catadupa*. Wellward from these two Kingdome, *Damitte* and *Goisme*, towards *Guinea*, are barren grounds, and euen inhabited; and in them inhabit the *Gassates*, and other *Genites* very fowle. These are not well knowne, neither haue they dealings with the people of that Empire, to the which they neither gibe their oath, nor owe any subiection, for almost all of it lyeth to the East of *Nilus*. There is Gold in those Western Countries towards *Guinea*, but that they say, that the Gold of the Land within hath sparkes of Sun, as some that cometh from the *Andalus*.

By the streame of *Nilus* below *Goisme*, neere neighbouring is another Kingdome of *Alexandres* ancient Christians, great and good, called *Demia*. In this *Nilus* maketh a great Lake, which hath in length thirte leagues, and twentie in breadth, wherein are many small Islands, all inhabited with Monasteries of religious men, of whom I made mention before. And this is not the spring whence *Nilus* proceedeth, for it cometh from farre above.

A little below therewith another Kingdome, called *Agas*, inhabited with *Moors* and 60 *Genites* mingled together. This hath a King by it selfe, which neither obeyeth the *Prisbyter Iohn*, nor the *Turke*. It extendeth to the Borders of *Egypt*: vnto *Demia* the River *Nilus* runneth, from the South-west to the North-east, and cometh within thirte or foure leagues of the Red Sea, almost opposite to *Suez*: and from thence windeth to the North-west, till he cometh

cometh into the Mediterranean Sea. In this Nooke determined the King *Andruguel* to make a Trench, and turne the River *Nilus* to the Red Sea, as his Predecessor *Ala Belale* began to do, and therefore sent to demand Pioners of the King your Grand-father.

To the Well from *Dambia* lyeth a Prouince, called *Sabia Nubia* (which now is of the *Moors*; and they say, that sometime it was of Christians, and it seemeth to bee so, for in it are some Churches found, yet old and runned) and presently ioyneth with *Sabia Nubia*. More to the West lyeth a Kingdome of *Moors*, called *Amara*, and it is very great, where through the Merchants of *Cayre* doe passe that go to *India*, and to *Mandina*, and other parts of *Guinea* to seeke Gold: and from *Amara* they carrie Salt, which groweth there in Mines, which is very deere 10 in *Guinea*, for the great scarcitie there is of it. Before we doe depart from the River *Nilus*, in those Countries whereby the River *Nilus* runneth, in Iuly, August and September, is the force of Winter, and therefore doth that River increase then, and not at other times, and bringeth great store of water, for it cometh very farre about *Damitte*, more then two hundred leagues, and so entering into *Egypt* eight hundred, with turnings and windings which it maketh, and passed by great Hills, where it gathereth great store of water from many Rivers of great waters. All men doe not know the inward parts of it all, for it is very great and difficult to search out; and therefore I digressed a little from my Historie, to give an accompt briefly to your Highnesse of these things. I saw, because peradventure there is not another in this Countrey that knoweth them by sight but I, that dwell in it thirte years or more. And moreover, if it had not bene that I went with the King *Gradeus*, although I had bene there as much more, I had knowne no part of the Countries which about I haue rehearsed. Now I will returne to give an account of my selfe, and of my Companions.

King *Gradeus*, after he had spent in his visitation tenne or twelue moneths, determined to returne toward the Prouinces of *Sinem* and *Amara*, where the Kings and Emperours of that Country doe make their abode and continuance, because the Country is better then the other, and more secure, and because they are borne and natural from thence. In *Amara* and *Tadmor* are Mines of Copper, Tinne and Lead. Here are certaine Churches out of our had Rocke, which they say the Angels did make. And indeede, the worke seemeth more then humane. 30 The Traffique of these Prouinces to *Damitte*, where the *Absenies* chiefly doe provide themselves of Gold, is the most part by Iron, whereof there is great store in them, especially in worth in *Damitte*, that they give for it Gold by weight, quantitie for quantitie. I touched this matter here, because I thinke, that the Kingdome of *Damitte*, and the Prouince of *Conche* doe conuine with *Sofalla*, and if from *Sofalla* they haue the Iron that they haue need of, they will give their Gold also for it. These Prouinces lyeth to the East from *Goisme* and *Dambia*; and the Prouince of *Bethmarian* remaineth to the South-east, where the King satisfied vs our Rents, which by the comming of the *Gallas* we had lost in *Daura*.

The Prouince of *Bethmarian* is great, and well inhabited, and of great Rent, all the which 40 the King refused vs the *Portugals*, as the Lands diuided among vs according to the quantitie of the persons. He that receiued least for Rent to his part, had more then one thousand crownes a year; the Captaine had more then tenne thousand, and I had as much. The King gaue vs this Prouince, because it was a Frontier to the Kingdome of *Dambia* that were rich, because that from hence the *Portugals* might make in-roads in their Countries, and punish them, and bring them to obedience. Finally, our iourney being ended, and the King feasted in the Prouince of *Sinem*, the *Portugals* did aske him leave to goe and see the Lands which he had giuen them in the Prouince of *Bethmarian*. And I demanded also licence to goe to my Country of cloaked licence, because I would not breake the oath that I had made vnto him, and because I 50 dred my comming, or taken away my life, as he desired many daies before.

I was in the Prouince of *Bethmarian* as long as Winter lasted, which beganne to come on them all that I could, and did aske the rents that they were bound to pay me, to make them be- 60 nioient and affected, that they should not bewray me when I would go away: for the King had said that the King also commanded to *Gaspard* of *Safa*, Captaine of the *Portugals*, the which Gout in one of my Legges, Iooke my selfe, and I for to assure him, make my selfe like of the season, *Gaspard* of *Safa* went to the Court, and I had opportunitie to doe what I desired. And principally of them, and said vnto them, that I was very sick as they saw, and would goe in Pilgrimage to the Monasterie, called *Debra Libanus*, to commend my selfe to God, and to requit the religious men there, to pray to God for me; therefore, that I desired they would

Trench intended from *Nilus* to the Red Sea, *Sabia Nubia*.

Sinem and *Amara*.

Of these see *Abus*.

Bethmarian.

Riches of the *Portugals*.

Dissimulation:

Debra Libanus.

Don Christopher was taken, and because I shew them not they mock me : but it is no matter, seeing God knoweth the truth, and knoweth how much I laboured for the reforming of the Faith and Religion of that Country. He forgave my adulteries, and to me he will give him selfe in reward of my troubles, and to you Highness long life, peace and prosperitie in this life, and in the life to come eternall glorie, Amen.

CHAP. VIII

Late Changes of State and Religion in Ethiopia, with other remarkable Observations.

§. I.

Relations of JOHN NUNNEZ (or NONIUS) BARETVS sent for Patriarch of Ethiopia, and ANDREA OVIEDO his Successor.

P. for the Author
Dr. Abissinorum
vob. N. G. d. l. i.
ret.
* G. d. l. i. c. 14.
* 1st.
* Gradus.



Peter Bermudez. * A Spanish Priest had been sent by the Romane Bishop into Abissinia, which Patriarchall dignitie (before this mission of Nonius) and having been taken by Turkish Pirates, yet after divers Adventures, perced into Ethiopia, where by Claudius * the Emperour he was well entertained in shew, to hold the Portuagals the faster to his luccours in the Warre against the King of Adal: who being lame, he would acknowledge no other Patriarche to him nor his, but the Alexandrian. Hence arose great hatred of the Abissines to him nor his, but the Alexandrian. Hence arose great hatred of the Abissines to him nor his, but the Alexandrian. Hence arose great hatred of the Abissines to him nor his, but the Alexandrian.

Peter an Abissine.

About those times, one Peter an Abissine, a Monke of Saint Antonies Order, with some others of his profession came to Rome, who being of a forward and industrious disposition, learned the Latine and Italian Tongues, and easily intimated himselfe into the favours of many state also with Pope Paul the Third, very earnestly to send another Patriarche into Ethiopia: as for Bermudez, their wanted not causes of that hatred which he had incurred; but for any other, hee should no sooner see foot in Ethiopia, but all men would adhere to him, forsaking the Alexandrian and his Abissine. The Pope by Letters commended the businesse to the King of Portugal, and choosd a man fit for this businesse, who named therunto Peter Faber, and writ to the Pope to confirme him, but death took him away. The Abissines continuing his importunate suite in the year 1554, Juline the Third gave care hereto, whose Bulls were ratified by Pope the Fourth his Successor, in whose time Nonius was consecrated at Lisbon, and with him Oviedo, the one Patriarche, the other entitled Bishop of Hierapolis. King Iohn gave many holy Vestiments of Silke and Damask richly and curiously wrought; Crosets, Chappes, Pyxes, and other Vessels of Gold and Silver to commend the Romane Prete by this sacred splendour to the Abissine Nation.

Nonius before his journey to leave behind him Monuments of Jesuiticall Humiliation (the heart makes it Humiliate by the discreet manner and diuine end, which otherwise in most ferule Offices is as merely tickle as was his Patriarchship) in this his Patriarchicall dignitie made himselfe a Seruant to the Societie, working on them at Table, yea, (his Episcopall Ring laid aside) was a continuall helper of the Cookes, washed with care and pleasure, the Dishes, Boxes, Pots, and either Vessels of the Cookerie; besides this, he was a diligent Hearer of Confessions, not refusing one in the night to goe to a meaner Cottage to free a Negro Slave. Before he went his Patriarchall Voyage, the King sent to Peter a Majestee, the Vice-Roy, to send an Ambassage into Ethiopia, to prepare way to the Patriarch, who sent James Diaz with Generalis Rodericus King of Ethiopia.

riete

riete a Iesuit Priest. Who in the year 1555 arrived at Erree, which then belonged to the Abissine, to whom they were most obedient. King Iohn declared their meslage, and deliuered the Kings Letters, they find his mind altered (for he had written before to King Iohn in that businesse.) But the whole Discourse will better appeare in Rodericus Letter in September, 1566. from Ethiopia to the Iesuites in Goa: which (to much as concerneth this purpose) I haue here transcribed.

On the fifteenth of May, we came to the King of Ethiopia. He was then in his Campe encompassed with many Paulions, Being certified of our arrivall, hee commended a Lodging to be provided where we might be entertained. The next day we had access. Hee sat in his Tent spread with a faire Carpet, and adorned with silken Hangings on a Bed, the Curtaine opened. James approaching deliuered him the Kings Letters, which hee commanded to be read before all the Portuagals in the Campe, with a loud voyce. In them the King signified amongst other things, that the next year hee would send thither one of his Household, and some Religious men besides, famous for life and learning. Claudius frowned at the hearing hereof, but answered nothing to the purpose: and thus diffident, we returned to our Lodgings. Two or three dayes after hee went to see his Grand-mother ten dayes journey thence: and we were left in the open field, not having one man in the Emperours name to provide us any thing. Yet were we not forsaken of God, by whose providence and bountie it came to passe, that a Portuagall made care of us, and brought us to a place where hee was Lord, three leagues distant, entertained us at his Houss, and commending us to his care of us, followed after the Emperour. Here we spent almost a month, in which time I writ a Booke of the Errours of the Abissines, and the truth of the Romane Faith, to offer to Claudius at his returne. For hee openly said, I learned of a Portuagall, neere about him, that hee never needed our Doctrine, nor intended to obey the Romane Church. It was also commonly reported, that some of the Chief men did openly affirme, that they would more easily submit their neckes to the yoke of Saracens, then exchange their Customes with ours. Which did the more confirme mee, to deliuer my mind rather in writing then by word: so to learne his Answer, and somewhat his opinion (so long secretly concealed. So soone therefore as hee returned to the parts, we went to his Campe and were entertained of the Portuagall Soldiery. For the Emperour had quite forgotten us, nor cared to know how or where we lived. Now, because I had made my Booke in Portuagall, and it was necessary to turne it in Chaldee, I petitioned of him by Letters, to assigne mee two of the best learned Monkes to turne some Doctrine of Christian Faith into the Chaldee Tongue: for I would in writing shew how wonderfully the Abissines reckoned the followers of the Romane Faith amongst Hereticks, and affirmed, that they were worse then Mahumetans: for so they openly said and reported. And because I knew that they had a Booke which they called the Adulterie of the Frankes, made by the Alexandrian Schismatics, wherein the Chaldean Councils are reproached, and many heresies forged on vs: I desired of the Emperour that I might have the use thereof. The Booke hee denied, the Booke hee granted; which yet when they had begunne to translate the Booke, whether because they had ceased in the Enterprise: untill that by the Portuagall Captaines intercession, they were againe assisted therein by a Portuagall, an honest man, and well skilled in the Chaldee. When againe, I needed another to transcribe in right Characters that which was translated, he was also desired and obtained in his name to sell me that I should not stay, but send him the Booke at his was, or forsooke such business. That the thing therefore might be no longer deferred, nor the Emperour have any excuse for his sinne, which was the twentieth of August. When that day was come, with the Captaine and seven or eight other Portuagals, I present my selfe before him, and having saluted him, shew the cause of my coming. He forbade me to proceed, and directing his speech to another matter, wisely sheweth all the blowes made to him. Then I letting other things passe offered him the Booke, which beginning to read, hee conceived much paine, that hee could not but utter his conceived Poyson. Then he said (said he) of me that thou dost, but which I promised. And behold, thou hast done quite otherwise. For neither dost thou explaine have knowne to serve this thine Enterprise, disagree with thy condition, which art but a simple Priest, knowest thou not that these things belong to Bishops, and pertaine only to great Prelates? Why hast thou mistaking discrepant with my condition, seeing I had written those things which are plainly contained in the Booke of the Gospels, and in the Holy Canons, and which are to be believed of a Christian man. Thou objectest, said he, many Errors to me and mine, whereunto we are not entangled, I determine not of any thing to them. If it please you to make me a man of faith, you may command your Monkes and most learned men mentioned, as none shall be able to deny. He replied, that hee hated the Queene of Disputation, and that it was the custome of Ethniks to commit their Superstitions to Questions, which Christians especially

Abissines blind zeale. A Booke called the adulterie of the Frankes, that is, of the Western Church.

The discourse betweene the Xetux and the Iesuit.

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Letter of Al-
fonso of France
a Portugal to
Gonzalez.

* Therefore
Claudio had
said four
Gonzalez
miracles.

Exorcising the
Seas & Winds.
Lest this be
a generally
to the Readers,
to believe a Je-
suit left in
things necesse-
rary, in other
things to give
him Faith,
where his Ro-
mish Faith is
not a blessing.
For I did not
see his hu-
manity though
I trust not their
divinitie in all
points. Yet
I am against
Lambert against
Males, did as
great miracles
as this, or as
any which I
believe of
their divinitie
done by theirs.
Felic Footstep
have, Dignity
and fallaci-
ous, pretend
miracles, &c.
as, which I
call
Baptist, an
extraordinary
to that new
Societie: I
proud not
I receive
these things
in the Son of
Jesuites, that
the world may
see by what
they strived
to their repu-
tation in the
Papacy dazzling
mens eyes with
a seeming
splendour of
humilitie, such
as is requir'd,
call, vlt. lay-
ing this low
foundation to
their haughtie
aspiring, creep-
ing to the
lowly, and
erecting this
high, vlt.
p. 11.

Afonso of France a Portugal, which had bene Interpreter betwixt the Emperour and this *Gonzalez*, did write to *Gao* to him, touching a discourse twixt the said Emperour and him, touching the said heretic of *Disform*, which he had might be eunited by holy Scripture, and authoritie of Saints and Councils. If your Scripture, said the Emperour to demeth of vs, God knows what ours demeth of you. I know, quoth I, That the followers of the *Romane* Faith are esteemed Hereticks of the *Abissinians*, and accounted *Negligent*, as if we admitted two persons in Christ, as well as two Natures; for so they had often objected to me when I contem-
parily, and after mention of his yearly re-baptizing, contrary to Saint Pauls saying; *One* Faith, one Baptisme, he grew very angry, and threatened me with his Sword, but seeing my Res-
tance he departed. He concludes, I thus think *Gonzalez*, that this Emperour was more easily con-
vinced of Saracens, then of the *Romane* Bishop.

On the thirtieth of March, 1556, *John Nonius Barret*, Patriarch of *Ethiopia*, *Andrew Onie-*
do, Bishop of *Hierapolis*, and other Iesuites sayled from *Lisbon* to the East. In the way a great
Tempest happened, which (saith our Author) by the Patriarchs Prayers was appeased. For
taking water in a vessell, and (attired in his holy Vêtements) blessing the same, he sprinkling
part of it in the Sea, part on the Sails, Tackling, and other part of the Ship, with a certain
forme of Prayer brought to passe, that the Seas and Winds were quiet. Well; if hee could aine
forme of Prayer brought to *Francis Rodriguez*, his fellow *Ignatius*, which helpe hee ved in hearing
the confessions of the Pulfengers, being a man lame and going on Crouches. So should hee have
freed him from that scoffe of the *Moor*es at *Maslambe*, that his Arguments could not stand
against *Mahomet*, himselfe being lame; nor could they be right, himselfe being so crooked.
He answered well, That their Sect was more deformed then he, and wanted both feete and
head too. But the Miracle might have cured his bodie and their soules, or done good in *Abissia*,
if their miracles were as readie before Infidels, or those whom they call Hereticks, as before our
eyes may examine them, as before Catholics, whose credulitie rather makes them think
them. Once, miracles are set out for Bel-cuers (which must walke by faith) but for us by
Infidels. But let vs leave their myrrall tales, and come to the Historiographical Relation. Having
lattered a moneth at *Maslambe*, they proceeded to *Gao*, where discouraged by *Gonzalez* his Let-
ters, he abused with others, which thought it meet that he should stay at *Gao* till King *Iuda*
might have knowledge, and that *Oniedo* with some others of the Societie, meane while *Iuda*
be employed in that *Ethiopian* business. This was put in execution; and *Nomus* abode at *Gao*
six years space, which he spent in his daily Mornings, Contemplations, hearing Confessions; for
fix years visiting the Kitchen (as before) always mending his owne cloaths when they were tenn
sweeping all his Chamber, and the rest of the house, carrying forth the Dust to the place ap-
pointed often washing Pilgrims feete, and on let daies of Nouices; much obedient of all the
Laws of the Societie, how free fouler from any Superiour, but the Pope only. Hee dyed in
December, 1562.

Andrew Onie a *Cassilian*, was appointed by *Igenacio*, according to the Popes Order, an
Adiutor to the former Patriarch whilst hee liued, and his Successor after his death: and was
with him conferred Bishop of *Hierapolis*, as before is said. His Kitchen and Chamber labour, and
domestical other business, fetching Water in Earthen Vessels on his shoulder, lying on the
ground among Beggers and other humilitie, I omit (not envying those new-crooked vertues
to that new Societie; I hold it much better, they were all built in the *Indian* Skulkerie and
dudgeries, then in European State-affaires. I know *bold exercise* is safe to them which lose
not their ease, and light to such as delight to be magnified, as hath appeared in Pharisees, Effec-
tors, in *Baali* Priests, *Mahom*es Votaries, Turkish and Ethnick Regulars; I had not mentioned these
things, but that the Iesuits vie to insult and out it (I must humbly) I imagine were both *Onie-*
do and others, for whatsoever labours vnder take by the Kings Misson (I quarrell not que-
rely by what it
they strived
to their repu-
tation in the
Papacy dazzling
mens eyes with
a seeming
splendour of
humilitie, such
as is requir'd,
call, vlt. lay-
ing this low
foundation to
their haughtie
aspiring, creep-
ing to the
lowly, and
erecting this
high, vlt.
p. 11.)

In the year 1557, on the Ides of February, *Oniedo* with five other Iesuites, passed from *Gao*
into *Ethiopia*: Their names were *Antonie Fernandez*, *Andrew Galdago*, *Gonzalez Cardozo*, *Francis*
Lopez, *Emanuel Fernandez*. There were besides him twentie *Portugals*: they arrived late
at *Avecho*. Had they stayed five daies longer, they had lost their Voyage, if not them. I say
For

For on the second of April, the Turkish Admirall with a great Fleece took *Mazua*, (being
then in the ayd of the King of *Zeila* and *Ereco* allo the only Port Towne then left to the *Porte*,
fortifying them in such fort, that all passage to Christians was prevented. Let vs here infer the
Letter of *Emanuel Fernandez*.

On our Ladie day in March, 1557, we came to *Baroa*, and the *Barnagallo* being certified of our
coming, came to meet vs, and received vs, especially the Bishop, with signification of honour and
good will. There was great rejoicing of the people to see him, which came with great alacritie to kiss his
hand. In that City we stayed twentie daies, in which happened the commemoration of our Lords Pass-
ion; and the mysteries of that holy week, we performed in the most pious manner we could. On Good-
Friday we made a pious Procession (respecting that place) from our Church to theirs. Great was the
concourse of people to vs, approving and applauding the *Romane* Rites. We spent a good deale of
time in hearing the *Portugals* confessions, and other bolles. Many of their Sermons; and Children
were animated with Christ, and confirmed by the Bishop. The *Barnagallo* came often to visite him, and
he often, but in vaine, exhorted them to the obedience of the *Romane* Church. The spring coming on,
when ship parts were in feare of the Turke, we went from *Baroa* to the Emperours, in which we spent
fifteen daies, every where meeting some of *Portugall* race which needed Sacraments. Eight daies before our
arrival at the Emperours Tent, one of his chiefe men was sent to vs to salute the Bishop in his name, and
many Malet were brought for carriages. At last came one in the Emperours Name, to charge vs that we
should proceed no further without his command, which happened two daies after. When we were a little
off from the Camp, the Emperour sent word, and we pitched our Tent, and therein abode that night.
The day following about noon, many of the Royall blood, and others of the chiefe Nobilitie, not a few
precisely attired and well mounted, came to vs in our Tent. Two of these were of principal place, to
whom was the office committed of conveying the Bishop to the Emperour. I came while the Emperour
was with his Mother and Brothers spread out in a high place, whence he might behold vs coming. When
we were come, the Priests appointed that we should pass on Horse-back into the first Court (an honourable
courtesy, and differing from the Court custome) and before the entrance of the second Court, wherein
was the Tent Royall, we alighted. At the doore of the Tent on both sides were many men, venerable by
Nobilitie or age, ranked in goodly order, and leaning on staves. Here we stayed a while. Then came
30 forth two (I say the *Barnagallo* was one) which with lowly bowing of the whole body, saluted the Bishop,
and (we attending) led him in to the Emperour. He also bowed no small signs of honour and love to
him at his coming. After that a few words had passed, *Oniedo* produced his Letters from the
Vicerey, the Patriarch, and others in India, which were presently read in the presence of all. The Em-
perour was not a little disturbed therewith, nor was able to conceale his backwardness to the *Romane*
Church: but wroth, and being well affected to the *Portugals*, he inuoluntarily, as well as he could to hide
it, and to seeme well pleased: not so yet, but some evident signes of passion were appeared. And al-
though he neuer purposed to reliequish his errors, yet as the first he well entertained the Bishop, and al-
lowed him and his company large manevance. Nor was there any which in word or deed did wrong vs in
respect of the Princes favour. Set aside his pride, in the whole Abissine Emperour, was not a man,
40 whom the Emperour, *Claudius* and I succeed in proudness, magnanimity, and other reall vertues. He
was very gentle and affable to the Bishop, and gave him hope of obtaining him. When they
began to treat of Religion, *Oniedo* desired him that he would be present at those disputations with them,
which amongst the Abissines were esteemed most learned. He consented and then heard the Bishop
going matters of Faith with a great troupe of men learned: but in regard of *Claudius*, all the rest
that sat there were mute. He alone both in heat of speaking and eagerness of victory, surpassed all which
he brought into that contention with him, and with such dexterity use of wit did often defend his errors, that
he wrought vs some trouble. And although *Oniedo* always got the victory in dispute, the adversaries
yet (such is the custome of obstinate minds) with labours and immodest clamours, boasted themselves
50 to have gotten the better. Wherefore the Bishop saw that he prevailed nothing by this course of dispu-
tation, he gathered up writing the erroneous opinions of the Abissines, and offered the same confused by rea-
sons, and authorities to the Emperours reading. He wrote the same and read it, and as he could, answered
in writing to every thing, softly assevering, that he would neuer yield obedience to the *Romane* Bishop, nor
decline from his Predecessors steps in things of Religion, but would hold that Faith which they held, and
therefore in vaine did any mortal man inuoluntarily to make him in any sort to relinquish it. Herewith he
began also to show some tokens of indignation against the Bishop, and openly to affirm that his presence
was displeasing to him. Whereupon left he might provoke against him and the fury of an impotent man, hee
thought best to yield to the time, and leaving the Emperour, sought to draw others to the truth. Thus force
Emanuel.

But when *Claudius* heard that many of the Nobles and others, both *Plebeians* and Monks were
by the Bishop and his Companions brought out of their darkness to light, he was much moved,
the Abbots especially with complaints incensing him. Whereupon he sent for him, and sharply
reproved him, commanding him to treat of the mysteries of Faith with the *Portugals*, and their
Politicie, but with none of his *Abissinians*. He answering, that he was therefore sent thither, and
must obey God rather than Man, what danger would he incur; so provoked the Emperour, that hee
Fifft
he

Commenda-
tion of *Claudius*

Miracles: the
Author doubt-
eth whether
they were of
the Apostles
gift, or
Mystery of a
Monk.
Adamas Empe-
rour.

Quiedos brin-
des three
times.

Miracles like a
bad herb, make
the Infants So-
metimes dis-
turb'd and
doubtful. You
cannot have
this Role
without
prickles: or
any remote re-
ligious Storie
without
vainly. Other
miracles they
tell which I
have omit-
ted, yet en-
quiring more
after the
Church, then
Popish mira-
cles.
Malaguetus
Emperour.
The Gale.

Quiedos Letter
to the Pope.

Hutruil
want
of
Labourers.
Storie.

he healed him, and forbade him to come any more in his fight: telling him further, that his labour was vaine to impose on him or his the Popes yoke. This was in the year 1559. In January, In February following, the *Saracens* called *Malachabites* invaded those parts. On Maunday Thursday was a battell betwixt them and the *Abissines*, in which they were put to flight, and the Emperor himself, his head cut off and sent with ludicrous triumph to the King of *Adi*. The Captaine of the *Saracens*, in acknowledgement that this victory came from God, alighted off his Horse, and triumphed on an Ass. To *Claudius* having no issue, his brother *Adamas Sepedum* succeeded, a man of excellent qualities and a cruel enemy to the *Romane* Faith. He had been before taken in war by the *Saracens* and carried into *Arabia*, where denying Christ he turned *Moslem*, but being redeemed by *Claudius*, he returned to the *Abissine* Faith. The Bishop went to gratulate his succession, and received honourable entertainment. But after that, upon occasion of Converts to the *Romane* Church, he commanded him to be brought before him, and swore, that if he proceeded in that kind, it should cost him his life: and then allowed him his garment, and laid violent hands on him, at last condemning him to exile with *Francis Lopez*, in a barren high Mountain, taking away his Chalice also, to hinder him from saying Mass. There they continued eight months, in Caves, lying on the ground, living on wilde herbs: this place also being a receptacle of Robbers, whence they set upon Passengers. Hence at length he was deluded by intercession of a Noble woman, which coming thither, saw (they say) a glorious light shining about his person and! Manhood. He persecuted also the *Abissine* Converts with death and banishment: six of which being cast into the Lions, found the beasts more mild than the Emperor, who againe sent *Andrew* and them into exile: where being in danger of Starving, at *Quiedos* prayer (I will not give you credit) a River (like *Jordan*) opened his bowels, and yielded them a hidden treasure of Fishes. Againe, he was shocked, and againe for his reconcilments to Rome exiled, having before offered with own hands to take away his life, his sword (by I know not what miracle) falling out of his hand. In this third exile, he adjoynd all the *Portugals*, and that without their wives and children. But a conspiracy being set on foot by *Isaac Barnagasso*, and others, which exalted *Betanc Zarcar*, illegitimate sonne of the Emperors elder Brother, this made him find for the *Portugals* from their exile. In the first battell *Adamas* was overthrowne: in the next, he tookke and slew his Coriuall. In the third, another legitimate Brother of *Zarcar* was set up, and the *Turkes* called to help with their Ordnance, which put *Adamas* to flight. This was in the year 1563. In the next year he died.

The Empire was now rent into duers factions, some creating the sonne of *Adamas* Emperor, others that brother of *Zarcar*, and some looking to other parts. *Andrew*, which was now Patriarch (*Nonius* being dead) got him into *Tigris*, neere that famous Abbey, called *Abba Garima*, and dwelt in *Fremena*, a small Village, sixteen years together, in which he never saw *Abissine* Emperor. For warre had fell all things in such combustion, that although he might reduce some *Abissines*, yet for reconciling that whole State was no opportunity. *Malaguetus* the sonne of *Adamas* reigned but few teene years (*Barnagasso* being dead) the *Gale* in the meane time, invading, waiting, overthrowing and spoiling all in their way, possiding with victorious armes, about one hundred Regiments, the greater in number, the *Turkes* in force. The *Turkes* came also from the Sea thence which they held, made often inroads, slaying and captiving many. *Quiedos* meane while, was preferred at *Fremena*.

Sebastian King of *Portugall* understanding how things were desperate in *Abissinie*, dealt with the Pope to send this Bishop to *Lapon*, which by *Pius* the fifth was granted, in the year 1556. The Copie hereof he received the next year from the Iesuites of Goa, but excused himselfe in a Letter to the Pope, alleging the impossibility of getting thence by shipping, the *Saracens* infesting those Seas. But if five hundred *Portugall* Soldiers were sent thither from *India*, which was long (saith he) expected, and carelessly desire and hope in God to achieve: there will be no doubt, but not only the *Abissine* Rebels will come to the obedience of the *Romane* Church, but many Ethiope people also to the Faith of Christ. For here are in *Ethiopia* insurmountable idolatrous Nations, whom we may goe to without crossing any Sea, and easily draw to the Faith. We know for certaine, that many of the Kingdomes of *Damut* (which they say, extendeth from *Molambike* to *Sofala*) have come to the Emperor, and desired to become Christians, rejected notwithstanding for private respects, he desiring rather to have them Slaves in condition, then in Religion Brethren. There were also three years since some of the Countrey called *Sinazi*, which sought to make peace with a certaine Prince, the Emperours Kinsman, with whom they had warres, and offered themselves both to Tribute and Religion, but repelled by hatred and avarice, exceeding Chastitie. There are almost innumerable of the region, viz. *Ethiops*, whom the *Saracens* Merchants buy and sell to the *Turkes*, which all would give their names to Christ, if Countenanced did not prevent their Princes. These five hundred *Portugall* Soldiers, before mentioned, will promote these ends, both with great commoditie to the *Portugall* affaires, and strengthening the *Indian* power. For if the *Turkes* (which easily they may) doe first possesse *Ethiopia*, it is hard to say, how much they may thence endanger the *Indian* business, being furnished in those places with necessaries for shipping, Iron for Armes, provision for Armes, Slaves for service, and the like. That Emperor which persecuted the *Romane* Faith is dead. His

Source

Some which succeeded him is young in judgement weak, and in name rather then in power an Emperor. For hee both the same *Adversaries* which confound his Father, being both Principall in *Nobility* and the most in number. Wherby all things are so confus'd, and embroyled with *Civil* Diffinitions and *Ferocious* Warres, that nothing were more to be wish'd then some refuge of Peace, the most known to consist in the *Romane* Faith. And although the *Monks* and many *Nobles* doe approve our Faith, and persecute the *Catholikes*: yet the *Communitie*, so much prompt to truth, as it is fitt with humane respects, doth approve the *Romane* Doctrine, as doe also of the chiefe men not a few. We endeavour the Salvation of both by publick and private Teaching and Diffinitions, with writings also refreshing Writings, not altogether in vaine. For some are converted and more would be, but for feare of punishments, an eager Enemy of the Truth is in his mind. This is the cause that in these places especially, Religion deserts an armed hand, that which will may come without feare to the *Catholike* Tests, and those which have come may abide constant. I am of opinion, his Father, that this *Ethiopian* business is very conducing to the enlarging and splendour of the *Catholike* Religion, although it be, as other things of weight, intangled with many difficulties. Yea, if I be not much deceived, no Expedition can now be offered, which can bring greater ornament to the *Romane* Church, or greater access to the *Catholike* Affaires. Here where now I am, about two hundred and thirtie *Catholikes* dwell, divided in two little Townes, which therefore we have lately built, that they which before with lesse of their goods and greater danger of their souls, wandered like *Pilgrims* throw duers parts of *Ethiopia*, might have a fixed Seat, for instruction and Christian Sacraments. Others not a few else-where, 20

An armed
hand and band
required to
further the
Iesuits be-
aching in
Abissia.

Thus did *Quiedos* move the Pope and the King to suffer him there to abide while he lived, still vying that band of five or six hundred *Portugall* Soldiers to be sent thither. In the year 1576. When the *Abissine* Emperour sent a Messenger into *India* for that purpose, the Patriarch againe writ to the Pope about it, reckoning many Commodities which thence might redound to establish there the true Faith. His Miracles, in judgements inflicted on such as tooke away his goods in procuring life and death by his Prayers, in chasing away Grasshoppers, &c. I omit. He dyed of the Stone in September, 1577, and was buried at *Fremena*, where the *Abissines*, as they vic to Saints, often made recourse to his Graue, and offered Wheate, Frankincense, and other Odours.

30 And there our Author relates many Miracles that were done, which yet in Iesuitical Relations of remote parts are now no Miracles, nor rarities, they are so common. His five Companions Iesuites, as by the Iesuite our Author also much commended for their Apostolical life. *Antonius Fernandes* was set our the rest, and was the first which passed out of this life: *Cardsius* the next, slain by *Theures*. *Guadernus* was slain by the *Turkes*. *Lopez* lived longest, and dyed in May, 1597, before whose death *Melchior Sylvanus* was sent into *Abissia*, by the Arch-bishoppe of Goa. As for *Melchior Carnarius* made Bishop at Goa, to succeede *Quiedos* in the Patriarchate of *Ethiopia*, because he came not there, we have also excluded him from hence. Anno, 1560. *Felicitus* *Fernus* a Iesuite sent out of *India* to visit *Quiedos*, was taken by the *Turkes* in the Red Sea, and carried to *Carro*: twenty years after the same happened to *Antonius* *Adonis*, and also from the Sea thence which they held, made often inroads, slaying and captiving many. *Quiedos* meane while, was preferred at *Fremena*.

Iesuits which
passed to
Africa.

§. II. Description of the Countrey, and the severall Regions, Religions, and Abassine Opinions.

That part of *Ethiopia*, which is vnder or neere to *Egypt*, is called *Abissia*, namely, so much as is, or in more flourishing Estate of the Empire, hath bene subject to the *Negus*: called *Priest Iohn*, by error of *Cosmatus*, followed by other *Portugals* in the first discovery, applying by mistake though some like occur rents the Relations in *M. Polo* and others touching *Priest Iohn*, in the North-east parts of *Asia*, (therefore vnto this King: the *Abissines* also in *Europe*, writing by name of neerer found to confirm that the Red Sea from ten to twenty degrees of North Latitude, ending in *Swaben*, anciently called *Afric*. On the West with high Mountains rising along, or neerer the Banks of *Nile*: the North parts extend as farre as *Meroe*, the South to *Asia*, thence reaching to *Adi*, a Kingdom of *Moors*, whose chiefe City is *Ada* in nine degrees of North Latitude. The whole circuit is six hundred, or after others betwixt seven and eight hundred leagues. The Name *Abissia* seems

masks, Sattens, Taffiaes, and all other sorts of Silke Stuffs. Their measure is about halfe a yard; Cloath, which is worth in *Mocha* foure Rials of eight, is there worth eight Rials. The price of Kerleyes, is halfe the price of Broad-cloth: The Colours they most desire, are Reds, Greens, Violets, Murreys, and other light Colours: Yellowes in no effeme, nor Blacke.

Veluets of *China* of all sorts are worth ten Rials of eight the halfe yard. Veluets of *Indy* are much more worth: but not so profitable to the Merchants, because they are much deere. Sattens of *Flouence* are worth ten Rials; Damaskes of the better sort, worth eight or ten Rials. Taffiaes three Rials, all colours well sold, excepting Yellowes and Blackes.

Cuets, great quantitie is to be had, the price is three Wakas, (which is neere vpon foue ounces English), for five Rials of eight. Elephants teeth, the Bahar, worth thirte Rials, the Bahar is three hundred and sixtie Rottolies of *Mocha*. Waxe one hundred Rottolies, worth one Riall of eight. Gold the Rottolly, worth sixtie Rials, the Rottolly is neere vpon sixteene ounces and a halfe. Lead and Tinne in great request. Tinne worth the Rottolly, one Rial, Lead much more worth, because the *Turk* wil not suffer any to be carried into his Country.

Bazar-Bones many are to be had, and little worth: here are many Beasts with one horne in their fore-head like a Vnicorne; which horne, they say, is good against poyson. There are of them which weigh eight pound, some feuen, foure, and three pound: the greatest and fairest, worth some foure Rials the piece, and those of a lesser sort worth lesse: among the *Turkes* and *Moorres* in *Arabia*, every pound is worth one Riall of eight.

From *Grancuro* there goeth in August a great Carrauan, and likewise another in November. The Commodities they carrie from thence, are Broad-cloaths, Kerleyes, Veluets, Sattens, Damaskes, and all sorts of Silkes. From *Cayro* to *Dombia* is fiftie daies trauell by Carrauan.

Finie, he sits on a gilt Bed-sted like those of *China*, and there commeth great troops of men daily to salute him; some daies two thousand, some daies more, some daies lesse; but Friday being their day of Fast, there commeth a farre greater quantitie.

The Commodities of that Country, with their Prices.

The Kings State.

HONDIVS *his* Map of Asia.



PEREGRINATIONS, AND TRAVELS BY LAND IN.

TO PALESTINA, NATOLIA, SYRIA,
ARABIA, PERSIA, AND OTHER

PARTS OF ASIA.

THE EIGHTH BOOKE.

CHAP. I.

The Historie of the first Expedition to Ierusalem, by GODFREY of Bullen, ROBERT of Normandie, and other Christian Princes: written by ROBERT, whom some call the Englishman, a Monk of Saint REMIGIVS, which was present both at the Council of Claremont, and in the said Expedition: translated and abridged.



In the year of our Lord 1095, a great Councell was celebrated at Claremont, in Annonce on the Confinnes of France, where in Pope Urban the Second was present and President with the Bishops and Cardinals: where many French and German Bishops and Princes were assembled. Ecclesiastical Affaires being then in order, the Lord Pope went forth into a broad street (for no House was able to containe the multitude) and spake thus with persequive pleasure Rhetorique unto them...

After the Historie of the said Expedition to Ierusalem, written by Robert, whom some call the Englishman, a Monk of Saint Remigius, which was present both at the Council of Claremont, and in the said Expedition: translated and abridged.

...of your nation, and chosen of God, separated from all Nations, shew in situation of your Region, as in Catholick Religion, and Honour of holy Church: so you is our Speech directed, and our Exhortation intended, to let you know what lamentable cause hath brought us to your Borders. From the Confinnes of Ierusalem and Constantinople, a grievous reproach hath spread, and often come to our eares, that the Perfins, a new Nation of strange, heathen, and infidel, hath invaded the Country of those Christians, and with sword, fire, and fire hath partly captured, partly slaine them, either subverting, or else perverting to their wicked Rites the Churches of God, polluting his Altars, persecuting Christians and shedding that blood of Circumcision, which was the Altar, or in the Christianizing times, whom they please to kill with shamefull death, they open at the wall, and taking out the entrails, they bind to a stake and whip them about the same, till being exasperated they fall on the ground, or they bind to a stake and blow at: of others they make triall whether with one blow they can strike off the head. What shall I say of that which may not come, by saying he expressed, the vanishment of women? The Grecke Emper for the space of two monethes journey, they have our name and subdued. To whom then doth the revenge and deliverance belong but to you whom God hath preferred above other Nations in honour of Armes, courage of hearts, agility of bodies, and ability to dole every thing? Let the Exports of your Princes incite your manly spirits, the goodness and greatness of Catholick Religion, and Lewis his Sonne, with other your Kings, which have destroyed the Kingdoms of Turke, and in whose larger the borders of the Church. And hence all, let the holy Scriptures of our Lord and Saviour move you, which is possessed of impure Nations, and these holy places, which are shamefully abused and overruled.

* Turke which had come out of Persia and began to take the Eastern part of the Grecke Empire in Asia, and the adjoining Regions of Natolia, Syria, &c. See the History of the Holy History

mercely defiled by their filthynesse. O most valiant Souldiers, and the Progeny of invincible Progenitors, doe not you degenerate, but call to mind the vertues of your Ancestors. And if the deere Affection of Wives and Children for you, remember what our Lord sayth in the Gospel, that the which Father or Mother more thee mee, is not worthy of mee. Every one which shall forsake Houfe, or Father, or Mother, or Wife, or Children, or Lands for my Name, shall receive a hundred fold, and shall possesse eternall life. Take no care for your Lands and Goods, for this your Land is encircled with Mountains and Sea, is to fraine for your multitude, and fearly yieldeth succourance to her Inhabitants. Hence is it that you bite and denounce one another, make warres, and slay each other. Let us be reconciled, let us be reconciled, let us be reconciled, let us be reconciled. Enter the way of the holy Sepulchre, take away the Land from this wicked people and subdue it unto you. That Land was given to the Children of Israel, flowing, as sayth the Scripture, with Milke and Honey. Jerusalem is the Navill of the Earth, a Land fruitful above others, as it were another Paradise. This hath the Redeemer of Mankind made glorious with his coming, adorned with his conversation, governed with his Passion, redeemed with his Blood, sealed with his Sepulchre. This Royall Citie placed in the midst of the World, is now held captive of her Enemies, and is by them which know not God, enthrall'd to the custome of the Gentiles. She seeketh then and desireth to bee freed, not ceasing to pray for your succour; and that of you chiefly whom God hath best fitted for Armes; undertake yee this way then for remission of your sinnes, being assured of the immaculate glory of the Heavenly Kingdom.

Arripit igitur
vinculum in re-
missionem pec-
catum vobis-
ram, Securus
inimicus, glori-
cal.

a God will, or
it is Gods will.

b This warlike
destruction of
the time. Our
Kings it they
want to be
mandate had
the Bishop blas-
phemy in the
Court, &c.

These and many like words with much Vnbanite said Pope Urban pronounce, and so moved the hearts of all present, that with one voice they cryed, Deus vult, Deus vult; which the Pope hearing with eyes lifted to Heaven, he gaue thanks to God, and acknowledged it the worke of God which put it into their minds.

Let therefore the voice (saith he) your word in your Warres, and when you shall give the on-set on the Enemy, on God behalf this shall be your censure, all on one, Deus vult, Deus vult. We neither bid nor counsel that men aged and feeble, unfit for Warre should undertake this journey, nor women without their Husbonds, and Brethren, or lawfull testimonies: for these are more hindrance than helpe. Let the rich helpe the poore, and carrie with them at their charge men fit for Warre. Priests, or Clerkes of any order may not goe without their Bishops leave, without which this way would be unprofitable for them. For neither is it expedient for Laymen to travel, but with the blessing of the Priest. Wherefore therefore shall have a purpose of this holy Pilgrimage, and shall make a Vow there-
of to God, that he will offer a living Sacrifice holy, acceptable to God, let him wear the signe of our Lord, Croffe on his fore-head or on his breast. And hee which having performed his Vow shall goe thither, let him put it behind his back his shoulders. Both wayes shall such accomplish our Lords Com-
mandement in the Gospel, Hee which doth not beare his Croffe and come after mee, is not worthy of mee.

After this, one of the Cardinals named Gregorie, in the name of all that were prostrate on the ground, said his Confession, and so all knocking their brefts obtayned Absolution of those things which they had done amisse, and after their Absolution a Blessing, and after the Blessing licence to returne home. And that it may appeare that this worke was of God and not of Man (as after was learned) on that very day in which these things were said and done, Fame preached it thowth the World; inso much that in the Ilands of the Sea it was reported, that the Ierusalem Voyage was concluded in the Councell. All the Laite returned homeward Pope Urban called the Bishops to assemble the next day, and consulted with them what course might be taken for such a multitude of Pilgrimes, seeing there was not yet amongst them any Prince of Name. And they all chose the Bishop Padenfis, saying, that hee was a man fit for Affaires Divine and Humane, well skilled both ways and proud in his actions. He therefore like another Moses, received the charge and conduct of the Lords people, with the Popes blessing and of the whole Council. O how many of diverse age and condition received Croffe in that Councell, and vowed the way of the holy Sepulchre? Thence was it divulged abroad, and to the ears of Kings and Princes came this honourable Constitution of the Councell. It pleased all and more then three hundred thousand conueie it in their purpose, and are now eager to fight with the Turkes.

For the Ho-
militie, and
Gentry of
Bulien.

c These adven-
turers I was, had no
things, except
you engaged
them.

There was in those dayes one Peter, which had bene an Heremite, much esteemed among them which are skilled in the World, and preferred before Bishops and Abbots in Religious account, because he neither did eate bread nor flesh; yet did hee vie Wine and all other food, and sought the chaste abstinence in Delicacies. He at that time gathered no small multitude of house and foote, and made his way thowth Hungarie, being associated to a Dutch Commander, called Godfrey the Sonne of Emperour Earle of Bulien, but in Office of dignitie hee was a Dutch Leader. He was a man of goodly countenance, tall stature, pleasant speech, worthy behaviour, and of milde disposition, that he seemed more like a Monke, then a Souldier; but when the Emperour was at hand hee was a dreadfull Lion. Hee with his Brethren Emperour and Baldwin, and a great Armie passed the way of Hungarie, the way which Charles the Great appointed to his Armie to Constantinople. First therefore, Peter the Heremite with his, and a great multitude of Almshouses came to Constantinople, and found there a copious band of Lombards, and many others assem.

assembled from places farre distant. To whom the Emperour denied entrance into the Citie, suspecting much the Christian valour, especially of the French. He granted them yet to buy and sell, but forbade them to passe out the Sea, called Saint Georges Arme, till the dreadfull Armie of the French was come. For there was an infinite number of Turkes which brutally thirsted for their approach, by whom they must needs be destroyed, if they passed sooner, as afterward it hapned. But every country wanting a good Gouverneur, guided by an all head, growth feeble and is farre from safety. Thus they wanting a prudent Prince to rule them, destroyed the Churches and Palaces of the Citie, spoyling them of their goods and leaden roofes, filling the lime to the Greeks. Whereupon the Emperour Alexius being angry, commanded them
10 to passe Saint Georges Arme, which going further, chose one Rainald for their Leader, not ceasing to commit the like out-rages, burning Houses, and robbing Churches. Thus came they to Nicomedia, and thence entered the Land of Romania; and hauing walked three dayes went beyond Nica, and found a Cattle called Exerogorie emperie of men, but plentifully stored with Corne, Wine, Fleish and all kind of Prouisions. The Turkes for feare of the French had gone farre off, but sent their Spies, by whom they were informed, that these new Chieftens were Walters and Spoilers rather then Viers and Possessors, whom therefore they begut with a stout Siege, the beleagued hauing exchanged their former Riots with such want of drinke, that they were faine to supply that want with letting their heads blood, to satisfy the Owners thirst; or else with their owne Vine. This was about Michaelmas, when Rainald their Leader to save his life made
20 close composition with the Turkes and fled to them, leaving such as would not turne Turkes as he did, for loue of the World, to be by them turned out of the World by hideous and reprochfull deaths, or to hold a title of life with real captiuitie and basest seruitude.

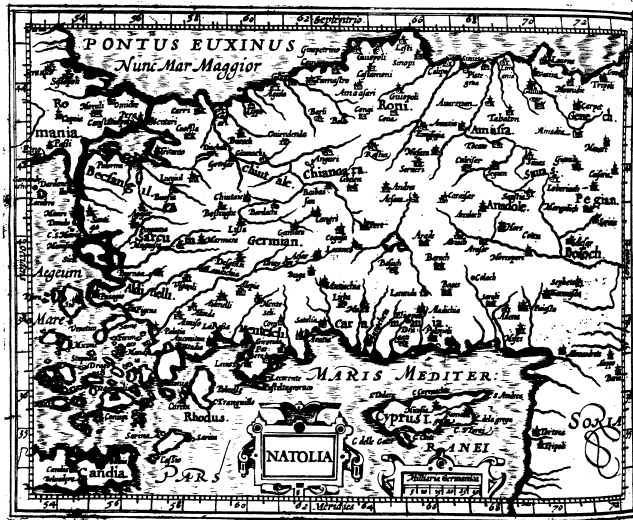
Peter the Heremite was in the Cattle Canto about Nica, against whom they remoued, and by the way encountered several other his Countrymen, whom valiantly fighting they repelled with multitudes and flie: and after that, all the Christians they could meet with, they killed or captiued. Peter himselfe being gone to Constantinople, they forced his Cattle. The Emperour and the Greekes fled the Greeks, and reioyced heretofore, buying their Armes of the needie Souldiers, to to disarme them.

IN the meane-while, God stirred up two Earles alike in Dignitie, Armes, Courage, Name, Blood and Power, Robert and Robert, the Earles of Normandie and Flanders, and with them Hugo Magnus Brother to Philip the King of France, Stephen Earle Carnotenfis and other inferior Earles, many both of France, and of the Greater and Lesser Britains from the North, and from the South the Bishop Padenfis and Raimond Earle of Saint Giles (or Tholouse) which being very rich sold all that he had and undertooke the Enterprize. And now the West prepared to enlighten the East, and with new raised flares to expell that darknesse, the brightness of their minds exceeding that of their Armes, all refusing to die, or conquer. They passed the Alpes arduous times and came to Rome (the Crite not being able to lodge them all) where hauing vifited
40 the holy places, and commended themselves to the Merits and Prayers of the Apostles and other Saints, and returned the Popes blessing, they passed thowth Apulia: a Prince where named Boamond was then in the siege of Canopolis on the Sea-shore, who on hearing of their Leaders, orders, honestie, their word drew vult, their Weapons, Courage, Croffes on the fore-head or right shoulder, sent for two precious Garments and cut them into Croffes, and said, If any be our Lord, let him now beoigned to me, and yee that now are my Souldiers, become Gods, and enter the way of the holy Sepulchre with me, and make my things as yours: Are not we also of French blood, and did not our Parent come out of France, and subdue this Land by Armes? Shall our Kingdome and Brethren goe to Canardymede and Paradise without vs? In all Ages to come a back-sliding cowardly will be imputed
50 with thee and vowe the way of the Sepulchre, the Croffes not being sufficient. The Nobles of Apulia, Calabria, and Sicilia, did also the like, inso much that the Duke of Apulia, a Brother to the alone with children and women.

Whiles Boamond provided necessities, Hugoooke Sea at Bari, to Dyrrachium, others to Brundisium, or Otranto. The Emperour had commanded his Officers to take all these Pilgrimes and bring them to Constantinople to doe him fealtie, that what they tooke should be his. But when discomfiting the Emperours fraud: who before had laid ambushes to kill cloely Duke Godfrey men as they went to provide necessities, which being perceived by his Brother Baldwin, was
60 with counter-ambush turned on the Imperials, and after another the assault on Godfreyes Tents. The Emperour frustrated, sought to make peace, and permitted buying of provisions. The rest not long after arrived, and after them Boamond with Tancred his Nephew, and Richard the Son of Marcius, who passed by Bulgaria, and Andropole, and being encountered by the Emperours Forces, in the way ouerthrew them, and after received faire temblance from him, but with no

lelle malice. Homage was in conclusion required by the Emperour, that is, securitie of peace, that he should conduct and prouide for them, accompanying them with his presence, and the assistance of his people, I wearing to supply their necessitie in Armes and Clothes, and not to hurt or confent to the hurt of any Pilgrime. This they Iware vnto, so long to continue as the Emperour kept his Oath. But the Earle of Saint Giler refused, and would haue him and his Citie destroyed. But being perswaded by the rest, he took this Oath, *I Iswear to Alexia the Emperour that neuer by my war will be I shall lose life or honour, or whatsoeuer be my possibillity or trust.* And the Emperour Iware, *I Alexius Emperour Iswear to Hugo Magnus, Duke Godfrey, and other the Princes of the French here present, neuer to hurt or suffer to be hurt any Pilgrime of the Holy Sepulchre, and that I will proceed with them in Warlike Affaires, and according to my power will prouide to them sufficient Market.* This they did, forced by necessity, but hee chole rather to incur Pe-
 10 iurie then not to remouue the French from his Frontiers.

HONDIVS his Map of Asia Minor.



The third Booke.
 A fter this Confederacie the Emperour commanded ships to be brought for transportation of the Arme. *Godfrey and Teraud* were first transported, went to *Nicomede*, and staid three dayes; and seeing no ylling the Duke sent before four thousand men with Axes and Ploughs and other Iron Instruments to make way, the way being waylesse, chorow Hills, Dales and Precipices. These made way with much labour to *Nice*, and set wooden Croffes at every turning. They came to *Nice* the sixth of May, and before any prouision was brought a Loafe of bread was sold for twentie or thirtie pence. But *Boamund* brought plenty, and on Holy Thursday they besieged the Citie and addrest thereto their Engines, Slings, Rammes and the like. The *Turke* made valiant resistance, shooting poisoned Arrows, which killed whom they but lightly wounded.

Our

Our crest high Engines about the Walls, by which they might ouer-see the men on the Wall, and opposed Turrets of Wood to those of Stone. The fight was hot, and the besieged ready, to yeeld when they saw threecore thousand coming in their Troupes from the Mountains, two for fight, whilst the third might enter the Citie. No Hunger-bitten stomacke is ready to fyre to a Feat then the Christians to the fight, where hauing liane them and returned to the Citie, they with Slings cast their heads into the Citie, and the next day hauing ships prepared, entered the Lake on the South-side of the Citie, which so afrighted the *Turke*, that by the *Turcopole* they sent to the Emperour, that they would yeeld the Citie to him on composition to depart with their goods. This was done, and the *Turke* carried to *Constantinople* (with purpose to haue them in better readinesse against the *Frankes*). After seven weekes and thite dayes siege, no Citie being so defendible in all *Romania*.

They departed thence, & two daies after came to a bridge, and refreshing themselves there two dayes, they parted themselves being to trauell in a barren Country, the greater band being committed to *Hugo Magnus*; and with him the Bishop, the Earles of *Flanders* and *Saint Giler*, and Duke *Godfrey* the other to *Boamund*. After thite dayes march, this later Armie is encountered with three hundred thousand *Turkes*, whereto some shrinking and thinking to flic, *Boamund* a man popular, and *Robert of Normandie* a stout Warriour, commanded to pitch their Tents; but before this was done, one hundred and fiftie *Turkes* with poisoned Arrows, began a skirmish turning their backs (according to their custome in their sight to wound the pursuers) and were taken and liane. There was now no hope, the Enemy hauing possessed the Hills, and the *Frankes* hauing broken their Launces in those wretched battles, as came to handie strokes, with the Swords.

Some got to the Christians Tents, and slay the Mother and Child, whose cry coming to *Boamund* eares, he commits the battell to the *Nicomede* Edle, and speedily repairs thither, chased the *Turke*, and leaving some to guard them, retournes to the battell. Here hee finds the Christians so tired with labour, chafe and heat, that had not the women brought them water out of the adjoining Riuer, they were by this time dead. *Boamund* was by this time, and presently the *Nicomede* Edle displaying his Golden Banner, showed his *Emperour*, and exhorting the Military word, *Deu vult, Deu vult*, otherwise that had promoued dismal day. But seeing *Boamund* and the *Norman*, they recovered their spirits, chusing to *Aye* rather than to *No*. The *Turke* had so beate ours with their multitude, that no way was open but to their Tents: many perished by *Turke* Arrows; none was idle, the Souldiers fighting, the Priestes crying and praying, the women conveying the flaine to the Tents, the Aire over-shadowed with a thicke Cloud of shot; when *Hugo* and Duke *Godfrey* came flying like prouoked Eagles, to their distressed Airmes with fortie thousand footmen. And now the cries of some fighting, and others dying, the raling of Armors and crackling of Launces, filled the Hills and Valleys with confused noyses of insulting voyces, and resounding echoes; and manifold deaths are represented to the life in miserable spectacles.

The *Turke* now looking backe to the Hills, see the Bishop *Pollensis* and Earle *Reinard*, with the rest of the Armie, defending to the on-set as a terrible storme, throwing Souldiers and pouring Weapons, and not able further to hold vp head or heart, betooke them to their helles: which put life into our wounded, to pursue and reuenge their hurra; in such, that the Hill is coloured red, the thirde earth is drunken, & increased the Neighbour Riuer with new streames without number on the ground; the Night at last deliuering the remnant of these children of darkness, from the Christian Zeale which now conuerted it selfe into Hymnes and Prayes of the Great Lord of Hosts.

The next day they buried their dead, distinguished by Croffes, the wiser fortifying them the veneration of Martyrs, and the most Honourable Sepulture. The spoyle of the *Turkes* clothed with Silke, the halfe naked Christians, furnished them with Armes, and of beeggers suddenly fled as Birds before the Hawke.

Soliman their Leader (Some of that *Soliman* which had taken all *Romania* from the Emperour) had after his flight from *Nice*, procured tenne thousand *Arabians* to come to his aide: which being come, hee told them that the *varnae* of the *Frankes* was either *Diuine* or *Diabolical*, whom wee, *Janib bee*, had so conquered (in conceit) that wee had prouided *Wither* and *Halter* to put about their neckes, when suddenly a people which feares not death came downe the *Mountaine* and entered our Troupes. *Alas*, wee were three hundred and threecore thousand, and are all slaine or fled. This is the fourth daye, and still we tremble. And therefore if you will be aduised, get ye out of *Romania*. Thus they fled with him, in all Christian Townes as they passed, making a cheerfull countenance and semblance of Victory; and spoyling all that opened to them, they vato them.

Veneration of Martyrs to their flaine enemies, by seals or inscription.

Compare with eighth eight prouision three hundred and sixtie thousand *Turkes*

When Ours were come into a certaine Valley, the Bishop of *Podunum* armed, and holding the Launce of our Saviour erected in his hand, made a Sermon or Speech vnto them, exhorting to courage and charitie, promising Victorie to the Suruiuer, Heauen to the Dier, and blessed them. Then marched they on moderately, the length of their Armie from the Riuer to the Hill extending

Fight and victory.

If I follow me
As he into
Thee (the
frank) yet
your discretion
may chuse
your way.

The Castle
yielded.

* Fulch Gibb
he went to
France, and
after returned.

The eighth
Book.
The Christian
Army increas-
ed.

Description of
Antiochia.
Antiochia being
a city was in
a high made
of boards cov-
ered with
Hides to pre-
vent fire with-
in which the
Assailants
might approach
to the walls &
in which also
they might
hang with
ropes, that is
iron Engines,
which if it had
one hooked
beaky, was cal-
led *Aras*, if two
it was called
Aras or a Rim
wherein the
walls were shak-
en, & from
loose and
pulled out.

ding two miles. The *Turkes* diuided themselves in two Bands thinking to inclose Ours: the first Band was appointed to encounter that diuided Armie out of the Soldiers of *Goffrey*, and the *Norman* under one *Raimund*. These met and fought, many being slain on both sides. When the other five Bands were come within Arrow shot, the *Turkes* shot and the wind returned their Arrows on themselves, so that Ours could not find an Enemy, the *Turkes* flying from the first Band, which presently went to help *Raimund*, which bare the burthen of the fight, and *Goffrey* followed him. Whiles Ours are in the heat of fight a whole Armie appeared from the Mountains, whose Captains are said to be *George*, *Mauritius*, *Demetrius*, and the Bishop presently cried, that their promised help was come. Fire was let to the Castle when the *Turkes* fled, for a token of flight to the Campe, which yet were let vpon by the *Saracens* and *Armenians*. There dyed that day one hundred thousand Horsemen, for they would not take pains to number the Footmen which were slaine. The next day fiftene thousand Camels were found, Horses, Asses, Mules, Oxen, Sheepe, innumerable, with Gold, Silver, Vellments and other things of price: which which they returned to the Cite, where they were received by the Priests in Profection. The *Armenians* of the Caste leing his fellows runne away, asked for one of our Colours, and the Earle of *Saint Giles* (left to guard the Cite) gave him his, which hee let vp, but hearing that the Cite was granted to *Raimund*, he sent for his Ancient and conuainced with him to suffer the *Christians* to depart with freedom, so as they which would might become Christians, the rest should haue a Conuoy to the *Saracens*. Himself became a Conuerter: and after three dayes fast, the *Genetiles* were baptized. The battell was fought on the eight and twentieth of Iune, on Saint Peter and Saint Pauls Euen, *Hugo Magnus* was sent in Ambassage to the Emperour to come to take his Cite, which hauing done, * he died. The other guiltie of breaking his Oath would not come.

They now consulted of going to the Sepulchre, but were forced to wait till October, by the drought and heaze. One *Felix* a Knight of Earle *Raimund*, procured many to ioyne with him, and went into the *Saracens* Land: The *Saracens* received him at *Talamon* not farre thence he wonne a Castle of the *Saracens*. They went to *Marra*, where many were gathered from *Alph* (*Aleppo*) and other places: they discomfited the *Turkes*, but were not able to lay siege till October. The Bishop *Padenius* dyed on the first of August, to the Armes great grieue, and was buried in Saint Peters Church. The Earle of *Saint Giles* went to *Althoria*, and forced the Cite, commanding to kill all such as would not turne Christians, which cost many their liues, because they had taken it from the Christians, and vied the same condition. A Bishop was also elected to gouerne it.

Summer being past, the Christian Souldiers returned from their severall abodes to *Antioch*, and there met together on All-Saints day, being now farre more then when they had gone from thence. For from all parts of the World many worthy Knights and Footmen had followed the steps of the former, the Christian Armie daily increasing. And when they consulted of the way of the Sepulchre, *Raimund* demanded their couenant touching the Cite. Earle *Raimund* said it could not be done by reason of their Oath to *Alexius*. Hence grew many meetings and ill meetings. At last the Bishops, Abbots, and more moderate Princes consulted how both might be kept: and it was agreed that both *Raimund* and *Raimund* should goe the way of the Sepulchre with the rest, the former fortifying the Caste, the other the Palace of *Cassian*, and the Tower on Saint *Simeons* gate.

● And because *Antioch* hath long detained vs in the narration, and in the siege, we will speake somewhat of it for their sakes which haue not seene it. Therefore and five Kingdoms are said to haue ruled there. It is enuironed with two Walls, the former of great square Stones artificially wrought, and therein are distinguished in order four hundred and sixtie Towers. It is goodly and spacious containing foure fifts great and high, on the highest a Caste, neither fearing forcible battell, or firtle enging. There are three hundred and sixtie Churches in her *Territory*, and the Patriarch hath vnder his Iurisdiction, one hundred fiftie three Bishops. Four Hills fortifie it on the West. *Perfor* runneth on the West. Ours befieged it eight monethes: and one day, and were in it befieged three weekes of the *Partians*, after which they fled: there in quiet foure monethes and eight dayes, which ended, *Raimund* went to *Rugia*, and the next day to *Althoria*, which two Cities he had subdued: the fourth day to *Marra*.

The Citizens fearing the paucitie of his Souldiers, came forth to encounter him, but were soone repelled. The next day *Raimund* adioyned himselfe to his helpe. Iron Rammes were made, by which hee hanged with Ropes, and by the Souldiers hands drawn back might be forced on the Walls, with other pulues to shake downe the Wall. A Tower of wood was erected before their Oath of stone, with three fifts furnished with Militarie Engines, hauing in the two higher armed men with *Pikes*, Arrows, Stone, Balls, and Fires: in the lowest were those which forced the wheeles on which the Tower was built. Others filled the ditch, hauing applied a *Torrese* to the Wall to bring thither their Machination. The Citizens had provided wild-fire, and another Instrument to throw great stones, but in vaine. For *Isidore* of Mount *Perfor*.

Taffal, with his Company in the highest storie, threw downe Mill-stones which brake the roofes of houses, whiles the others digged thorow the Wall. Others let a Ladder to the Wall, which *Goffrey* dela *Torre* first ascended, and many others followed him: whom the Citizens soe liefely furiously assaulted, and forced some of them downe with deadly precipice: whom others yet followed: the Priests also flood by the wooden Tower, calling on the Lord Iesus, to power his wrath on the *Genetiles* which knew him not, and the Kingdomes which inuoked not his Name: and to be our helpe in the woollish time of trouble. The narrowness of the Wall did not admit assailants to *Goffrey*, who laid about like a Lion, and was most laid at, his shield being battered with Arrows, Darts and Weapons, that a man could not lift it, and hee was now spent and wearie when the other had digged thorow, and soone chased away the Enemies which so terrified those on the Wall, that *Goffrey* now without a shieldfull of heart and refused life, made way with his sword and killed more yet with force (throwing downe themselves) then with his Weapon. *Raimund* signified to the richer Citizens to flye to a Tower, and there they might redeeme their liues, which vpon his word they did. Much crueltie was shewed by Ours, ransacking not only their houses but their very entrails for Treasure: neither yet was there any of so great a multitude which would confesse the name of Christ. Euery man had what hee could get. And *Raimund* of thole in the Tower: the theold vnconquerable, the left he sent to *Antiochia* to be sold: but when hee could not perswade *Raimund* to deliuer *Antiochia* to him, hee left him and returned thither.

20 The Armie which stayed all this while there was so pinched with Famine, that (horrible to speake) they cut and ate vp the bodies of the *Genetiles*. The discord yet continued betwixt the Earle and *Raimund*, to the great displeasure of the Armie, *Raimund* pretending the Oath to the Emperour, and hauing pure Iustice on his part. This being discouered at *Rugia* and *Cepharia* in diuers meetings, ruery one withing, but not shewing how to effect, concord, they returned to *Antioch*. But the *Norman* Earle with all his abode with *Raimund*, knowing that hee was in the right. These two Earles order their Bands for *Cesarea*, the King whereof had lent to become *Raimund* Vassall. But when hee saw the Armie approaching, hee was troubled and forbade so sell them any thing. The next day hee sent to them the Food, whereby they might passe thorow *Ezrafer*, a Valley, in which were twentie thousand head of beasts, which they took.

30 and going to besiege a Caste therein, it presently yielded to them, which Example another Caste followed. Thence they came to *Cepharia* a plentiful Cite in a spacious and spacious Valley, whole Citizens were all fled, leaving their Garners and Gardens, and Houses plentifully prepared for those which at first were filled with wonder and doubt, and after with Iubilee. The like also was done by a Caste adioyning to that Valley, where they kept their Castellans. The King of *Camel* sent thither to desire conditions of Peace, or rather to buy the same with goodly Presents. The King of *Tripoli* imitated his Example. Both their Gifts were received, but no peace given, except they would become Christians.

A fortnight after they went to an old Caste called *Archeus*, comparable to famous Cities, in Scite, Walls, Towers. Whiles they continued here a doubtfull siege, fourteen Souldiers of 40 Ours, desiring Exploits went towards *Tripoli*, where they encountered threecore *Turkes* with a great boote of Captiues and Cattell, and returned with the spoile to the Campe. *Raimund* Pilot, and *Raimund* Vicount of *Tentoria*, with their companies heere infligated went to *Tripoli*, and making great fire by night, as if the whole Armie were there, so terrified the Inhabitants that they left their Cite in haste, though it was, to seek a new Habitation, this being indeed a good Haven for ours. *Marcelus* a Neighbor Cite also recruited them. Duke *Goffrey* hearing of this glorious successe, felt forth from *Antiochia* with *Raimund* and the Earle of *Flender*, and came to the Cite *Licia*, where *Raimund* parted from them. The Duke and the Earle came to *Antiochia*, and belieged it: but hearing from Earle *Raimund* of his difficulties, and of a battell approaching, they agreed on conditions before with the Prince of that Cite, and halted thither to the belieged Caste. Where the Duke seeing their small proficience, went to *Tripoli*, wher followed to bloude a battell that the water which runneth into their Cite stained their Cisterns; and then turning aside to the Valley of *Defon* (where ours had fled before a fortnight) there got three thousand Camels and innumerable Sheepe, Kine and Asses, and their great wonder whence they should come in that space. Thus richly laden they returned to the siege, and there kept their Easter (then the second day of April.) This siege continued three monethes and one day, and then (preuailing nothing) they arose and went to *Tripoli*, and there established the peace which the King and Citizens had desired. The King deliuered three hundred Pilgrims of ours, and gave fiftene thousand *Bisacines* and open Market to buy provision.

Hee counted also to become Christian if they could winne *Ierusalem*, and overcome the *Babylonian* Wars, and be subiect to the King of *Ierusalem*. Here they staid three dayes, and leing they had not as yet met they agreed to take the next way to *Ierusalem*. On the fourth of May the Cite *Zabari*, where they could find no way for themselves and their Horses. The next day they came to the River *Bram* where they refreshed themselves that night. The next night was

Famines then
at *Antiochia*.

Cepharia.

Camel,
Tripoli.

Archeus.

Zabari.

warres against Christians, let them go against Infidels, and let them now bee Soldiers: which before were Robbers, and let them fight iustly against the Barbarians, which they did before against their brethren, and for an eternal reward, which were before mercenary for a few billings, and for a double honour, which weared themselves for double detriment of body and soule. Here they are pure, there they shall be wealthy; here the Lords enemies, there his friends. Let them not delay, but make Money of that which they haue, and the next spring let them follow.

Many recited promised to goe, of which was *Ademarus*, Bishop of *Podium*, afterward the Popes Legat, which ruled the whole Armie. These things ordered in the Councell, and the blessing of Abolition being giuen, they departed home, and divulged what had pulled. True was euerie where confirmed by Oath, and many of euerie profession vowed to goe, the remission of finnes being purchased. O what a goodly fight, and worthy it was to vs all, to see the Croeses of Silke, or wrought in Gold, or of Cloath which they wore on their Iackets, Coates, and Garments on their shoulders. Such a worke did Pope *Vrbane* meditate, by which the world after flourishd, and reformed the Churches Rights. But the Duke raised up *Gubertus*, Bishop of *Ravenna*, an Adversarie to him, whom the persecutende of the Emperour, whiles *Gregorius* (*Hildebrand*) held the Seate, supported in his usurpation of the Apostolish. But the better lost acknowledged *Gregorius*, and after him *Vrbane*, whom by the Emperours ayde, *Gubertus* was forced from *Rome*, till that yeate when the *Franks* went to *Ierusalem* *Rome*, *Gubertus* being in *Alme*, *Vrbane* by help of *Matilder*, obtained the whole Apostolike power, the being then verie potent in the *Rome* Country.

Ademarus 1096. In March, others in April, May, June, July, August, September, and October, set forth, as they could make their provisions on this holy Voyage. *Robert* the Hermit went by the way of *Hungarie*. *Raymond* Earle of *Prouence*, with his *Gubert* and *Geoffrey*, and the Bishop of *Podium* by *Scythia*, *Hugo* *Magoun* and *Buamund* by *Bulgarie*. In September, *Robert* Earle of *Normandie*, Sonne of *William* King of the *Englishe*, with a great Armie of *Normans*, and *Englishe-men* and *Brians* set forth, and with him *Stephen* Earle of *Blouis*, and *Robert* Earle of *Flanders*. The Armies fill increased as they passed, and were neuer vntill they came to *Nice*. We Westerne *Franks* passed thorow *Italy*, and found Pope *Vrbane* nere to *Luca*, with whom *Robert* the *Norman* had conference, and Earle *Stephen*, and wee also as many as would; and haing his blessing, we went ioyfully to *Rome*. And when we had entered *Saint Peters*, we found before the Altar *Gubertus* men, which with their Swords in their hands took away the offerings: others ranne along the beames, and threw stones at those which were prostrate at their Prayers, (seeking to slay those which were faithful to *Vrbane*. *Brian* men held one Tower of the Monastrie, which kept it for him, and withstood the *Adversaries*. Many which went thither with vs, returned home, but wee passed thorow *Campania* and *Apulia*, and came to *Baryum*, a good Citie on the Sea. We had thought to haue taken ship, but the weather being vnseasonable, *Robert* Earle of *Normandie* was forced to turne aside to *Calabria*; and winter there. But *Robert* Earle of *Flanders* with his troups passed over. Then verie many of the poorer fearing want, sold their Bowes, and taking their Pilgrimes Staves returned home, to their disgrace before God and Men.

In March, 1097, *Robert* Earle of *Normandie*, and *Stephen* of *Blouis* returned to the Sea, and on the fifth of April, then Easter-day, let layle at the *Brauen* Head. There we saw one ship, (without any cause appearing) sinke almost foure hundred persons of both Sexes drowned: on the dead bodies of which were leene Croeses branded on their flesh, a miraculous token that they departed in Gods mercy. The Horses and Mules, and much Money was lost. This appalled many, that they forooke their Pilgrimage and returned. But we foure daies after arrived at *Durumum*, and passed the difficult passages of the *Bulgarians* by Hills and Deserts, till we came to the Riuier *Demus*, where the *Diabolical* Torrent drowned many, and many more had done, but for the helpe of the Horse-men. We attended next day the Hill *Bagdalis*, and came to the Riuier *Baldunus*, thorow which wee waded, and came the next day to *Thesle*, *Ionica*; and traueiling thorow *Macedonia*, we came at last to *Constantinople* where after much adoe, our men did homage to the Emperour. Then passing *Saint Georges* Arme, we came to *Nice*, which the *Turkes* (who had come out of *Perfia*, about fiftie yeares before) did now possesse, and all *Romania* as farre as *Nicomedia*. The Princes *Buamund*, Duke *Godfrey*, and Earle *Raimond* then in the siege, came to meete the Earles, *Robert* and *Stephen*. Then were many Armies combined in one Armie, wherein were a hundred thousand armed men, with Corlles and Head-peeces: which they that had skill of the number, esteemed to haue fixe hundred thousand men and for vertue, besides those that were vntaunted: to wit, Clergy-men, Monks, Women and Children. What shall I say more? If all they which had come out of their Houles and begun this vowed iourney, had bene here together, without doubt there would haue bene sixtie hundred thousand Warriors. But some had returned from *Rome*, others from *Apulia*, others from *Hungarie*, or *Scythia*, many thousands were slaine by the way, and many died, the waies, fields, woods, presenting many buriall places of Pilgrimes.

Nice being rendered, on the nine and twentieth of Iune, wee departed into the inner Coun-

tries of *Romania*. On the first of Iuly, we had newes of *Turkes* approaching, and set downe our baggage at a *Fenne* or *Reedy* place, and beheld *Sulman* which had held *Romania* with his *Amirs* of the Countreies, about thurte daies iourney, being three hundred and sixtie thousand Armes, on horsebacke Duke *Godfrey*, Earle *Raimond* and *Hugo* *Magoun* were absent, to our irreuerable losse, both of ours laime, and of *Turkes* escaped. For it was late before our Messengers could bring them the newes, and therefore it was late ere they could come in to our succour. The *Turkes* gave such an on-set with shouts and thots, that our hearts failed, and we fled, being ignorant of iush kind of fight. Others had on the other side the Reeds, assailed our Tents, and slaine many. But the fore-runners of Duke *Godfrey*, and *Hugo*, and *Raimond* on one side; and

we which fled on the other (whom they thought to returne in respect of them) made them retire. But we were thronged as sheepe closed in a fold, trembling, encompassed of the enemy, and could go no way. The Countesse of *Lecherie*, Countesse and Pride, did now trouble many, this seeming to haue lapped for our finnes. The cry of Men, Women, Infants, and of the *Pagans* rushing on vs, filled the Ayre. We confessed our finnes, and the *Podian* Bishop with many other Priests in white, besought God, crying, singing, praying. Then *Robert* of *Normandie*, Earle *Stephen*, *Buamund*, and the Earle of *Flanders*, made resistance what they could. God was appealed, and wee seeing our fellowes which came last, refused courage, and put the *Turkes* to flight. The battell and our straits, lasted from the first hour till the sixth. We marched to *Antiochia* in *Tylda*, thence to *Iessum*, and could not tell whether to laugh or weepe, to see many of ours warring Horses, lading Racks, Goats, Swine, Dogs, with their carriages, the weight wherof galled their backs. A strange confusion was of so many tomes in one Arme, *Frankes*, *Flemmings*, *Frislanders*, *Galls*, *Brians*, *Sauoyards*, *Loraines*, *Almains*, *Buagians*, *Normans*, *Scots*, *Englishe-men*, *Aquitains*, *Italians*, *Apulians*, *Spaniards*, *Danes*, *Greekes*, *Armenians*, *Baldun* Brother of *Godfrey* possessed himselfe of *Tarfus*, and after of *Edessa*, the Gouernour whereof had sent to compound with him. In the way nere *Semiole* we were in danger, but gat safe to *Edessa*, and were received of the Gouernour, whom his Citizens after fiftene daies lute, but *Baldun* kept the Citie, and thence made many roads vpon the *Turkes*. I *Fulcherius* Carnotensis, was the Chaplaine of the said *Baldun*.

In the month of October, the *Frankes* passed over the Riuier *Ferrus*, or *Orontes*, to *Antiochia*. *Gratius* the *Amira*, of *Antiochia* sent his Sonne *Saghabek*, to the *Soldan* of *Perfia* to aide. The *Turkes* within the Towne killed many Christian Inhabitants (for feare of conspiring with the *Frankes*) *Greekes*, *Syrians*, *Armenians*. The Christians weared with so long a siege, afflicted at their Lecherie, Pride and Rapine, and by common consent put out all the Women, married and others, out of the Tents, which lodged in Tents nere. The Famine was great, and many were diuine daily: all were delatate, and many died. The rest were pinched with cold, parched with heat, waded with raines, (their Tents being old and worne) lying in open Ayre without any court but heauen. Earle *Stephen* returned home. The next day after, was *Antiochia* taken, delubred by a *Turke*, to whom Christ had thrice appeared, and hidden him deuer the Towne. *Gratius* the *Amira* was slaine by an *Armenian* Peasant. It happened, that after the Citie was taken, a Lance was found by a certaine man, which being found in the ground in *Saint Peters* Church, he affirmed to bee that wherewith *Longinus* pierced the side of our Saviour. He said, this was reuealed to him by *Saint Andrew* the Apostle, whose appearing to him, and shewing the place where he digged and found it. The *Podian* Bishop would not be leuee him, but Earle *Raimond* (to the two he declared his Vision) was credulous: and when it was found, all the people reioyced, and one hundred daies after it was holden in great veneration, and gloriously handled by Earle *Raimond*, which also kept the Lance. But it hapned that the Bishop of *Bare* and many others doubted, that it was counterfeit. Whereupon hapned three daies supplication and fasting, a great fire of wood was made in the field nere the Castle *Antiochia*, then by them besieged, eight moneths after that *Antiochia* had bene taken, a iudicial and specially throw the fire, but was so burned, that in twelue daies after he died, and left the element it was lost.

The *Soldan* of *Perfia* sent *Corbagash* with a great Arme, which besieged *Edessa* three daies, and not prevailing against *Baldun*, they halted to *Antiochia*: and sixtie thousand of them entering the Citie by the Castle, much annoyed ours. The *Frankes* were lad: and a Clergie man, our Lord appeared to him, and told him, that *As his Mothers request he would help them*. To another appeared a Brother of his before dead, and told him, that *their fellowes which had died in that expedition would take their parts, and fight against the Turkes*. The Christians went out of the Citie against *Corbagash*, which would not leaue his Chiefe at first, but after was forced to leaue the field, notwithstanding his huge troups esteemed to be fixe hundred & sixtie thousand Horse and Foot, and ours famished and few, which were enriched with their spoiles. Many of them were slaine, and their Women in the Tents. After *Antiochia* was taken, the *Podian* Bishop died, and the Princes wrote to Pope *Vrbane*: To the holy Lord and venerable Pope *Vrbane*, H h h h h

Bloudy battell

Strangemarch to Iessum.

Fulcherius Chyrolane to Baldun after Duke Godfrey King of Ierusalem.

Robert calls him Captain & Frank.

Vision in those daies commeth, and yet for want of sight in the people refused.

Tried by fire touching the Lance before mentioned, by Monk Robert.

The Arme in blasse of which Baldun failed.

Melancholie hath this battell of Corbagash was taken, by Duke Robert of Antiochia.

This Author speaks like one of Prisoner on against Gubertus and the Emperour, ignorant of Papal Feignings.

Thus Stephen, Father of King Stephen, is called Come Canoseph, and is said to haue as many Castles as were daies in the yeare.

Seeing such Sacrilegious and feeling, hee the Popes plot.

Nice taken.

Boamund, and Raimund Earle of Saint Giles, Godfrey Duke of Balhain, Robert Earle of Normandy, Robert Earle of Flanders, and Eulbaie Earle of Bullon, Greeting and faithful Seruants, and as Children to their spiritual Father, true subiect in Christ, &c. They relate the occurrences of the Warre, and desire him to come in person, and sit in Peters Chaire, whole Vice hee is, where the name of Christians beganne, and to open to them the Gates of both Ierusalem, &c.

Bara and Mara being taken, Boamund returned to Antioch, and chafed thence Earle Raimund men, and possessed the Citie and all the Province. But Earle Raimund and Robert of Normandy proceeded towards Ierusalem: and in the year 1099, beleaged Archak and Robert of Labarun, Duke Godfrey and the Earle of Flanders followed. In June, (to omit the rest) they came before Ierusalem, which on the fifteenth of Iuly, they took, and slue about ten thousand men in the Temple, called Salomons: (for also many which were upon the roofe. Our feete in the Temple *O'us, et balles, ferris brachis*) were keeped in blood. Our men opened their entrails to search for Byzantines, and after some daies, made a great heape of carcasses, which they burned to search the Ashes: Five hundred Turkes which had betaken themselves to the Tower of David, agreed with Earle Raimund, and were sent to Ascalon. And now one piece of the Croffe was found, by reuelation made to a Syrian, which was carried to the Temple of the Sepulchre with Procecion, Duke Godfrey was made King: and the King of Babylon, and Leuedalus his General, made host with great Forces to beleage or fight with the Christians, and came to Ascalon, where the Christians obtained a glorious victorie. Robert of Normandy, and Robert of Flanders returned to Constantinople by shipping: Earle Raimund to Landacia, where hee left his Wife, going thence to Constantinople, with purpose to returne: Duke Godfrey retained Tancred, and many others with him at Ierusalem.

Robert the Norman was offered the Kingdom of Ierusalem, & neuer thrust forward for receiving it, Iust Mathewry and calum, where the Christians obtained a glorious victorie. Robert of Normandy, and Robert of Flanders returned to Constantinople by shipping: Earle Raimund to Landacia, where hee left his Wife, going thence to Constantinople, with purpose to returne: Duke Godfrey retained Tancred, and many others with him at Ierusalem.

HONDIVS his Map of Terra Sancta.



Boamund was meane while at Antioch, and Baldwin at Edessa, where hee had often fights with the Turkes, in the Countie of Mesopotamia. They by mutual treatie agreed to goe together to Ierusalem: which also they did, and met at Tadmur, together with three Bishops, five and twentie thousand Horle and Foote. But passing thorow the Saracens Countrey, where no provision could be had, our owne being spent, the Horles and Men were miserably pinched, both with famine, and also with cold, and raines continuing foure or five daies together, by reason whereof, many which wanted Tents perished. 1 Fulcherius there present, saw many of both Sexes, and very many beasts die with cold. Often also many were flaine by the Saracens, afflicting vs in their passages, as likewise in foraging: Ya Knights of Noble descent having lost their Horles, were forced to goe on foote. So difficult is every great designe: and a great matter it was that euer we got to Ierusalem, which was on the day of the Winter Solstice. We went after to Bethlehem, therto celebrate the Nativite whereit was accomplished.

O how great a stinke was still about the walls of Ierusalem, arising from the fallen, scattered, putrifying carcasses of the Saracens, which made vs to stop our noses? Dapbert the Archbishop of Psfa, (which had come with vs) being made Patriarch, we went thence to Jordan, (the former Arnie had waded themelues there, and gathered Palmes at Jerico, according to the custome, in the Garden of Abraham, before the departure of the Earles of Normandy and Flanders) some of our Arnie playing at Ierusalem, and some of the former, going againe with vs. In the year 1100, on the first day of the year, we cut Palmes at Jerico, and the next day departed. Our Princes passed by Thysria, neere the Sea of Galilee, which there eighteene miles long, and five broad, of fresh water: and thence by Casarea Philippi, called Pnosa, where arise two Fountains whence Jordan springeth, and passeth by the Sea of Galilee to the Red Sea. We came to the Caille Belbat, where three hundred men at Armes of the Turkes let upon vs, and had flaine many, whole Arrows being spoiled with the raine, they were vnarmed, it Baldwin care had not protected them. So passing by Torfosa and Landacea, Boamund departed to Antiochia, where he was joyfully received, and held his Kingdom six months. Then in Iuly following, our Gabriel, an Armonite, sent to render to him the Citie of Militima, he went thither with small company, and in the way Daufman, an Armonite, with a multitude of Turkes, flue many, pursued the rest to fight, and took Boamund. Baldwin made after them, but in vaine, laing 30 that Gabriel rendered Militima to him. In the midst of this his prosperitie, newes was brought him of his Brothers death in Iuly, the second year after Ierusalem was taken, and that all Ierusalem expected him to succede. Grieving somewhat at his Brothers death, and more rejoycing for the inheritance, hee let out to one Baldwin his Kinsman the Countrey which hee held, and with seven hundred men at Armes, and seven hundred Foot men, on the fourth of October hee set forth towards Ierusalem, passing by Antiochia, Landacea, Gilead, Maraclea, Torfosa, Archak and Tripoli. The King of Tripoli gave him kind entertainment, and intelligence of Duchar King of Damasca, and Gimabald King of Calpru, waiting and way-laying his coming.

Neere to Berito, about five miles distance, is a strait passage neere the Sea, which a few hundred men make good against one hundred thousand. Heere they waited for vs, and heere we were in flitting, not knowing which way for to escape or get backward or forwards: Igholusius we made a shew of courage, I withed my selfe at Carnote or Orleans. We reposed after a 11 miles rest, to goe backe the next morning, which we did, they pursuing vs in such sort, that we had no place left for flight or hope of safetie. But God mercifully saved vs with a great miracle, they being suddenly terrified, and then flying for feare of vs, and we made great slaughter, and got great spoile. The next day we returned againe, and found the streight aforelaid cleere, and passed the same with praises to God. The Armes of Berito, Sidon, also Tyru, & Achon, made shew of friendship to vs. But Tancred which held the Caille Caiphas was malevolent to Baldwin, wherefore we entered it not. We came at last to Iappa, where hee 50 Tancred welcomed Baldwin for their King, and halted thence to Ierusalem, where hee was welcomed with Procecion of Clergie and Laity, with Croffes and Candles, Dapbert was not present as one accused, distast of the people, and held in suspicion.

Six daies after, Baldwin let forth to Ascalon, whiles we waited the Countie, diuers Saracens had hidden their goods and themselves in holes of the Earth, which being reuealed by the Syrians, they were forced out by fire, made in the entries of their dens and flaine, being vntill Robbers and Murderers of Christians, we passed that way. When our provisions were spent, we made an in-road into Arabia, and passing by Abrahams Sepulchre foureteen miles from the great Lake Asfalt, which they call the dead Sea. The length whereof, from Zorua of Arabia, is five hundred and eightie furlongs to the place next to Sidon, the breadth one hundred and fiftie, so fast, that neither Beasts nor Bird can crinke thereof, which 1 Fulcherius describing from my M. le, tasted, and found more bitter then Eleborne. And because nothing lues therein, it is called the Dead Sea. Iordn enters on the North; on the South is no passage out, neither River nor Lake. Neere which Lake or Dead Sea, is a high Mountaine salt also, by places, hard

Militia men at Armes.

Washing in Iordan.

Tiberias, Pnosa.

Boamund taken. King Godfrey dyeth, and Baldwin succedeith.

Dead Sea described.

me hee returned into *Apamia*, the greater part according to their Vow, repaying to *Jerusalem* by Sea.

1109. *Bertran* sonne of Earle *Raymond* came out of *Provence*, and with ninetie ships of the *Genoisi* besieged *Tripolis*, but (by dissention betwixt him and *Jordan* his emulous Kinsman) to little effect, *Baldwin* came to the siege to intreat the *Genoisi* to his assistance against *Afcalon*, *Berith* and *Sidon* and began to agree the two Earles; but *Jordan* was laine as hee rode in the night with an Arrow, no man knew how nor whence. *Bertran* aware of this, sent to his Fathers Inheritance (the cause of their quarrell) and when the *Saracens* had compounded to surrender the Towne, their lues failed, (twixch the King had confirmed by Oath) they permitted our chiefe men to enter part of the Towne. Meane-while, I know not how, a sudden tumult happened amongst the meane *Genoisi*, who sailed and entred the Towne without the Princes knowledge, and put all to the sword, no equite being able to make restitution of their heads. But in the Kings circuit they escaped.

Tripolis taken.

Berith taken.

1110. King *Baldwin* with *Bertran* tooke *Berith* after twentie five dayes siege: and after with *Tancred* passed out *Ephrates*, where they found the *Turkys* forces, which yet refused fight, and with wearisome delays, caused that they furnished *Edessa* with victuall (the *Turkes* having wasted the Countrey and taken the Castles and Husbandmen which served them with food) and departed againe over the River, where the *Turkes* tooke and carryed into *Perisa*, many of our footmen. In the meane-while, a Fleet arrived at *Lippe* out of *Norway*, and the Westerne Sea, conducted by that Kings Brother, which with their Sea-furce aided the King in the sieges of *Sidon*, which yielded upon compulsion in December.

Apamia.

Tyru.

1111. *Tancred* led to *Baldwin*, who with *Bertran* assembled all their forces against the *Turkes*, which in great multitudes had passed *Ephrates* out of *Perisa*. They passed by *Apamia*, which *Tancred* had taken the year before: but the *Turkes* refusing to fight, they departed, *Tancred* to *Antiochia*, the King to *Jerusalem*. Preparation made, hee besieged *Tyru* or *Sour* about four months in vaine, his two Townes of wood which hee raised higher than the walls, being disappointed by two which the Citizens had creeld on their walls by night, where they being higher, cast fire into the other and consumed them. And ours which in conceit had despised the *tyre*, returned home with shame. 1112. *Tancred* dyed.

Great Ioffe. Sichen.

1113. the *Turkes* passed *Ephrates*, and committed great spoile over the whole Countrey, and in a battell King *Baldwin* lost his Colours, Tents and goods, twelve hundred footmen, and thirtie of the best men at Armes. The *Saracens* before subiect, tooke Armes against vs. *Sichen*, which we call *Naples*, was taken. The *Afcalonites* came to the Suburbs of *Jerusalem*, and spoiled their Harvest: nor could a Messenger passe betwixt the King and them; nor durst the Husbandmen reap their Harvest in the Countrey, or exercise other businesse. But our Arme being renewed by Christian Pilgrims from beyond the Sea, the *Turkes* departed towards *Damasco*, and King *Baldwin* to *Afcalon*, where hee found the Council: of *Sicilia*, (Wife of *Roger* the Brother of *Robert Guiscard*) come to become his Wife.

Grasshoppers & Earthquakes.

Gardens fish, that the people were at every day new in the houses, Fish, and other lousy's & c. were credd in the fields, &c.

1114. an infinite multitude of Grasshoppers, from the parts of *Arabia*, came into the Countrey of *Jerusalem*, which in April and May much encreased. One Earle *Corne*. Two Earthquakes had happened the year before: two also this year, one so great in the Region of *Antiochia*, that many Townes were halfe or wholly ruined, throwing down their walls, and the Houses, and killing the people: overrunning the Castle *Triapolis* neere to *Ephrates*, *Marfus* with the walls, Houses and people was extinct: a great part of *Manfria* fell.

1115. in June the *Turkes* passed the River into *Syria*, and *Didguyin* King of *Damasco*, knowing that they had him for the Murderer of their former General *Manfred*, entered league with King *Baldwin* and *Roger* Prince of *Antiochia*, knowing that a three-fold Cord is not easily broken. When *Baldwin* was come into those parts, the *Turkes* had themselves, whom thinking to have beene gone out of the Countrey, hee returned. Meane-while, the *Afcalonites* had besieged *Lippe* by Sea and Land, but returned frustrate: againe they sought to take it unprompted, and made a second assault ten dayes after with like success. The *Turkes* foyling the Countrey of *Syria*, the *Antiochians* overthrew them in battell, slay three thousand and tooke many with rich spoyle, and three hundred thousand Byzantines. This year *Manfria* was the second time laboured by an Earthquake, wherewith also the like happened dith-where in the Countrey of *Antiochia*. This year the King built the Castle Mount Royall within three dayes journey of the Red Sea.

Red Sea.

1116. the King went to the Red Sea, and found the Citie *Heli*, where the *Israeletes* resided after they had passed the Red Sea: the Inhabitants being Fishermen were fled into their Boats. In the end of the year the King being sickly and fearing death, put from him *Antiochia* the Countesse of *Sicilia* whom hee had vnnaturally married. The former Wife still living at *Edessa*.

1117. the said Countesse returned into *Sicilia*. Grasshoppers depoured the Vineyards, Corne, Trees of all kind, eating all greene things and the barkes going forth in Bands like an accurate Arme, some on foot, some flying. In the following month June, the Moone on the thirteenth day of her age was all red and after blacke, and two hours together lost the light, which

which happening not in the full we took for a signe. In July happened an Earthquake in December, the whole Heaven was fire like blood, in some places shining white. Pope *Paschal* died in January after, and King *Baldwin* in April, and his Wife in *Sicily*, *Alexius* the Emperour, and the Patriarke *Arnulphus*.

In the end of March 1118. *Baldwin* had poyled the Citie *Pharamia*, walking on a day by *Nilus*, his old greife renewed, whereof he dyed in the way, being returned as farre as *Loria*. He was buried neere to his Brother *Godfrey* in *Geletha*, having reigned eightene yeares, three monethes. *Baldwin* Earle of *Edessa* his Kinsman was elected in his stead, and was consecrated on Easter day, having come accidentally to *Jerusalem* to speake with the King. That year the *Abbasians* came with an Arme of fiftene thousand Horsemen, and twentie thousand foot, to *Apfalon*, and a great Fleet of ships attended on them by Sea. King *Baldwin* assembled his owne with the *Tripolitan* and *Antiochian* forces, and fate three monethes neere to them, neither side adventuring the hazard of battell.

1119. *Roger* Prince of *Antiochia*, made an Expedition against the *Turkes*, and neere to the Towne *Arthabum*, was laine with seven thousand of his people, and, neither feared God, nor twentie. And no man ill? for they abounding in wealth exceedingly, neither feared God, nor reuenged man: the Prince vied manifold adulteries, dis-honored the Sonne of *Basemud*, re-marrying in *Apulia* with his Mother, hee and his liued luxuriously and proudly. King *Baldwin* died better in a battell neere *Sardanium*, twentie four miles from *Antioch*. Our men at Armes were seven hundred, the *Turkes* twentie thousand. *Gazi* was their Generall. A certaine *Turke* spake to a *France* which vnderstood the *Perisians* saying, *Tour God both forsaue you, seeing yet neither hold his Law as ye were wont, nor faith and truth amongst your selves: This we know and have observed, and to morrow shall ouercome you*. Heere we might well indeed be thus ment as a faithlesse *Turke* obiect: your want of faith. The battell followed long doubtfull as last the *Turkes* fled, some to *Alappo* some into *Perisa*, God deliuering the King by vertue of the Crosse carried by the Bishop of *Caesarea*, who after two dayes keeping the field went to *Antiochia*, the Patriarke thereof came forth to meet the holy Crosse, the King and Bishop; & on the day of the Exaltation of the Crosse they entred with the Crosse into *Jerusalem* reioycing, the King staying at *Antiochia* to set things in order, having that Kingdome added to his other of *Jerusalem*. On Christmas day

30 he and his Wife were crowned at *Beitlem*. 1120. the King remitted Tolls and Impolls, and hearing that the *Turkes* were come into *Syria*, hee very humbly desired of the Patriarke and the Clergie, the Crosse to be delivered him, saying, that his men should be thereby fortified, and not trusting in his owne or his peoples force, hee should obtaine it in stead of many thousands. Heere grew some reasoning betwixt those which went and those which staid, whether the Crosse ought for such a necessitie of Christianity to be carryed to *Antioch*, or the Church of *Jerusalem* be deprived of such a treasure. We said, *Alex wretches, what shall we doe, if God permit the Crosse to be lost in Warre, as once the Israeletes lost the Arke of the Covenant? Nilling and Willing we did it, with many teares ther for it, and Songs in prayre of it, conveying it out of Towne bare-foote, the King, Patriarch and people, with which the King departed weeping. The *Turkes* were neere *Antiochia*, but now retired to *Calpis*: some skirmishes happened in which many on both sides were laine or wounded, but were not so many as last year, and most of them into *Perisa*, and in October we entered the most glorious Crosse of our Lord into *Jerusalem* with great joye.*

1121. the King let forth against *Tuldysyn*, King of *Damasco*, who with the *Arabians* his Confederates poyled the Countrey neere to *Tiberias*, tooke the Castle *Larra* and razed it together with the Towne. 1122. the King went to *Tripolis* against Earle *Pontius*, which refused to be subiect to him, as his Father *Bertran* had bene, and the matter betwixt them was peaceably ended. Hee went also against the *Turkes*, which besieged *Sardanium*, and repelled them. Blisf therefore be the Banner of the most holy Crosse of our Lord, a present helpe to true believers, vnder whose protection and consolation, the faithful without any loss, the Countrey of *Syria* being ten thousand, ours but one thousand and two hundred. Meane-while, *Gosline* Earle of *Beche*, was taken, and his Cousin *Galeran*, by *Amira Balas*, and some after King *Baldwin* also.

1123. Henry King of *Almaue*, was pacified with Pope *Calixtus*. A great Fleece of *Uenetians* which wintered at *Corfu*, being one hundred and twentie Saile, besides smaller Vessels, in which were fiftene thousand armed men, *Uenetians* and other Pilgrims, and three hundred Horses. The Kingdome in *Baldwin*s Captiuitie was committed to the gouernment of *Enfance*, which then held *Caesarea* and *Sidon*. The *Byzantines* with a Naue of ninie Ships, came and besieged *Lippe*: another laid Arme was gone to *Afcalon*. The *Isopites* men and women re-fitted vailly: yet, had the siege continued, so few could not have holden out. But the rumor of the Christian Fleece had scared away the Enemies, when they had now made a breach in the Wall. Our men were vnited from all places at the Castle *Chico*, and marched with the Crosse to *Romathiere* *Diopolis*. Wee at *Jerusalem* made Prayers bare-foot, and Processions thiorow all the Churches of the Citie, and gaue almes. Ours hauing received Benediction and

pharmia.
Loria.
King Baldwin
dyeth, and
Baldwin suc-
ceedeth.

Prince Egy-
dane with se-
uen thousand
Antiochians.

Superstition
of the Crosse
was ex-
hibited in
Nespolin, al-
though made
by diuine ap-
pointment, &
by Christ in-
terpreted so
finishe Christ
suffered, &
yet broken in
pieces when
s' ed.

King Baldwin
taken by one
Venetian Fleet
1200 saile.
Chico
Romath.

Abio.

Abolition of the Patriarke; fought neere *Azar* or *Eldot*, now called *Ikenum*, being brought to a small Village, their Horle-men fled, their Foot were slaine, and their Tents were lett to our men. And of thurte thousand *Babylonians*, twelve thousand were slaine by Land and Sea, of oursin this fight but ten; after which, the Patriarke returned to *Ierusalem* with the Croffe; which was rescued without *Damascus*, and with honorable Protection conveyed to the Temple of the Sepulchre. The General of the *Venetian* Fleet came to *Sidon*, which hearing of the defeat, divided his Naue, with one part going towards *Teppe*, sending the other into the Mayne to make the *Saracens* beleue that they were Pilgrimes coming from *Cyprus*. Meeting with the Fleet of *Saracens*, they took such a slaughter that the Sea for foure miles space was dyed red: for they slue the men and made the ships. After which they fell vpon ten other ships laden with victuall and timbers for Engines, Pepper, Cinamon, and diuers Spices, Munition and Money. Some ships they burned on the shore, the mozt they brought to *Achon*, *Eusebe* dyed, and *William de Bari* succeeded in the Protectorship. *Baldwin* escaped out of his hard Imprisonment, where he and *Earle Iselme* were bound by a strange stratageme. *Eticke Edelfens*, making the way as if they were P. lars or poore Merchants: and waiting an occasion got into the inner gate, where the Capitaine or chiefe of the Warders was at Chiefe, to whom they made they of complaint for some wrong offered: and feeing oportunitie, suddenly drew their Swords, and the hum, layd hold on the Launces (or Halberds) there standing, and laid lustily about them. The clamour brings many to see the buisness which they were suddenly lent to tell in another World, about one hundred *Turkes* being slaine, they shut the Castle, take out the Captiues, and sent to put him to death, and before the Messengers were armed, this had happened. *Balacs* best beloved Wife was in the Castle. *Earle Iselme* by night, with three of his Seruants, gat out of the Castle in a Moone-light night, thorow the midst of the besiegers, and by night trauell got to *Emphrates*, and with two blowne Bladders and helpe of his companions, being ignorant of swimming, gate out: where vnder a Tree resting himselfe almost tattered and fardled, hee was knowne by a Countreman, which hauing a Wife, and a little Daughter, and a filly Ass was willing to attend him with his Family. The Earle rode on the Ass, and carryed the poore man child crying and vnquiet, till they came through the Enemies Country to his owne Caste *Tiberexel*. Thence (hauing repaid the poore *Armenian*) he hasted to *Ierusalem* where hee offered his Fetters in Mount *Caluaries*, and with the Croffe & an Armie had returned to *Carpataya*, but in the way newes came that the King was againe captiue, whereupon after much spoile in the *Saracens* Countries, they parted the prey and departed home. *Balacs* had vndermined the Castle, erecting timbers in the Mines, and filling the holes with wood, which he fired, and the Earth by that means falling, part of the Castle fell therewith, so that they within were forced to yeeld to mercie. The King *Guldan* hee prisoner: the rest were hanged, or slayed, or cut asunder in the middle. The King was lent before to *Cerra*.

Anno 1154. the Patriarke agreed with the *Venetians* to besiege *Tyrus*. *Balacs* laid siege to *Tripoli*, called *Alambach*, which *Iselme* hearing (being then at *Antiochia*, hee came with his forces and gaue him battell, in which *Balacs* and three thousand of his men were slaine. *Balacs* head was lent to *Antiochia*; and his Equiue bringing the newes to the Campe at *Tyrus*, was knighted by the Earle of *Tripoli*. *Tyrus* was yeelded on the fourth of Iuly, and the thins giuen to the *Venetians* in the Citie and Port by composition.

CHAP. III.

A Supplement of the Holy Land storie, gleaned out of the large Histori of WILLIAM Archbishop of Tyrus.

1171. 1172. The Kings of Tyrus.



He same year in the end of August, King *Baldwin* agreed for his libertie, and returned to *Antiochia*. His ransom was one hundred thousand Michaeltes (a papall Coine in those parts) which not knowing how to pay, hee was perswaded to besiege *Halapin*, then being in some distresse. The *Halapinians* were assisted by the *Saracens* beyond *Emphrates*, whereupon the King returned and went to *Ierusalem*. But hearing of *Berengues* spoiling the Confinnes of *Antiochia*, assisted by *Delaguan* of *Damascus*, who had taken *Cepheladon*, came and gaue them battell, and winning the field, got enough to redeeme his Daughter, which remayned pledge for his ransom. Hee invaded the Territorie of *Damascus*: but being told of the *Babylonians* coming to *Afulon* (for it was their cuttome foure times in the year to direct forces thither,) hee let forth thither and cured their misfeace.

Anno 1136. hee made an expedition by *Tyberius* and *Decapolis*, and to the Plaines of *Medan*, where

where the River *Dan*, betwixt *Tyberius* and *Scythopolis* runneth into *Iordan*, making vp that name; before which, that which descends into the Sea of *Galilee*, is called *Ior*, as some say, though *Tedes* and others be otherwise minded. He encountered with the *Damascenes*, in a dreadfull and long doubtfull battell, which inclined at last to the Kings part. Hee restored *Antiochia* to *Boamund* the younger, in marriage with his Daughter; against whom, *Earle Iselme* conceited such hatred, that he called in *Turkes* to his aide, and entered the Territorie of *Antiochia* with Fire and Sword, in the absence of the Prince. At that time *Roger* Earle of *Sicilie*, frustrated of his hopes in *Africa*, with his Fleet wanne *Syracuse*, laying all, of all Ages and Sexes.

An 1137. *William* an English man, was made Archibishop of *Tyrus*, being before Prior of the Secular; who being consecrated by the Patriarch of *Ierusalem*, would needs against his will, seeke his Pall at *Rome*, where Pope *Honorius* much honored him, and sent *Giles* his Legat with him, to make the Patriarke of *Antiochia* to deliuer his Suffragan Bishops to him, vnder paine of Suspension. The yeere following, *Hugo de Paganis*, first Master of the Temple, and some other Religious men, which had beene sent by the King into the West, to excite aides of those Princes, returned with many Noble-men. Whereupon all the Eastern Christians agreed to besiege *Damascus*. Anno 1139. But having lost many in foraging and skirmishing, the Elements with thunders and raintes compelled them to retire home. *Boamund* was one, which in his returne to his Prouince, found *Rodacan* the *Turke*, committing spoiles, and in seeking reuenge lost himselfe and his life. The King made haste to see things there in order, where his Daughter the Princes Wife, sent to *Sanguin* the *Turke* for aide, to hold *Antiochia* for her selfe. The Messenger by the way was intercepted, and brought to the King. She prepared to withstand her Father, but in vaine. Hee returning to *Ierusalem*, fell sicke, and because the Patriarke his house was neerer the place of the Refurrection, lay there; and taking the habit of Religion, hauing commended the Kingdome to *Palky* his Sonne in law, with his little Sonne *Baldwin*, he died in August, 1137.

This *Palky* had married the Kings eldest Daughter, *Melissenda* being Earle of *Anous*, *Taron*, &c. and had bene at *Ierusalem* in Pilgrimage and maintained one hundred Horle-men a whole yeere at his charge, winning such loue of the King and people, that the King bestowed his Daughter and succession on him. *Honorius* dying, a contention grew for the Papacie, twixt *Innocent* and *Peter*, called *Anacletus*, the matter was tried on both sides with blood and slaughter. *Innocent* obtaining, ordained the Church of *Tyre* to be subiect to *Ierusalem*, and to haue the same place with that Patriarke which before he held with the *Antiochian*. Great fire arose about the Earle of *Ippus*; who, being accused by *Gulterus Casariensis* of treason, was sentenced to acquit himselfe by combat; but hee appeared not, and was therefore condemned: whereupon hee went to *Afulon*, desiring aide of the Enemy, which added fewell to the fire, and invaded the Christians at that confidence. Peace was concluded, and the Earle after that in *Ierusalem*, as he was at play, was murdered, and the King suspected as procurer thereof, whereof hee cleared himselfe by execution of the Malefactor.

Pontius Earle of *Tripoli*, with all his power, fighting against the *Damascens*, was taken and slaine, his Armie disperfed, the Bishop taken, and a great multitude killed. The *Antiochians* had 40 thunders, which they sent to *Ramond*, with *Boamunds* daughter to Wife, which the *Constantinopolitans* refused, and by great power sought to subduell all that by the Kings power was in *Tripoli*, Treasures beyond number, and Forces infinite, passing Saint *Georges* arme, and violently forced *Tasfus*, and placed his owne, expelling thence the *Antiochian* Forces. Hee besieged *Antiochia*. *Sanguin* the *Turke* takes the advantage to invade the Countrey of *Tripoli*, and besieged Mount *Terrand*. Both parts sue to the King for aide, who going first against *Sanguin*, rescued an overthrow; the Earle of *Tripoli* was taken, and almost all the Footmen taken or slaine with all their carriages. The King fled for succour to a Castle vnprovided, out of which whiles his followers seeke to deliuer him, *Neapoli* was taken by other *Saracens* with cruell execution of all forts. *Sanguin* put the King to such tributs before he could come (which on all hands were prouided) that hee was contented to agree on conditions to reigne the Fortresse after much Famine and death. *Antiochia* was also grievously assailed, but peace was by mediation concluded betwixt the Emperour and the Prince, which did him homage.

The Emperour hauing wintered in *Citicia*, the next Spring layeth siege to *Cesarea*, assisted with the Prince of *Antiochia*, and Earle of *Edessa* to satisfie them, which yet by their negligence labours and diligent play, gaue him no little satisfaction, that being offered money, he accepted it, and returned to *Antiochia*, where arose a tumult about his demand of a Garrison, which grew to blowes, wounds, deaths, which caused the Emperour to remit his demand, and to returne home. Meane while, *Theoderick* Earle of *Flenderie*, the Kings Some-in-law came to *Ierusalem*, with a strong Armie. Thels with the *Ierusalemians* besieged a Den of Thieues neere Mount *Galaad*, being an inaccessible Caue, where a Nest of Adlers resided, working all opportunities of mischief: which while they were doing, the *Turkes* took *Tasus*. The Master of the Temple came vpon them with his forces, and chased them, but minding the spoiles, the conquered returned and regained the victorie with great slaughter and spoile.

Sanguin fought now to get the Kingdome of *Damascus*, whereupon they desired the King, and

1171. 1172. The Kings of Tyrus.

Boamund slain.

Guill Warr.

1171. 1172. The Kings of Tyrus.

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1171. 1172. The Kings of Tyrus.

Papal Legate
deposed the
Patriarch of
Antioch and
holds a
Council at
Ious/kim.

Death of the
Emperour and
King of Ar-
menia the
third.
Edessa taken.

Edessa women
and loth.

* Lariacium.

Incredible
numbers slain
and loth.
See more of
the same in
the next
chapter.

The four
parts of
the Edessa
Frontier power.
Civil Wars.

Emperour of
Ceph. his in-
surrection.

Meyn of the
East in Kin-
dom.

and promised the Cite *Panear*, and twentie thousand pieces of Gold to King *Fulke*, to assist them against a common Enemy. But *Sanguin* feared the encounter and returned. *Panear* after a short siege was taken. The Pope Legate cometh into those parts, and after much strife depoleth *Ralph*, the Patriarch of *Antiochia*, compels him to deliver his King and Crosse, and commits him to the Prince to Bonds and imprisonment in a high Mountain, whence escaping to *Rome*, and obtaining some licence of Papal Ingle, in his returne hee was poysoned. The Legate returned to *Ious/kim*, and dedicates the Temple in great solemnitie, and celebrates a Council with the Patriarche, the *Armenian*, *Median*, *Perjian*, *Cappadocian* Bishops, and reformation was promised in the things wherein they differed from vs. *Americk* an unbelieved man was chosen the *Antiochian* Patriarche.

The Emperour makes another Expedition within foure yeares after the former into *Cilicia*, and to *Edessa*, with innumerable Treasures and People, where after much labour to little effect, the next Spring in hunting a wild Beare, with a Poysoned Arrow hee hurt his hand as hee was shooting, whereof he dyed, Anno 1137. and King *Fulke*, by like disadventure followed, in the following of a Hare falling from his Horse, his braines with the violence thereof, forced out of his nose and eares. This happened in November 1143.

Baldwin the third succeeded. *Sanguin* the Turke Lord of *Nimase* (now called *Musul*) came and besieged *Edessa*, the Metropolis of *Media* called *Rages*, a Cite better stored with Merchants then Souldiers, and by undermining took it, neither sparing age or sex, amongst the rest, *Hugh* the Archbishop was slain, who having heard infinite Treasures, to spare it hee was proud of his life, and fame and it also, a cruel vengraterfull Heire. He proceeded to besiege *Calender* on the other side of *Euphrates*, where one night in his drunkenness hee was slain of his servants; hanged and dying, *Sanguin*, one of his Sonnes succeeded at *Musul*, *Noradine*, another at *Halep*. The Captaine of *Belsham* upon discontent with the *Damascenes* came to *Ious/kim*, and offered to yield the Cite to the King, who went with an Army, but too late, the *Edessans* having possession before, wherefore after many dangers and losses he returned. Not long after the *Edessans* (*Noradine* being else where bated) sent to Earle *Jefeline*, who cometh and suddenly becometh Master of the Cite, which hee was not able to hold, *Noradine* returning with a strong power, and recovering it with exceeding slaughter of the Citizens and of the Earles Armie.

After this, Pope *Eugenius* sent Preachers to excite men to take the Crosse (amongst them *Bernard* Abbot of *Clareval*) which went throw Kingdomes and Regions, whereby *Conrade* the Emperour and *Lewis* King of *France* with many Princes embraced the word and signe of the Crosse, which yet did in all that Expedition nothing acceptable to God, our sinnes defacing it. As they which were present, constantly affirming there were in the Emperours Campe fowentie thousand * harnessed Foot-men, besides Foot-men, Children, Women and Horse-men of lighter Armour. And in the Armie of the *French* as many armed Horse-men, and a Naue; able if God had blessed them to have conquered all the Eastern Prouinces. The *Greekes* either by command, or corrupted by the Enemy, led ours by vnpassable passages, so that their Enemies made full slaughter, that of all those thousands of Horse-men and innumerable Foot-men, scarcely the tenth part escaped. The *French* followed the Imperials in like fates, the glory of the *Frankes* and *Normans* sometimes dreadful, being made to know the Enemy's Examine and Disorder pursuing the residue which escaped the Battell which was in January 1146.

Anno 1148. *Noradine* invades the Territories of *Antiochia*, and in Battell *Raimond* the Prince with the strength of those parts were slain. *Raimonds* head and right hand were sent to the Calipha of *Baldac*: all the Countrey was over-runne by martiall furie. The *Soldan* of *Laracium* invades the Countrey of the Earle of *Edessa*, takes many Cities and Castles, and befegeth the Earle in *Turkeff*, and upon conditions departeth. This Earle a voluptuous and dissolute man rejoycing at the fall of *Antiochia*, fell sooner after into his Enemies hands, which carried him to *Halep*, where he tyred with milere hee dyed.

The power of the *Frankes* confided in the Kingdomes of *Ious/kim*, the Principallitie of *Antiochia*, the Earldome of *Edessa*, &c. the Earldome of *Tripolis*. After the former mileries in other parts happened a contention twixt the King and his Mother, which diuided the Kingdomes betweene them in ciuill contributions. The Queene betakes her to *Ious/kim*, whither the King follows with an Armie, and (notwithstanding the Patriarches admonition) befegeth it, and after that the Citizens had let him in, laid siege to the Tower where hee was, till at last agreement was made on both sides, internal grudges and relics of faction left remaining, whilst without as two Millions, *Noradine* and the *Soldan* of *Laracium*, round the State betwixt them to powder. The *Soldan* of *Laracium* having invaded againe the Countrey of *Edessa*, left milere blood want, the *Constantinopolitan* sends a great Armie and challengeth the Countrey which the King yeelds to, taking with him the people (which herewith upon their wealth departed) whereof *Noradine* understanding with great power assailed them, their carriages being tickled with Arrows like Hedge-hogs, yet they thrust away, the *Turkes* wanting victuals to follow them. In one yeare did *Noradine* dispossesse the *Greekes* of their new Possessions, a rich Countrey being quite lost, and three Archbishops cutt off from the Church of *Antiochia*, the *Edessans*, the *Hieropolitans*, and *Coricens*. The Earle of *Tripolis* was murdered by the *Assyriens*.

A huge Armie of *Turkes* called *Hiaroguin*, whose Progenitors had held *Ierusalem*, made an Expedition thither for recouerie of their priuile possession; where, tyred by the difficultie of the way, they were made an easier conquest to the Sword of the Christians, so that few thousand being slain, the rest were glad to retire. This was Anno 1153. The King befegeth *Afcalon* two Moneths; after which, according to the custome, at *Edessa* was a passage of Pilgrims in great frequency, which came thither with huge bands of Horse and Foote, the Campe daily increasing, the Pilgrims which would have returned being forbidden, and their Ships being imploied in the Ships, engines and Pent-house-prouisions for securitie of the approaches. After trials of the Ships, and daily killing and wounding on both sides, the *Babylonian* Fleet came to their succour, *Gyraud* of *Sydon* the Admirall of our Fleet, thought to encounter with them, but seeing their multitudes fled; they being fowentie Gallies and other Ships of huge greatness and great prouisions, which the *Egyptian* Prince had sent. A peece of the Wall being razed, they which would have entred, were forbidden by the Templers (that being the custome for all men to hold whatsoever spoile they got) in hope of gaine, to that their countenances exposed them to the slaughter. And our men fainting were encouraged, and the Cite was yeelded, on composition to depart with bag and baggage. *Afcalon* was made Bishop by the Patriarche, against the will of the Bishop of *Bethlem*, which appealed to the Pope, and by his sentence excluded the former. *Nocquin* a *Turke* seeing the *Afcalonians* destitute of sufficient guard, hee (which had vnderooke to guard them into *Egypt* himselfe) fell upon them, rifled them, and left them wandering in the Desert. This hapned, Anno 1154.

Anno 1155, was a grievous famine, and but for the store of Corn which they found in *Afcalon*, the people had all perished. And the yeere following, the famine about *Afcalon*, which hostilitie had not permitted to be filled in fittie yeeres, rendered sixtie-fold increase. Great contention grew amongst the Patriarche and Hospitallars, about Tithes of their goods, and their intolerencies. The *Roman* Church not considering what it granted, gave cause hereof, freeing the place from iurisdiction of the Patriarche. This place of the Hospitall was given first by the *Egyptian* Calipha to the *Amallian* Merchants of *Italia*, to build them a house, where they erected a Monastierie of Saint *Mary*, of Latin Monkes; and another Nunnerie of Saint *Mary*, of *Magdalen*; and after that an Hospital, and an Altar in honor of Saint *Iohn Elymon*, or the Almoner. The maintenance of these was yearly almes which continued till *Ierusalem* was won by the Christians, *Gerald* being then Master of the Hospitall, to whom *Raimond* succeeded, which now by *Roman* priuilege did thus diminish. The Patriarche went a dangerous journey into *Baldac* to *Rome*, where hee received bad entertainment, the Cardinals (all but two) following *Baldac* in honor of *Bojor*, and going after gifts. The Emperour of *Constantinople* at that time by the Popes consent invaded *Apulia*.

About this time the *Soldan* of *Egypt* flew the *Calipha*, to make his sonne *Nosredine*, *Calipha*; but the fact being knowne, the Countrey was too hot for him, who flying the *Egyptian* Flying-pan, fell into the fire of the *Frankes*, which slew him and took *Nosredine*, whom desiring to become a Christian, the Templers sold to the *Egyptians* for sixtie thousand *Egyptian* pieces of gold, which was carried him in an Iron Grate into *Egypt*, and there cut him in small pieces. The yeere after, *Ramond* de *Castellane* Prince of *Antiochia* invaded *Cyprus* with hostile Legions, a Christian neighbour Countrey, alway friendly to vs. Hee overthrew their Armie, wasted Cities, Townes, Monastieries, razed Nunnes, obtained infinite spoiles, which hee soone spent as prodigally. The King also brake his league with the *Turkes* at *Panear*, for greedinesse of spoile to pay his debts: which was soone reuenged. *Noradine* befegeth the Towne, which the King caused him with an Armie to leave, but so, as waiting better opportunitie, which hee soone found, to doe more hurt to the Kings Armie; taking the most of the great Men therein, the King hardly escaping, and consequently (in that time) the Kingdomes. Hee againe befegeth *Panear*, and againe by the Kings Armie is repelled. After this, the King befegeth *Cephars*, and with the helpe of *Theodorick* Earle of *Flanders*, then with his forces present, wanne it: and after that *Harne*. He dyed, Anno 1162. and his brother *Amalricus* succeeded.

Hein his first yeere departed into *Egypt*, and fought with *Dargan* the *Soldan*, and obtained victorie; who, lest he should proceed further, brake the banks of *Nisus* then swollen, to ouerflow the Countrey. *Dargan* was soone after slain. *Noradine* invaded the Countrey of *Tripolis*, but by helpe of Westerne Pilgrims then come thither, his Armie was diffipated, himselfe hardly escaping, with one Legge bare, leaving his Sword behind. Of these Pilgrims *Gilbert* de *Lus*, and *Robert* *Marf* were Commanders. To recouer his credit, hee befegeth *Hama*, where, where *Bernard* the third Prince of *Antiochia*, *Raimond* the Earle of *Tripolis*, and *Calman* President of *Cilicia* and *Toros*, an *Armenian* Prince opposing, were discomfited, and the three former, with diuers other Nobles taken, Anno 1165.

Syracus tooke an expugnable Fort by corruption of the Keepers, called *Canes* de *Tyrim*. He prepared great forces against *Samar* the *Soldan* of *Egypt*, by authoritie of the *Calipha* of *Baldac*, saying Water in Bottles throw the Desert. *Amalricus* followed him, his whole Armie meeting

Hiaroguin
1163.

Passage yearly
of *Frankes* at
Edessa.

Afcalon taken.

Mischiefes na-
stured alone.

Ed. 18.
Famine and
pestilence.

Roman Church
blamed by
the Children,
Hospitallars
beginning.

Pope decries

Egyptian
broyles.

Cruell battle,
the
Egyptians
driven.

League broken
vainly.

Cephars taken.

Baldwins death
Amalricus suc-
ceeded.
Ed. 19.

Three Prin-
ces
taken.

An Affe laden
with gold, &c.
Forsaken.

Tempest of
land.Tribute paid
by the Emper-
ors to the King
of Jerusalem.
The Palace
Califere.The Calipha's
Gloze.

His person.

Mehemet
Gloze.
Sunn and Sfa.
See before in
Lib. 6. 2. 1.Cairo.
The Authors
Story of Ma-
hometans.The bures of
Babel in the
Countrie of
the Desert.Alexandria
taken.

Peleusim taken.

Cairo besieged.

ting at *Babois* or *Peleusim*. *Sauar* gave him royall entertainment, shewed him his Treasures; and *Cabere* (*Cayro*) haung on the left hand *Babylon*, which the *Arabs* call *Macer*, (infinite ruines remaine ten miles beyond *Nilus*, till called *Memphis*, and therefore this is not the old *Memphis*) *Ishar* built *Cabere*, in the yeare after *Mahomet* 358. The King and *Soldan* agreed to goe meete *Peleusim*, which was passed ouer the Riuer before they came. Some remainders they took, which told them, that in the *Waldern* de such a tempest of Sand in manner of Clouds, and a thicke Mist hapned, that they durst not open their mouths or eyes, and were forced to alight and lye downe, lest the Whirle-wind should lift them vp in the ayre, to rescue greater fells on the earth. The Sands there, are moueable with the winds like waues of the Sea, and no lesse dangerous. Many were lost, together with their Camels and prouisions, and many scattered in the Deserts. *Sauar*, to hold the King with him in that danger, increased the tribute, and gave larger pay to his followers: to which the *Calipha* also bound himselfe, *Hugo Casarinius* being therefore sent to him. He and *Calfridus* came to *Cabere*, and entered the Palace *Casere*, passing by darke passages great lights, (in many of which was a guard) vnto more spacious places open to the Sunne, where they saw Galleries borne vp with Marble Pillars, the Rooves gilded, with carued workes, the paucements diuersified, presenting a Royall splendour. There were marble fish-ponds, many strange Birds vnkowne in our World, with their prouisions. Then they passed to places as farre exceeding these, as these the Palace. Heere was admirable varietie of admirable beausts. By many turnings they came to the vulgar of this Palace, where were greater Glades, more glorious Courtiers, and supereminet riches. The *Soldan* which conducted them, twice prostrated himselfe with a kind of adoration, and the third time being prostrate, hee laid aside his sword from his necke. Presently the Curtaines embroydered with Gold and Pearle were drawne from about the Throne, where the *Calipha* laye in more then Royall habite, attended with a few Domestickes and Eunuchs. The *Soldan* approached with reverence, and kissed his feet, and then acquainted him with the affairs of the present face, to which hee gave a gentle Answer. And when Ours desired him to confirme it with his hand, his attendants made strange, as a thing vnto be out; but at last the *Soldan* vrging, hee stretched forth his hand, but veiled: to whom *Hugo*, Sir, Faith seekes not corners, and in faith betwixt Princes all things ought to bee bare with open sinceritie: whereat hee vnwilling, yet smiling, gave him his bare hand, (which the *Egyptians* much grudge at) putting it into the hand of *Hugo*, vrging the words of the compote. Hee was as the Lord *Hugo* hath told vs a young man, browne, tall, comely, liberall, had innumerable Wives: his name was *Ethabete*, the Sonne of *Elfisi*.

The diuision betwixt the *Calipha* of *Baldac*, and this hapned by the Schisme of *Hali*, which made himselfe a greater Prophet then *Mehemet*: those that acknowledge *Mehemet* the greatest being called *Sunni*, and the followers of *Hali*, *Sfa*. In the yeare 286. of *Mehemet*, arose one *Abdalla*, of *Hali* Posteritie, which built *Mehedia* a Citie in the East passed into *Africa*, and called himselfe *Mehedi* (that is, making plaine) which built *Mehedia*, tooke *Sticilia*, made spoiles in *Italie*, and called himselfe *Calipha*, first of all the followers of *Hali*: His great Grandchildren Sonne *Ebrahim*, by *Ishar* his Captaine subduing *Egypt*, built *Cabere*, which signifieth conquering: whereupon leauing *Canaan* Africa, whereout of his Progenitors had dwelt, he made that the Imperiall Seat, opposing himselfe to the Easterne *Calipha*, as I haue more largely shewed in mine Historie of the Eastern Princes & their Acts from *Mehemet* to this day (1182.) with great diligence, King *Amiricus* procuring me the Arabian Bookes. But leauing these digressions, a battell was fought: betwixt the King and *Syracus*, very various both getting the better and the worse, neither partie conquering nor conquered in the whole, but in diuers parts of their Armies. *Saladine* Ney hew of *Syracus* tooke *Hugo Casarinius*. The Bishop of *Beitheim*, the Kings Chancellor (in which office I succeeded) was wounded and lost his baggage. *Syracus* passed thence to *Alexandria*, and the Citizens received him. The King followed: but *Syracus* leauing the Citie to *Saladine*, elcaped by night. The King besieged the Citie and put them to great straits. *Hugo* (in capture) was vied as an Instrument of Treasie, and the Citie yielded to *Amiricus*, Anno 1167. But *Amiricus* by *Gerbert* Master of the Hospital his meanes (*Peleusim* being promised to the Hospitalers) brake his league and entred *Egypt* in hostile manner, the Templers refusing to follow, either of enuie to the Hospitalers, or of conscience, which the King violated.

Peleusim was taken, no Age or Sex excepted, and *Mahomet* Sonne of the *Soldan* was taken. *Sauar* sent to *Quesada* for aide which sent *Syracus* thither with an Armie. The King proceeded towards *Cabere*, but went slowly vpon promise of great summes from the *Soldan*, which deceived him, his Naue passing vpo the Riuer by the arme thereof *Cardus*, forced *Ado de Plana* disturbeth the buennelle, but *Syracus* more, who entring *Egypt*, the King went to meete him, but missing returned home. *Syracus* taking the oportunitie entred *Cabere* in peace, treacherously slue *Sauar*, and was by the *Calipha* made *Soldan*, soone after dying, and *Saladine* suc-

succeeding. The Easterne Emperour sent in succour of the Holy Land, a strong Fleet of one hundred and fiftie Gallies of Warre, besides other Vessels of seruice, whereupon, Anno 1169. *Amiricus* againe entred *Egypt*, and came to *Damietta*, which hee besieged in vaine, if it bee not more then vaine, that themelues forced with fire, famine, rantes, returned (so many as were left) home frustrate.

The yeare following followed a most terrible Earthquake, vnto ouerthrowing strong Cities, inuoluing the Inhabitants in the ruines, filling euery place in the Land with lament. This fared it with the Cities of *Syria* and *Thamania* throwne to the ground, and *Antiochia* in *Cilicia* was quite ouerthrowne the Walls, Towers, Churches, Houses for ruined, that to this day they cannot be reduced to a meane rellauration. *Gabul*, *Ladicea*, *Neroua* called otherwise *Halap*, *Casara*, *Hannin*, *Emissa*, and many other Cities in that Prouince, Townes without number, fared likewise. *Tripolis* was made a heape of stones, and publicke Sepulchre: scarcely any escaping. *Tyrrus* lost her Towers. These terrors continued three or foure monthes, thrice or foure times a day. *Palestina* remayned free.

After this *Saladine* inuaded the Countrey, taketh *Casa*, makes cruell executions and returneth into *Egypt*. While the *Amiricus* aduoynteth himselfe to *Naxodre*, vexeth the *Antiochian* Territories. *Saladine* (poynteth all the Countrey beyond *Iordan*, Anno 1173. *Amiricus* dyeth, and his Sonne *Baldwin* succeeded, whom his Father at nine yeares of age had committed to our Emulation (then Arch-deacon of *Tyre*) his right arme was stupified and feeble, the beginning of an incurable Disease, when he was strpling procuring a Leprosie. Hee had a Sister named *Sybil*. In the first yeare of his Reigne, *William* King of *Sicilia*, sent a Naue to two hundred thys aganist *Alexandria*, which returned with great loss and shame. *Saladine* the Sonne of *Neymed*, Brother of *Syracus*, was called by the *Damascenes*, and made Lord of *Damascus*, the Sonne of *Naxodre* being disinherited. *Brokedi* Lord of *Musul*, came in his Nephewes behalf aganist the *Soldan*, but in vaine. *Saladine* winning the rest of the Countrey. After this with a huge Armie, he entred the Kingdome, layeth all waste, is encountered and ouerthrowne by the King: *Saladine* flying with hisle one hundred Horse, an innumerable company being taken or slaine. The King 1178. inuaded the Enemies Countrey, and hardly elcaped the Lord Constable and others being slaine. In a battell also aganist *Saladine*, ours haueing gotten the field laden with prey, are spoiled and made a prey to the conquered. The Earle *Treuenis* and the Brother of King *Lewis* of *France*, *Peter*, and other Nobles with a great power came into *Syria* but could not withstand the current of *Saladines* victories, which now possided himselfe of a Caste which the King had lately built nere *Iordan*, and raced it. Hee makes league with the King and breakes it, and takes diuers holds by Sea and Land, annoying the Kingdome. But wearied of blood follow this Author no further, wholeslorie is left vnperfected, as the King then was in state of bodie, committing the Government of the Kingdome to *Guido de Lusine*, on whom before hee had bestowed his Sister in Marriage. I will likewise commit you to an English Author and Acts in these buennelles.

40 If any bee offended, that the date and yeare of each Exploit is not mentioned, it is because the Author had not done it.

CHAP. IIII.

The Continuation of the Ierusalem Expedition and other Additions, gathered out of MATTHEW PARIS, chiefly relating the Acts of English Pilgrimes in that Employment.

p. I.

Templers beginning and degeneration. Hugo slayers of Christians.
SALADINE'S taking Ierusalem and the Holy Land.



About the yeare 1118. the Hospitalers were begunne by *Hugo de Payan*, and *Godfrey* of Saint *Omar*. These were Knights religious in manner of Canons Regulars, deuoting themselves to the seruice of Christ in Chastitie and Obedience; to whom King *Baldwin* gave a residence in part of his Palace, the Canons of the Temple of our Lord gave the freest aduoyning to build Officers; the King, Patriarch and Prelates gave Benefices for their maintenance. Their profession was, for remission of their sinnes, to secure the wayes for Pilgrimes aganist Thieves. Nine yeares after, at the Councell of *Treua*, a rule and white habit was designed them by

iiiiiii

Pope

Baldwin third.
Sybilla's fac-
cedis.

A woman with

Trace broken

Saladine his re-
venge.

The King ca-
len.

Jerusalem taken
by Saladin.

Both the Kings promised the speediest helpe, and the Patriarke returned home.
Anno 1186. Baldwin the Child being dead, Sybilla was crowned Queene, as Heire to the former Kings, but was envious to discede solemnly Guido her husband, with condition upon Oath to reeue him for King whomever she should chooe. Guido himselfe also intreated it, that the Kingdome should susteine no damage for his sake, and returned home. Saladine comming being bruted, she assembled the Lords Spirituall and Temporall to consult about a King: and when they granted her to name whom shee liked, all being in expectation, shee said vnto Guido there present, *My Lord Guido, I choose you for my Husband, and delivering my selfe with the Kingdome to you, doe publicly protest that you shall be King.* Hereat all were amazed that one woman had deluded so many wise men.

About this time, Saladine's Mother in confidence of the Truce passed with great riches from Egypt, into the parts of Damascus, by the borders of Iordan, and was robbed by Reginald of Caesarea. Whereupon Saladine demanded satisfaction and restitution according to custom: but Reginald returned harsh Answer, Saladine glad of the occasion, prepared himselfe for revenge. In the end of January, the Kings of England and France took the Croffe.

Anno 1187. Saladine assembled Partizans, Bedouines, Turkes, Saracens, Arabians, Medes, and Cardines, with whom and the Egyptians hee invaded the Christians. Hee slue the Master of the Templars, with three score of his Brethren, and besieged Calcaria. The King assembled all the strength of his Kingdome, the Earle of Tripolis being chiefe Commander. They fought and Saladine prevailed. The Earle of Tripolis is said to have thrown away the Kings Standard, and presented the light. The King was taken with the holy Croffe, and the rest either taken or slaine. The Earle of Tripolis and some Templars escaped. Saladine made use of his victory, sent the King and Captives to Damascus, tooke Ptolemais: and after that Ierusalem, each man redeeming his liberie at ten *Bizantines*, a woman at five, an infant at one, the rest to be slaves, which had not to pay, of which poorer were fourteen thousand. They entered the Citie and caufed in foure corners of the Temple their Superstitions to be proclaimed. Having then he possessed himselfe of all the Citie and Townes, but Afsalon and Tyrus, and Crach or Mount Royal. For the redemption of those fourteen thousand, it is to be noted, that Croffes, Chalcies, Guildings, and Church-garments were sold by consent.

II.

The Emperor and two Kings take the Croffe. King RICHARD the First his Expedition, his Noble Exploits in Sicily, Cyprus, and the Holy Land. His imprisonment: and the great miseries which happened to England generally by that Expedition.

* The Author
of the former
Storie.

Both Letters
are in Mas. P. 1.

Large.

Faith not to be
kept in perill
of Religion,

this is, Faith
must eye

that Faith may
lose.

Zeale of the
times, Pious
of Christian con-
science.

Anno 1190. at the preaching of the Popes Legate, the Emperor Frederick tooke the Croffe. The Kings of England and France agreed after much consultation, together with the Earle of Flanders, to take the Croffe, which the King of England did at the hands of Wilkom Archbishop of Tyre. * sent by the Pope for that purpose. Whereupon both the Kings and in both Kingdomes, Archbishops, Bishops, Dukes, Marquesses, Earles, Barons, Knights, and the vulgar did the like. It was also ordered, that all of the French Kingdome should wear Red Croffes, of the English White, of Flanders Greene, all things to remayne in the present State thorow all their States, till forty dayes after their returne. But the French King entering vpon the King of England's Territories, disturbed the Affaires of the Croffe, King Henry righting himselfe by Warre. The Emperor Frederick sent a Letter of Deiance to Saladin, and challenged to himselfe the old feathers of the Roman Eagle, euen vnto Aethiopia and Persia, which Saladin answered and out-braved, setting forth the puissance and numbers of the Saracens, demanding also the three reverent Holdes to be surrendered to him. He deluded King Guido, taking his Oath to forsake the Kingdome, and take himselfe to Sea. But the Clergie of the Kingdome deliberated and determined, that Faith was not to be kept in the perill of Religion, and therefore the King being absolved from bonds, many Pilgrims resorted to him, and with the people of the Countrey made great band. The King with the Hospitallers and Templars, Venetians, and Genoese came to Afsalon, and layde siege to it, which continued to the coming of the Kings, Philip and Richard, and then was taken.

The manner fort of men are so possessed with devout Zeale, that they may not the comings of their Kings and Lords, but flow from the vntermitt parts of the World to serue the Lord.

Saladine came with a great power to raise the siege, but frustrated of his hopes, he returned with shame, a Nauie of twelve thousand Danes and Frislanders, comming to the ayde of the Citi-

Christians, after three dayes weary fight. Meane while the French King with Elix Richard, against his father King Henry continued the warre, with much spoile and bloodshed on both sides. Saladin also agreed with the Emperour of Constantinople, and reigned the Churches of the Holy Land vnto him, therein to oblige the Greeke holles. The Emperour promised to send Saladin one hundred Gallies, and Saladin him the whole Holy Land, on condition to hinder the Westerne Pilgrimes. And if any at Constantinople accepted the Croffe, he was presently imprisoned. About the same time some Northern Pilgrimes sayling thorow the English Seas, agreed with English Pilgrimes, and set forth together from Dorsetmouth, which passing by Lisbon, were requested by the King of Portugal to helpe him to subiect the Citie Sylina, I wearing to permit the spoile to them. They took it, and of sixtie thousand inhabitants, spared only thirtie thousand from the sword; dedicating the Mahometan Temple for a Christian Cathedral of our Lady.

King Henry, wearied with the French and his sonnes actions, died, and left his sonne Richard his Heire: of whom the Poet, *Mira casum, fel occubuit, non nulla cecidit*; and of his Father, *Sufficit hic tumulus, cui non suffecerat Orbis*. He left about nine hundred thousand pounds in gold and silver, besides Plate and Jewells, and precious stones. At the same time died Giffry Bishop of Ely inteflate, of whose goods were confiscated three thousand markes of silver, and two hundred markes of gold, besides other treasures in Plate, Jewels, and Gold. King Richard depouled all the Sherifes from their Offices and their Dependents, to wing great summes by redeeming them. And forrayging of the Holy Land, hee set almost all things to sale, Donations, Castles, Mannors, Woods, Townes, Sherifswicks, and the like. Hugo the Pompos Bishop of Durham, bought to him and his Church the Kings Towne Segesfeld, with the Wapintke and all appurtenances, and the Earldome of Northumberland, giuing out and about one thousand markes to be lufice of England, and to redeeme his voyage to the Holy Land. And for further feueritie, hee with infinite money obtained of the Apostolike See (which is wanting to none that giueh money frankly) license to remayne, notwithstanding his voluntarie vow.

The Christians and Saladin had a bloody battell, with great losse on both sides. The French King sent to treat with the King of England, for their meeting in the Holy Expedition, and securitie of their Countries meanwhile. King Richard hauing talked and prayed at Thomas Beckes Torne, vowing to performe to the Church those things, for which he had suffered: passing to Normandie, in the Sea hee vowed to that Saint to erect in his honor a Chappell in the Holy Land, he being his Protector by Sea and Land; which he performed after at Afsalon. The Bishops of Ely and Durham, had chiefe charge of the Kingdome in his absence: the one being chiefe Iustice (and hauing the Kings Seale) from the great River to the South, the other to the North: but this double-headed beast agreed not. The Archbishop of Cantuarien interdicted the Lands of Earle Iohs, whose appeals the Popes Legate received, and released the Interdict. A tenth part of mouable goods, was giuen for the Holy Land affaires thorow the Kingdome, which in stead of almes, vexed the Clergie and Laytie with spoile in the exacting. Likewise the King fayned that he had lost his Seale, and made a new, that all men which would be secure, were forced to secke the new Seale, and many to follow him therefore out of the Land, and to fine with him at his pleasure.

Anno 1190. the Kings of England and France, sware to each other the Articles of the league (their Barons and Barons did likewise) as also, that if one died in the Expedition, the Survivor should haue the money and people of the deceased. William an Englishman, vowed in his way to Ierusalem, that if he arrived safely at Afsalon, he would build a Chappell to Saint Thomas the Martyrs honor, with a Church-yard, which he did, and was made there the first Prior. Saladin corrupting Commanders with money, burned the Christians Fortifications. King Richard procured his Chancellor, the Bishop of Ely, to be the Popes Legat.

The two Kings met at Nizelias, where in the Church of Saint Denis, King Richard tooke his Scrip and Staffe. They came to Liow, and passing the Bridge by brake, and many were drowned in the Rhyne. Their people were so many that they could not goe together; and therefore the French King went to Genoa, the English to Mefana. Here King Richard found many Pilgrims which had spent all their piousness with long stay, whom hee aduoyced to his own troupe. King Richard was requested to visit the Pope, which hee refused, obediencing to the Cardinall the Roman Simonie, which for consecration of a Bishop, had taken seven hundred markes, and for the Legatine power of the Bishop of Ely, had taken fiftene hundred markes, and infinit summes of the Archbishop of Bourdeaux, accused by the Clergie. Queen Eleanor followed and ouer-tooke her sonne. The same yeere, the Emperor Frederick, betwixt Iconium and Antiochia, was drowned in the River Saphet, falling off his Horse. The English sailed, on holy Thursday, were mightily embroiled in the Spanish Seas with a Tempest, and Thomas de Cantuarien three times appeared visibly, bidding them not to feare, for he and the Martyr Edmund, and Saint Nicholas, were appointed Patrons of the Fleet, and the Tempest presently ceased. Many ships were lost, one of which came to Sylina, and eightie well armed men of the companie, were entertained by the King of Portugal against the Emperour of Marocco, with good conditions. Ten

Greekes and Sa-
racens conspi-
rators.

Sylina taken by
help of English
King Richard.
See what a
whorle Poole
of exaction
and sinke of
blood, the Land
called Holy,
proued.

* A marke was
eighte ounces,
Kings sales.

Popes priuile
to a Monk.

Surrender
advanced.

Miseries to
England by
King Richard
his Holy Land
voyage.

Exactions.

Becket's Hospi-
tall at Afsalon.

Beginning of
the Kings ex-
pedition.

Roman Simonie.

The Emperour
drowned.

Apparition of
St. Becket.

Faith, vnto not
on Scrip, but
on reuelation.

St. Nicholas.

English men
encreased
against Ma-
rocco.

reue.

other ships came to *Lubon*, and thence travelled to *Marfles* thence by Land. The Archbishop of *Canterbury*, *Baldwin*, *Habert* of *Salisbury*, came to *Tyrus*. *John*, Bishop of *Norwich*, went to the Pope, and emptying his purse, was released of his vow.

Philip, King of *France*, arrived at *Messina*, and was entertained in the Palace of King *Tancred*. King *Richard* coming a few days after, was forbidden entrance by the *French*, fearing that prouction would not be procured sufficient for both. The Citizens were willing to receive him, which the *French* forbade, attending the walls armed and keeping the passages. *Richard* called to arms, and by hostile force entered, putting the *French* to flight and flight, which killed a five in the *French* Kings breast, near after till himself was extinct, extinguished. King *Richard* took in *Calabria* the strong Fortrelle, called *Lemba Maris*, and another betwixt *Calabria* and *Messina*, called the *Monasterie of the Griffons*. The Griffons having slain many men and horses of the King, he brake in by force and took their Citie. The Citizens gave him pledges, and he fortified there a Castle, called *Masgrine*. A Councell pronouncd was holden at *Westminster* by the Bishops Legat, little or nothing to the good of the Church. The Church of *Normandie* then obtained her freedom, King *Richard* granting that Clergie men should not be attached by Seculars, and matters of Oathes, Marriages, Virgins, &c. should be tried in the Spirituall Court. *Baldwin* the Archbishop dying at *Achon*, bequeathed all which he had to the favour of the Holy Land, which *Habert* his Executor distributed faithfully. *William* of *Ey* meane-while made a ditch about the Tower, and exercised his bought Dignities with immoderate excess to re-fill his emptied bags, prouing burthenome to all Churches, both Conuentuall and Cathedral, riding thorow *England* with fifteen hundred horse, with troops of Clergie men and Knights, attended at Table by Noblemen ladies, whom he married to his Neeces and Kindred, buying any Land which was to be sold, giving and retayning at pleasure Abbies vacant, by feare or price obtaining every Cattle and Towne, followed with Minstrels and Songs of all sorts: none durst murmur against him. His stile was in his Letters, *W. De gratia, Elenctis Episcopis, D. R. Cancellarius, totius Anglie Institutor, & Apostolicus fidei Legatus, &c.*

King Richards
acts in the
Kingdome of
Sicilia.

Freedom: ex-
tall.

Bishop of E-
ly's pride,
pompe, ex-
cell.

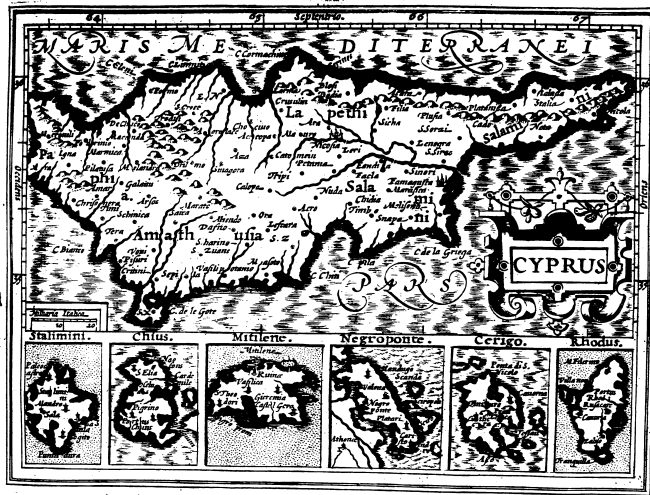
HONDIVS his Map of Sicilia.



Anno 1191. the French King took ship at *Messina*, in the end of March, and in the beginning of April King *Richard* followed with thirteen Gallies. * one hundred ships of burthen, and fiftie Gallies: and thirtie dayes after came to Cyprus. *Carpas* the Lord of the Land, which called himselfe Emperour, took and imprisoned many of King *Richard's* men, where vpon he waited against him, took him and his only Daughter and subdued the whole Land, with all the strong places to his subjection. He bound the King in silver Fetters, and imprisoned him at *Marguth* Castele neere *Tripolis*. The Daughter received Honourable custodie with the two Queenes.

* Ducez triplie
se un ex-
pans-
facte.
Cyprus subdued
by K. Richard.

HONDIVS his Map of Cyprus.



Philip Earle of *Flanders* going to the Holy Land with the *French* King, dyed without issue. The Armie which beleiged *Achon*, was beleiged with Famine, which with a well furnished Naue King *Richard* releued, in the way linking a *Dromed*, a huge ship of *Saladine's* going to aide the beleiged, frighted with Wild-fire, Vettels full of unknown Serpents, & five hundred Soldiers. The Kings diuers, while it was becalmed, bore many liles therein, so that the goods hee liud, but drowned three hundred of the men. When the two Kings were now at *Achon*, they came to capitulations and *Saladine* consented to render the Croile (before taken) and thence hande's choice Christian Cypriotes, and leuen thousand Buzantines to iane the lues of the *Saracens*, the rest remaying to the Victors. But when the conditions were not kept, two thousand & six hundred *Saracens* lost their heads. The *French* King enuying the glorie of all the Christian Exploits ascribed to the *Englysh* King, pretended for want of money to returne. Hereupon King *Richard* offered to communicate for the Seruice of the Holy Land, one half of his gold, silver, victuals, armes, ships: who yet had sworn, and against the wils of his owne, and to the disgust of the whole Armie, must needs home. Another quarrell arose, the King of *France* purposing to deliuer *Achon*, and all with-out user they thould take to *Marchisus* of *Mount Ferrat*, and to make him King of the Holy Land, King *Richard* standing for *Guido*. But *Messina* had begunne

His reliefe of
Achon, and tak-
ing a *Dre-*
maud.
Achon taken
Frenchmen.
Calumnonius
pro-nunciant
q. 106.

The Countrey
is courted by
King Richard.

King Richard
sueseth
Kingdomes of
Jerusalem and
of Cyprus.

Treasure offe-
lieth.
Gold opened
the mouth of
an Affe to
teach the Pro-
phet.

Chancellors
exceffe.

Pride of a
Prelate and
his fall.
A Bishop and
Chancellor of
England with-
out Englishe.

Kilich winneth
Daron.
Cite of King
Richards
his captivitee.

Duke of Burg-
treachtrous.

King Richards
dies at Ippes.

* Eightie
Knights and
four hundred
Civilians, we
men.

and an vnhappy running at Tilt, had made runne on this diffention. Hee left the Duke of *Burgundie* with one thousand men at Armes inliewe to doe service to King *Richard*, instructed before in Treacherie. Thus swearing to invade no mans Land there present, he returned; and King *Richard* repayed the breaches, and ditched and fortified *Achoer*.

The Coast Cities hearing of his approach did, having no hope off succour from *Saladine*: thus they did in *Cyprus*, in *Caffra*, *Ippes*, *Affica*, *Gaza*, *Afalon*, so that all the Region on the Sea from *Achion* to *Ippes* was taken, yet without great losse to the Christians, whom *Saladine* Arme full attended, waiting all opportunities of mischief.

King *Richard* in a Letter to the Archbishop of *Rome*, tels of a Battell and great overthrow given *Saladine* neere *Affir*, wherein more of the chief Saracens were lost, then had bene in one day in *fortie* years before: after which *Saladine* durst not attempt by open force, but by secret ambushes. Hee over-
turned *Afalon*, and made it even with the ground, bearing of our coming thither, and wee have hope
thorly to recover all our Lords Intenctions.

King *Richard* being returned, gave the Kingdomes of *Jerusalem* to his Nephew *Henrie*, with the Wife of *Marcelinus* de *Monte Ferrato*, being heire of the Kingdomes, now her Sister died. *Queene* was dead, *Guida* consenting, to whom King *Richard* gave *Cyprus*, lately gotten by the Sword, for which he did him homage. The said *Marcelinus*, was a little before murdered at *Tyrus* by the *Affines*.

When *Saladine* had taken *Jerusalem*, the Inhabitants had gathered together the Reliques they could find, and put them in foure great Loric Chits, which he (learning what they were) com-
manded to be carried to *Baldach*, and given to the *Cathols*, that the Christians should no longer glory
of dead mens bones, and believe to have them Intercourse in Heauen, whose bones they worshipped as
Earls. But the Prince of *Antioch* and the Patriarch look to be deprived of this Treasure, af-
firmated by Oath to redeme them as fiftie two thousand *Buntines*, or else to returne thence. The
Prince feared them vp, and all Christians were dejected, the time being at hand for the pay-
ment. King *Richard* paid the money that they might intercede for him in Heauen, whose bones
he had redeemed on Earth from the hands of Infidels.

Combustions hapned, mean-while, in *England*, by the Chancellors exceffes, the issue where-
of was his Deposition, he and his having to exhaust the Kingdomes wealth, that they left not
a Girdle striped with Siluer, nor a Ring, or Jewell, or any thing of worth to any, nor Treasure
to a Jew. The Chancellor Iware to the Articles, and to deluge vp all the Castles before his de-
parture. He came to *Canterburie*, and there took the Croffe of Pilgrimage, and laid downe that
of his Legation Office and getting clothy to *Dover*, thought to have Rode our Sea in a Wo-
mans Habite. Waying on the shore for passage, a Mariner was somewhat homely with him;
and found him as arrant a man as himselfe, by the testimony of his Breches. Hee calls in com-
pany, and women would needs buy of him his piece of cloth, which hee had taken to cloke his
Sexe and businesse; but hee understanding no *Englishe*, could say nothing, whereupon they remou-
ed his Muffler, and found a Shaueling, whom they dragged contemptuously along the Strand,
with cries, buffets, and haling him thorow the frettes, imprisoned him in a Cellar
Who yet escaped by leaving his Oath to the Lord, and his Pledges (and his two Brethren) to
the Lords, and got over to *Normandie*.

King *Richard* befeiged the Caste *Daron*, the next of Christendome towards *Babylon*,
and wanne it. Soone after hee took a rich Carouan of Merchants guided by *Saladine*s Souldiers,
with leuen thousand Camels richly laden. The Duke of *Austria* came about that time to per-
forme his Vow in the Holy Land service, where a quarrell falling out betwixt his Harbengers,
and a *Norman* of King *Richards*, the King inconsiderately, taking his maist part, caused the
Dukes Colours to be cast into a lake, which the Duke leeking to right, was further wronged
with toffes; whereupon the Duke seeing himselfe contemned by the King, turning to the
King of Kings inuoked him with teares to his revenge, which after fell out accordingly. King
Richard with his lare gotten spoile would have gone and laid siege to *Jerusalem*, where the fear
of his name and coming had already terrified the Inhabitants. But this was hindered by
the Duke of *Burgundie*, (envying that Triumph to King *Richard*) counselling the Templers, and
French to his part. *Saladine* also with great gifts corrupted the Duke, lending him by night
five Camels laden with Gold, Siluer, Silkes, and other Riches. Whereupon the King conuin-
cing him by witness, called him Traytor, and hee returned from the King in displeasure to
Achion.

Newes came that *Saladine* befeiged *Ippes*, and King *Richard* desired the Duke to assist him
in the Enterprise, which hee refused and went the same night toward *Tyrus*, where hee fell madd,
and dyed miserably. The King hasted to *Ippes* by Sea, *Saladine* having already taken the Towne,
the Souldiers were upon delivery of the Caste, when King *Richard* brake in amongst them like
a furious Lion, and chased the Saracens to *Ramula*. But hearing the next day of the Kings im-
numbers they returned, (for only three ships had arrived) *Saladine* sent fiftie two thousand
to serpon the King, which encompassed his Tents, and awaked him with their noise. Hee gat
upon his Horse attended by eleven others (they had no more till they had betrowed of the
recovers.)

recovers,) and beyond beliefe so laid about him, making way for the reit, that they int the
Towne also made out, and quited the field of them. This hapned on Lammes day, *Saladine* in
his rage sent for an old Prisoner, whilome Prince of *Antiochia*, and asked him, *What wouldst*
thou doest of this halfe me in thy power as I now have thee? Hee (advised to tell the truth) said, *hee*
would cut off his head, which was his owne sentence, and Saladine himselfe the Executioner.

An Heremite told the King he should not winne *Jerusalem*, and gaue him a piece of the true
Croffe, as hee said. Whiles the King abode at *Ippes*, leuen weekes, an infectious Dufcase feticed on
him, and the moit of his deadly to all in manner which had it, except the King. Seeing therefore
the French alienated, and ready to returne, his monies spent, his men diminished by warre and
10 sickness, his Enemies increasing daily: he determined to returne home for the reparation of his
Purse and force, concluding mean-while a Truce with the Pagans for three yeares. By Sea hee
was encountered with a terrible Tempest, some drowned, others wrinckled, few attaying their
desired Port. This hapned in Autumne, whereas *Saladine* dyed in the Lent following, and when
they fled, had facilitated their Deignes; both by his death and the diffentions which followed
amongst his lonnes and followers. Hereunto was added the Conspiracie of the Earle of *Saint*
Giles, and all thole Princes by whom he was to passe: which made him purpose to returne by
Germanie. He came to *Gazara* in *Selaunia*; where some notice of him being taken, hee with his
small company halted away at mid-night: but a worse and darker mid-night hapned. For with
one man and a Boy which could speake *Dutch*, hee travelled three dayes without eating or drink-
ing: hee came to *Gynatia* in *Austria*, and being suspected by the Boye change of *Byzantium*, and
after by the Kings Gloues which waywardes hee had carried vnder his Girdle, hee was betted and
yeddied himselfe to the Duke, who committed him to strait carkins, and in the year 1193,
fold him to the Emperour for threecore thousand pound of Siluer, *Gilen* weight. Heere hee
was againe imprisoned, and a strong Gard set on him, with whom he made himselfe merrie in
sports, making them drunke, trying of Maltices, in all seeming matter of himselfe and his
hard fortunes. The Emperour would not admit him his presence or speech, and pretended
many cunninges against him. At last, by mediation of friends hee obtained a hearing, eloquent-
ly cleared himselfe of Imputations, and wonne much respect both of others and the Emperour
Henry, who after videlicet more familiarly, and demanded one hundred and foure thousand
20 Markes of Siluer for his ranfome. This was brought by the Kings Letter, and the Emperours
Golden Bull into *England* by *William* Bishop of *Ely* afore said: and all Bishops, Clergie-men,
Earles, Barons, Abbots, Priors were assailed at a fourth part of their Rents, to ranfome the King.
All they fold for that purpose their Chances of Gold and Siluer. Iohn Bishop of *Norwich*, thor-
ow all his Diocesse tooke halfe the price of their Chances and Goods. The *Cistercian* Order
(free before from all Taxations) gaue all their Wool to his Redemption. No Church, no Order,
no Degree, or Sexe, was pallied by, which was not heretoe compelled: manifold Temples, Inun-
dations, and Winter Thunders hauing thorow that yeare fore-siggnified the fate, causing also
great karitie of Corne and Fruits.

King *Richard* being Prisoner, his Brother *Iohn* made compact with the French King; and
fought to be crowned in *England*, but the vertue of the *Englishe* more loyall. Philip the French
King inuaded *Normandie* with a very great Arme, not sparing Order, Age, Sexe, vining no lesse
the Treason of King *Richards* Subjects corrupted by him. Hee belieged *Rou*, but by the Earle
of *Leisters* Prowesse and the Inhabitants valour, was repelled with shame.

Anno 1194. King *Richard* hauing paid the greatest part of his Ranfome, and giuen Pledges
for the rest, arrived at *Sandonch* on the Sunday after Saint *Georges* day. Presently hee visited
Thomas Becket, Towne, and was with Festiuall Solemnities, received loose after at *London*. Hee ha-
stened to Saint *Edmunds* to performe his Duotions; and thence to *Norwicham*, against the
which had conspired with his Brother *Iohn*, some of whom hee suffered to redeme themselves
to foredore his Pledges, and to inuade the French which continued spoiling his Land with King
30 Richeunds.

The Sunday after Easter hee was his Crowne at *Winchester*. His Brother *Iohn* re-
bumbled himselfe and the King received him to fauour. This was done in *Normandie*, where
hee pursued the warre against the French. Hee procured the Duke of *Austria* to be excommu-
nicated by the Pope, and his Land to be interdicted: whole Land was further smitten with
Famine and Peestilence, and the foundation of the *Daron*, which drowned ten thousand men:
himselfe also falling off his Horse, his legges incurably hurt, whoe being cut off, yet the
paine continued and killed him, before being penitent, absolved, and absolving King *Richard*:
Pledges.

Anno 1195. Pope *Celestine* wrote to *Habert*, Archbishop of *Canterburie*, and to the Bishops
of *England* to preach the Croile, giving Indulgences to those which undertake it, the Remission of
6. yeares Penance by the Priest, as his Predecessors had done; namely, that they which with a contrite
heart shall undertake this expedition, and for the Penance of their sinnes if they depart in the Faith,
shall obtaine full Indulgences of their sinnes and life eternal. All their goods and families, after they
have taken the Crois, shall be under the protection of the Romane Church, and of the Bishops and Pre-
lates. And nothing which they then at their crossing did quietly possesse should be called in question, nor
indulgences,

His Arme
dificied.

His returne
crossed by a
Tempest.
His hard pas-
sage.

K. Richard was
taken by the D.
of Austria, and
fold to the Em-
perour.
Miserie which
came to Eng-
land, by this o-
therwise vicio-
us and glorio-
us, from the
first to the last
thereof.

French perishe

King Richeunds

Duke of Au-
stria death

Indulgences,

Interd. & King Richard's death.
France interdicted.
R. relations.
Councill of Lateran.

til their returne or death should remaine quiet: Others which minister of their goods, shall obtaine Indulgence according to the Prelats moderation. Hee exhorted him to be instant in seafon and out of seafon, going about the Prouince, King Richard and the French came to agreement, but the Archbishop of Rouen interdicted all Communion, because of a Crosse which King Richard and the French fought against his will. Anno 1199. King Richard died, and John his Brother succeeded. The same yeare the Kingdome of France was interdicted by the Popes Legat, for the taking of the Eldest of Cambray prisoner, who was freed before the sentence could. Hee came also to the King of England, threatening like interdict, if the Bishop Belmaceys, were not deliuered, whom yet because he was taken in Armes, hee dismissed not without his ranfome.

Anno 1200. an Epistle from Heauen was sent for the keeping of the Sunday or Lords day, to the ninth house on Saturday, till Munday Sunne rising, which the Pope, approved, and sent Preachers thorow diuers parts of the world, Enforce Abbot of Fley coming from him into England for that cause. (But of vsimus the Stories of this time are full.)

In the yeare 1212. was holden the great Councell of Lateran, from other things, the affaires of the holy Land were propounded. We will and command (they are the words of the Pope) that Patriarchs, Arch-bishops, Bishops, Abbots, Priests, and others, which haue cure of soules, doe preach faithfully the word of the Crosse, beseeching by the Father, Sonne and holy Ghost, one onely true and eternal God, Kings, Dukes, Princes, Marqueses, Earles, and Barons, and other Nobles, and the Communitie of Cities, Villages and Townes, that if they goe not personally, they will send a sufficient number of Warriors with expenses for three yeares, for the remission of their finnes, &c. If any refuse, let them protest to them on our behalfe, that they shall enioy this as the dreadfull Indulgences of the last Iudges, &c. And we desire that all which shall haue taken the Crosse, shall be under Saint Peters protection and ours, and under the Arch-bishops, Bishops, and Prelats of the Church, and all their goods, &c. as before.

§. III.

Prosecution of the Holy Land Warres: English Nobles crossed: RICHARD Earle of Cornwall his Acts there: WILLIAM DE LONGA SPATA, and other English-men. King or Saint LEVIS of France his doings and sufferings: Prince EDWARD.

* Every Earle was a general pilgim.
* Incredible tales of the Crosse, in that credulous age recored. The Crosse of Christ was fruitfull and bare many others, or effluence in mad, which be- lieued a Syme for the same before by re- uelation, and now another lie. Croffes in the Ayre.
Damiata be- sieged. Jerusalem crossed.
English Noble- men in France of the Crosse.

THE truce being expired in the first generall passage * after the Councell of Lateran, the Christian Armie was assembled in Acon, with the three Kings of Ierusalem, Hungary, and Cyprus, the Dukes of Austria and Marano, and great Forces of the King of Germany, with many Arch-bishops, Earles, Gentlemen. The Patriarch of Ierusalem, tooke vp the Crosse (which had beene hidden *) till this time, it being before, as some 40 yeares, and the one part loit, as you haue heard, and now this other part succeeded) and the Christian Armie in the Vigil of Saint Martin, walked themselves in Jordan, and hauing visited the holy places, returned to Acon. The King of Hungary alone after departed to the great detriment of the holy Land, being requested to the contrary by the Patriarch, But away he went to communicate with his followen, carrying with him Pilgrimes, Callies, Horfes, Armes. Others cowardly abode in Acon, a full City, and full of all vniuersall things, the King of Ierusalem and Duke of Austria, Hospitallars, and others, fortified the Castle of Cesarea. The Templers and Hospitallars of the Dutch house, fortified the Castle of the Pilgrims. In Acon of Ierusalem appeared a white Crosse in the ayre towards the North, another toward the South, a third perscoloured, in the midst, with the forme of a Crucified man. Other Croffes after appeared, whereby the Prouince of Colen was prouoked to the holy Land service. These with the Frislanders provided three hundred ships, made with great care, which in the way came to Lisbon: and their diffention diuided them, some Rayning with William Duke of Holbren, in the siege of Alcabaz a Moorish Citie, where they were a great battell against the Moors, and sue one of their Kinges, after that taking of the Castle also.

Anno 1218. The Christian Naue parted from Acon to Damiata, and besieged it, where after great lloffe of their owne they took a Tower. Sapidine Sonne and Successeur of Saladin (by the murder of his Bretheren) died, and Coradine his Sonne razed Ierusalem, making the Walls and Turrets rude heapes, and leauing nothing but the Temple and Tower of David in reuenge of the siege of Damiata. The next passage brought many Pilgrimes from diuers parts of the world, with the Popes Legat, Rowland Earle of Chester, Saer Earle of Winchester, William Earle of Arundell, Robert Fitz Walter, John Constable of Chester, William de Harcourt, Barons, and Oliver the King of England Sonne, with many others. Many lost their liues on both side, and by inundation of the Sea and Ruier, brought new prouisions of vniuersall Fishes into

into their Tents, and did much harme, carrying their workes to the other side, the water betraying them to the fire. A grieuous disease, for which the Physicians knew no remedie, infected the Campe, (by the description it seemeth the Scorbute) which killed many. Many conflicts on both sides went away many. Damiata was in this long siege assaulted with Swords, Famine, Pestilence. Naue refusing this yeare to visite a great part of Egypt, made the Soldans to feare a Kingdome, and in these fruits hee offered the true Crosse, which Saladin had taken, and all the Kingdome of Ierusalem, and to repaire the ruines of the razed Citie, and reparation of Capes, (only he would hold Crea and Mount Royal, paying twelue thousand Byzantines yearly tribute, for the Caruans securitie which traueil to Mecca) if they would leaue Damiata. The Princes liked it, the Clergie refused, and on the seuerth of November, the Christian Armie took it, without resistance, it hauing bene a buriall place of her Inhabitants, and now stinking like a Graue, the streets and houses being strewed with carcases, eight thousand had dyed therein during the siege, besides three thousand which they found yet remaining. The Ipoyle thereof was very great, and equally shared where theuery presented not.

After Damiata taken, the next passage came to many Pilgrimes, that Taphnis Castle was taken, and both fortified. The Soldan took the Castle of Cesarea, and did much hurt to Acon and Tyrau. Anno 1222. Philip de Albenia a stout Souldier, and the Master of King Henrie went to the Holy Land. Anno 1224. Baldwin Earle of Flanders returned, and was knowne and acknowledged of many. But his Daughter denied him to be her Father, and procured him to be changed betwixt two old Dogges.

This Baldwin, with the Venetians, the Duke of Louaine, the Marquesse of Mount Ferrat, Simon de Monfort, and others, intending the Holy Land, by opportunitie of Greeke combitions at Constantinople, tooke Iadera besieged Constantinople seuernte two daies, and took it, (being before first) on the twelfth of April, 1204. By common consunt Baldwin was elected Emperour: and the Greekes vpon that occasion began another Empire at Trebizand. Baldwin Friegian helpe conquering Thrace, and after the Greekes betaking themselves to the King of Bulgaria in a battell against him and the Scythians he was laid to be laine, Anno 1206. the Scythians putting all Thrace to Ipoyle and sword. Henrie, Baldwins Brother, was chosen to succeed, who ayded by the Marquesse, now King of Thessaly, expelled those Barbarians, and recorded the Countrey, and after eleven yeares troublefome reigne, died. Peter his Sonne-in-Law succeeded, who was treacherously slaine, and Robert his Sonne succeeded a whole Wife a beautifull Ladie in a tumult, was by a Burgundian (to whom hee had before bene betrothed) taken in the night, her noife and cears cut off, her Mother throwne into the Sea, and her Husband then absent, had his griefe to present, that hee liued not long after, leauing a little Sonne Baldwin, the last Emperour of Constantinople, affianced to John of Brema, whom Pope Innocent had made King of Ierusalem: the Greekes easily recouering in that opportunitie. The first Baldwin thus reuined, whether he were a counterfeit or no, is vncertaine. Certaine it is, that our Author faith, all that were of counsaile to that his hanging, dyed an ill death. The last Baldwin fought by helpe of Frankes and English, (for here he had large gifts) but in vaine to recouer that Empire.

About this time great multitudes tooke the Crosse thorow the world, inuolunt of the old folks, took the Crosse: Master Henrie testifying, that hee being a Preacher of the Crosse had so many in his Catalogue. On Mid-summer night, the Lord appeared in the Firmament, in crucified forme and bloody, to shew (saith our Author) how acceptable that deuotion was to him. This was seene neere Exbridge by a Fish-monger. Peter Bishop of Winchester, and William Bishop of Exeter were two of thele, which spent five yeares in that Pilgrimage. Frederick the Emperour tooke shipping toward the Holy Land to performe his vow, but returned, pretending to his kinred, to that force thousand men which waited his coming that place, returned frustrate to their homes, and many to their long home. Whereupon Pope Gregorie excommunicated 50 him. He by publick writings purged himselfe, and great troyles ensued. The Romans expelled the Pope out of their Citie to Viarbanum, and thence to Perusium, hee hauing no other weapon of reuenge but excommunication. The same time, the Earle of Tholose had a great victory against the Crusado Armie, which the Pope had with like Indulgence to that of the Holy Land, excoited to ware against him and the Albigenses, (which for denying the Papacy were condemned Hereticks). Frederick yet made best speed to the Holy Land, where the Clergie, because the with him. But the Templers and Hospitallars refused him reconciliation, and would not communicate rich prelates. Pope Gregorie in his absence raised warres by John de Brema, King of Ierusalem, which went out of France and other parts, gathered a great Armie and invaded, helped by the Popes Forces, the Emperours Dominions. The Soldan troubled with ciuill broiles, helped by the Popes 60 rick all the Holy Land, to that hee entered Ierusalem with his Armie, and they purified the Holy Citie, but the Clergie would not communicate with the Emperour. Master Walter, a Friar Preacher, an English-man, which had done great service for the Crosse, appointed by the Pope to that Office, laid Masse: and the Clergie was restored to their Quoniam possidit, the Emperour

Damiata taken

Strange story of Baldwin. Grece broiles. Constantinople taken by the Latins. See how this people turn'd his back.

Russall report.

Sixty thousand English take the Crosse, besides old men and women.

Frederick excommunicated.

Albigenses and Grefians.

Popes AAs.

Water, an Englishman.

A Tule meet
to build then
Papish Tem-
plars and Ho-
spitalars.

Popestenda.

M. Per. Gish,
that this pui-
fant Emperor
as once mis-
trayed fine ar-
mies in several
places.

Manner of
preaching the
Croffe.

Englsh Nobles
take the croffe.

Sole of womes
is so common,
that I forbear
to follow the
Authors his of-
ten mention.

Battel of Gerg.

Earle Rich. his
aide.

Templars
pride.

Emperour intending to goe to *Jordan* after the custome, the Templars and Hospitalars treach-
erously gave intelligence to the *Soldan*, that he might intrap him: partly enuying his successe,
both any should there have honor but themselves; and partly, because they heard that the Pope
had invaded his Territories. The *Soldan* abhorring such perfidie, sent their Letter to *Fredericke*,
and laid open that hellish myserie. Hence arose grudges, and the Templars and Hospitalars drew
the Patriarke into their conspiracie, which published a Letter diffamatorie against him. Pope
Gregorie exacted tenths for the maintenance of those his warres against the Emperour, thorow
England, Scotland, Wales and Ireland, which were rigorously, vnder paine of Interdiction and
Excommunication exacted, not as the twentieth before the King, but as might best be for the
Popes advantage, and the people forced to pay it before hand, even for the crops on the ground.
The Prelates fold their Ornaments and Church plate for expedition, and *Stephen* the Pope's
Procureur, having Vintres attending like Ravens, saw that they preyed on the living. All this
notwithstanding, the Emperour returning, soone recovered that which the Pope and his King
Iohn had taken, and some composition was made betwixt them. Pope *Gregorie* sent Preachers,
and writ to excite men to the holy Warre, and sent others for money to releafe those vowes,
*Nec sibi poterat in quam abyssum tanta pecunia, qua per Papales Procuratores collegit, abire de-
merja. Unde negotium Terra Sancta nunquam felix, &c.* He after excommunicated him againe,
and chose another Emperour, abolishing his Subjects, perswading them to be faithful in misfe-
licie. But the wickednesse of the *Roman* Church defurred that the Popes authority was not re-
ceived: he added off, *Deposito rubore velut meretricis vulgari & effronti omnibus venalis & expo-
sit, & sram pro reatu, simoniam pro mulo, &c.*

The Truce betwixt the Emperour and the *Soldan* expiring, the Pope sent and writ againe,
granting Indulgences as before, and freeing from Vintres, employing the Preaching Friars and
Minors in this Croffe buyell, who by the Popes Mandate, were attended by the Archdeacons
and Deanes, which in every place called the Parishioners, men and women to assemble, not one
under paine of excommunication, being absent. Many Noblemen of *England* took the Croffe, *Earle*
Richard the Kings brother, *Earle G. Marthill*, *Earle Iohn of Chester*, the *Earle of Salis-
burie* and his brother, and many other honorable personages. *Earle Richard* made sale of his woods,
and of whatsoever he could for that prouision. But the Preachers preaching the same Indulgen-
ces to them, which gave so much money as would beare the charges, hindred mens deuotions.
For this prouided a common and villall court, to exchange vowes for money. About one hun-
dred Knights Templars were soone after slaine in a battell with the *Turkes*, besides other mul-
titudes. Anno 1238.

Many croffed Nobles were assembled at *Lions*, to goe to the Holy Land, when a Messenger
from the Pope torbad them to proceed; notwithstanding, that was the Iace and time appointed
by his Preachers, and that they had sold and pawned their goods and lands for that Expedition.
Many returned home discontent: Many held on their way. Anno 1240. *Earle Richard* and the
other Englsh Nobles, tooke leave to set forth on their Holy voyage. That yere, the Christians
not agreeing in the Holy Land, suffrayed great losse, innumerable being slaine and taken, *Earle*
Richard passed on his way into *France*, and was by the Popes Legat forbidden to proceed, who
answered, that he had prouided his Ships, Moneys, Armes, and dettailing the double dealing of
the *Roman* Church, committed himself to the Sea. The *Soldan* of *Damascus* gave the Christi-
ans all which they challenged beyond *Jordan*, to help him against the *Egyptians*. *Earle Richard*
came to *Achem* a little after *Michaelmas*, where he was received with a vntolme significacions
of ioy. The third day after his coming, he caused Proclamation to be made, that no Christian
Pilgrime should depart home for want of money, for he would enerrayntie them in his pay. He
wrote the names of the great Schisme and mischief thereon attending, complying of the Pope:
the King of *Nauarre* and *Earle of Britaine*, were gone fiftene dayes before his coming: Truce
was concluded by him with the *Soldan*, many Places and Prisoners furnished vnto him, which
he there in his Letter particularly nameth. Further, that he and the Christians fortified *Achem*
the Caste with two Walls and high Towers, to prevent the worst, if the *Saracens* should violate the
Truce. Having received on Saint *Gregory* day all the Prisoners, he returned homewards and
landed at *Tripoli* in *Syrie*, and hearing of the captiuitie of certayne Bishops, he went to *Rome*.
He caused also the dispersed bones, of those which had beene slaine in the dismal battell of *Gaza*
to be buried. The Emperour receiued him honorably, having married his sister *Isabel*, daugh-
ter of king *Iohn*. He was welcomed into *England* by the King his brother, in February, 1242.
The French Nobilitie much honored him as their Patron, for deliuerie of their prisoners. The
Pilgrimes departing after *Earle Richard*, the Templars enuyed, a scoffed and d-railed his deeds,
and brake the Truce which he had made, which the Hospitalars obeyed, whom the before the
Templars besieged in *Achem*, chasing also the *Dutch* Knights, turning the great Reumes a-
gainst *Christians*, which were giuen against *Saracens*. This contention continued betwixt them
with great scandal. It hapned that the *Tartarian* Deluge, hauing then ouerflowed the Easterne
World, and ouerwhelmed *Perfia*, the *Chorofmines* by them expelled and forced to flit, were
entertayned by the *Soldan* of *Babylon*, and promised, if they could ouer the Christians, that

that they should possesse their Country, whose multitudes so terrified the Christians, that they
consented to remove all the Inhabitants of *Ierusalem* to *Ioppa*, and began in the night to performe
it. The *Confessor* conuincing, found certayne Banners, which they erecting, some Christians cal-
led backe their fellows, as if some notable triumph had hapned to the Christians, which returned
either into the Citie or Suburbs, where the enemy perfidiously affaunting them flue thence thou-
sand. The young Men and Maydens they made flauers. They entered the Holy Citie, and due the
old and feeble persons (which had not gone forth, but fled to the Sepulchre for Sanctuarie) and
Nunnes. The Christian Souldiours fought to reuenge it, fighting with them a bloody battell
till night, losing innumerable, yet killing many more. On Saint *Lukes* day, with the general
power of the Holy Land assembled to the Patriarke, they fought against them, now strength-
ned with new supplyes from the *Soldan*, where the best was, that they sold their liues at a deere
and bloody rate, more perishing of the Infidels, than the Christians losing almost all. The Master
of the Templars, and the Master of the Hospitalars and *Dutch* knights fell, but eighteen
Templars and fiftene Hospitalars escaped. The number of the slaine was infinitum on both
sides. The whole Land put on irrecoverable confusion.

And although Pope *Innocent*, at the Councell of *Lions*, seemed zealous of this quarrell, yet
that other quarrell to the Emperour more possided him; and the Councell withstood him to
his face, taking authoritie to appoint Collectors for that Subsidie, whereof the *Roman* Court
had bene so often, so fraudulently a Debaucher. The French King lately sicke, had vowed a Holy
Land voyage, if he recovered, whom almost all the Nobilitie followed. But the Pope prosecu-
ting the Emperour, and causing a new to be chosen, little succour could be sent them, in that
many denying, became Apostates. The *Soldan* himselfe detested, and openly protested against
the Templars and the Pope. The Bishop of *Worcester*, *William de Longa Spata*, and many No-
bles of *England*, in imitation of the French, took the Croffe. This *William* imitated *Earle*
Richard, who conuerrant with the Pope got great treasures, by dispensing with that Holy
Land vow, desired the Pope to grant him fauour in that kind, which hee did, cutting a large
crosse of Mathers liue. The Earle gathered infinite summes by the Popes grant, taking of our
Archdeacons five hundred pounds, and *William* got about one thousand marks. King *Henrie* with
great deuotion carried some of the blood, sent him from the Holy Land in a Cryfall vessel,
pretended to be that of Christ, from *Paulus* to *Wymminster*.

Anno 1248, the Earle of *Leister* took the Croffe to expiate his sinne, in marriage of her
which had vowed chastitie. His wife and many Nobles and Knights, followed the example.
The French King began his journey, first seeking in vainglory reconcile the Pope to the Empe-
rour. Hee tooke ship and left any behind, which returned and were dispensed with by the
Pope then at *Lions*, giuing him their prouisions, and emptying their purses, *William Langbat*
followed with two hundred Horse-men, whom the French King kindly entertayned, and be-
ought: the French to lay aside their wonted enuie to the English.

Anno 1250. King *Henrie* tooke the Croffe of the Archbishop, and the Archbishop himselfe,
the Kings brother *William de Valentia*, and many Courtiers; the Abbot of *Burie*, and many o-
ther followed: some being of opinion, that the King did this but for a colour to get money. Five
hundred Knights, and innumerable croffed people met at *Bermundsey* (hauing sold or morgaged
their Lands and Goods, and inuaded themselves in vintres for the Holy Land bountie) to con-
fide of their vowed voyage, intending to set forth, but the King of France, howsoever hee
King of France offered. Which to prevent, he procured the Popes Letter by him to suspend the
journey till himselfe went. The French besieged, and were besieged at *Damietta* by the *Soldan*,
and Scarifice, where many perished by Famine and Sword, and many ran to the Enemie and be-
came Apostates. The French also were enuious to the English and *William Langbat*, haue ing ta-
ken figuratively a rich Carauan with Camels, Mules, Ases, laden with Silkes, Spices, Gold and
Silver, and other riches and prouisions, slaying and captiuing the men; the French quarrelled
thereat, and took the purchase from him, the Earle of *Arrois* the Kings brother being herein
chiefe, which the French King, not daring to remedie, hee left him and went to *Achem*. The
French tooke *Damietta*, and the *Soldan* offered all the Holy Land and great treasures for the re-
stitution. But they chose rather to reuere towards *Cairo*, and the Earle of *Arrois* proudly ob-
siding to the Templars their pride, and calling *W. Langbat* (then returned) tayed cowardly En-
glish, laying, that the *Armie* would doe well if it were cleasid of taylor and tayled (this hee spake
vpon occasion of wife counsell giuen him by the former.) *William* answered, *We shall be thry*
where I beleeme, you will not come neere my Horse's taylor: which also hapned, the Earle being drow-
ned in fight, and *William* brauely dying in fight, standing to it when hee had no legs to stand on
(they being cut off) so as made of resolution, and commending his valiant soule to the Hea-
uens, hauing first sent many *Saracens* to Hell. This was the ill end of the others during temeritie
and pride. Of all the Armie prelast, two Templars only, one Hospitalar, and a late person
escaped. The King was behind with the rest of the Armie, who made another as unfortunate
battell, in which himselfe was taken, his Armie almost all slaine or taken. The *Soldan* laboured
that none should carrie this newes to *Damietta*, which yet was done by *Alexander Gifford*, an
English

Chorofmines

Ierusalem

bloodie

laughter.

King Henry his

vow.

W. de Longa

Spata, and my

Englsh pi-
lgrims

Refuses, the

best Holy Land

wages.

Earle of Leister

croffed.

Henry the third

takes the

Croffe.

English ads.

Damietta taken.

W. Langbat's

honorable

death.

Al. Gifford.

English

Damiana man, having received five wounds in the attempt. But *Damiana* was delivered in exchange of the King: the *Soldan* commanding the Christians to be beheaded which stayed behind him, and their Name to be burned.

Some after, the King of *Caffie* took the Croffe, having conquered thirteene dayes journey upon the *Saracens*, thinking it better to get the Holy Land from them than any other. But the rapines and spoiles which the poorer Iustians from the great men, the *Roman* Church permitting, yea teaching, as often as they would goe to the Holy Land in pilgrimage, our Anchour much lamenteth. And for the extortions of *France*, the *French* King laith, hee by permission of the *Roman* Church, gathered a thirteene tenth of the Clergie, on condition that the Pope, to maintaine his warres against *Fredericke*, might gather as much more. The King would not after permit this, though his owne were gathered by Papall Ministers, that the Pope might hereby come to how much his flutes would arise. The Pope Excommunic met by chance on the way a poor Priest, having a piece of bread given him for sprinkling of holy water, whom he asked what his Living might be worth by the yeere. The Priest (ignorant of *Rome*'s sleights) answered, some twentie shillings. Two shillings then, said the other, must thou give the King, holding him, that begged his living from doore to doore by the throat, and forcing him to tell his Bookes to pay him. The King borrowed money of the Templars and Hospitallers, sent two of his brethren into *France*, one being flaine, another vanquished, himselfe resolving never to returne, and lying at *Avignon* inlorious. Those two brethren with the Duke of *Burgunde*, went to the Pope, laying the blame on him, and if hee would not agree with *Fredericke* (which alone could remedie these mischiefs) he should no longer abide at *Lyon*, but all *France* would arise against him. *Fredericke* by his death, instantly following, cut off their hopes. The Quarrells dyed not, but continued heretierate to the Pope and his Sonnes. *Guide*, King *Henries* brother, came out of the Holy Land beggerly miserable, borrowing horses of the Abbot of *Furnham*, which he neither repayed according to his promise, nor acknowledged so much as with thanks, but looked at his messengers sent to demand them.

The *French* Kings Mother and Brethren sent much money to him by Sea, which with the ship was drowned, he bearing this as his other distillers with admirable patience, being herein esteemed another *Job*. At the same time a certain *Thengrian* Apollas, promised his Master the *Soldan* of *Babylon*, to present him infinite store of Christian slaves, and make the conquest of Constantinome case. He therefore having the *French*, *Dutch*, and *Latine* Tongues goeth about preaching, saying, that he had in charge from the blessed Virgin to call Shepherds and Herdmen, to whole simplicitie and humilitie it was granted from Heaven to conquer the Holy Land. For the military pride of the *Franks* was not acceptable. Hee wanne faith by the indissoluble cloistredness of his hand, in which he said was Our Ladies Charter. Shepherds and Herdmen without acquainting their Matters and Parents, and without care of professions followed him, vying his Incantment wherewith he had to raise preadled forty yeares before (he was now threethree years old) gathering in infinite number of children together, which followed him singing, whom neither Prayers, Threats, Flatteries, Gifts of Parents or Friends, nor Lockes and Walls could detaine from him. (A certaine lugging Fryer Preacher, *Robert Bugre*, is said to have infatuated in 40 like manner innumerable and deluded them to the fire.) But these were now fauoured, by the Queene Mother, hoping that they would doe service for her Sonne, in somuch, that about one hundred thousand of this Rabble were assembled, and carryed a Lambe for their Colours. After this, Theues, Exiles, Runnawayes, Excommunicates, and like raskallie reformed to them with diuers Weapons, and now they did openly thies unlawfull in Politie and Religion, preaching wher they came, and at *Orleans* breaking into open hostilitie. At *Paris*, *Beauvais*, *Paris*, and other places, which occasioned their dispersion and confusion. One of their Preachers came into *England*, and was here cut in pieces, his carcasse being left for the Fowles, having before caused much disorder. Many of them went over to the Holy Land.

Ann 1251. the Pope caused solemn preaching in *Brabant*, *Flanders*, and the Confinnes of *France*, that whosoever would warre against *Conrade* the Sonne of *Fredericke* the Emperour, he should have greater Indulgence then for warring in the Holy Land. For if any should be signed (with the Croffe) against *Conrade*, both he so marked, and his Father and Mother should receive remission of all their finnes: which the *French* King sending for relief, caused much murmuring of the *French*, imputing to the Pope vnichtian Warres against Christians to enlarge his owne Dominions, this neglect of the *French* King and Holy Land. And the Queene Mother caused the Lands of all which had taken the Croffe to be seised, and that if they would warre for the Pope, he should maintaine them.

Ann 1251. the King caused the *Lindbergs* to be assembled to *Westminster*, to the preaching of the Croffe, which yet in regard of the *Romish* extortions few received. Some Courtiers did, whom the King magnified, calling the other balle Mercenaries. His reason was; hee had now observed of the Pope three yeares tenths of Clergie and Laitie to that purpose, which would amount to about five hundred thousand pounds. He was thought to have taken the Croffe chiefly for this money purpose, which Vow hee then swore to performe both on his brethren a Priest, & after

ann 1252. the King caused the *Lindbergs* to be assembled to *Westminster*, to the preaching of the Croffe, which yet in regard of the *Romish* extortions few received. Some Courtiers did, whom the King magnified, calling the other balle Mercenaries. His reason was; hee had now observed of the Pope three yeares tenths of Clergie and Laitie to that purpose, which would amount to about five hundred thousand pounds. He was thought to have taken the Croffe chiefly for this money purpose, which Vow hee then swore to performe both on his brethren a Priest, & after

after on the Gospels kissing the Booke like a Lay-man, none being hereby more certaine of his purpose. Truce was concluded betwixt the *French* King and *Soldan*. But soon after, Ann 1253, came news of miserable spoiles there made by the *Saracens*, *Achon* being only left free from their finie. Ann 1254. the *French* King returned home. Ann 1255. *Conrade* being dead, the Croffe was presented against the King of *Apollas*, Sonne of the Emperour *Fredericke*, to which cause the Pope intergled the King of *England*, guing that Kingdome to his Sonne *Edmond*, to the great trouble of this Realme.

Ann 1259. the Templars and Hospitallars at *Achon* fell to civill Warres, well neere to the ruine of both Orders, and of the poore remainders in those parts. Ann 1260. King *Henrie* having sworn to the provisions of *Oxford*, repented of his Oath, and obeyed of the Pope Absolution. Ann 1264. Pope *Vitus* gave the Kingdome of *Sicilia*, to *Charles* the *French* Kings Brother, on condition to deprive *Manfred* thereof, whom Ann 1267. hee lie in battell.

Ann 1269. Saint *Lewis* sent to speake with Prince *Edward* of *England*, and invited him to undertake with him a Pilgrimage to the Holy Land, which hee did, King *Henrie* permitting all which would goe with him.

Ann 1271. Prince *Edward*, and his Brother *Edmond*, foure Earles, as many Barons, and many Gentlemen, went his vowed Pilgrimage. His Wife *Elanor* accompanied him, who at *Achon* was delivered of a Daughter, called *Joan* of *Acres*. The *French* King came late to *Tunis*, where his Sonne first, and after himselfe dyed. The Aime was much endangered, but by means of *Charles* King of *Sicilia*, was freed, and *Tunis* made tributary to *Sicilia*. Prince *Edward* had followed Saint *Lewis* thither: and when King *Charles* halted backe, Prince *Edward* aware, that all his company should forsake him, yet hee and *Edward* (his Horse-keeper) would hold on to *Achon* and with the *English* hee set saile thither. But a Tempest overtook the *Sicilian* at Sea, and drowned almost all his Armie and Treasure.

Ann 1272. Prince *Edward* at *Achon*, was much respected by the *Amirs* of *Teppe*, who write often to him by a certaine *Affine*. Who faine some secret businesse, the Prince caused all to depart the roome, and whiles hee looked out of the Window, with a poysoned Kniife hee recured two wounds on the arme: The Prince pulled the Kniife from him, and killed him with his owne weapon, but *Edward* in the writhing, wounded his owne hand. This grieved much the *Amirs*, being ignorant of the *Affines* designe. With much difficulty the Prince was cured of his venemous wounds.

Thus farre we have followed our Author *Matthew Paris* to the death of King *Henrie*, which happened Ann 1273. and the death in manner of the Christian State in the Holy Land. Hee returned (which we aside out of *Thomas Walsingham*) 1274. having long in vayne expected the aids of *Christians* and *Tartars* at *Achon*, leaving *Soldiers* in his pay for defence of the Holy Land. Hee returned by *Sicilia*, and received kind entertainment of King *Charles*, and after of the Pope. His Turnement I omit: wherein the Earle *Koblenz* challenging him, laying hold on the Kings necke, and seeking to plucke him off his Horle, was by the great strength of *Edward* rayled from his owne Horle, and after a hot skirmish, forced to yield, that the name which had in this Voyage wanne honour in *Africa*, encreased it in *Asia*, might receive further accomplishment in his *European* returne.

Ann 1292. *Achon* was taken by the *Soldan*, the Citizens having sent their vnerfenceable persons and rakes with their treasures before to *Cyprus*. Great laughter was committed. In the beginning of *Edward* the Second, the Templars were condemned, imprisoned, and some burned. The Hospitallars planted themselves at *Rhodes*, and continued till *Soliman* the *Turke* did them: since which their residence hath bene at *Malta*. The *Dutch* Knights conquered *Prussia*. The *Acts* of the *Tartars* in the Holy Land you may learne in others. It is more then enough that I have summed the *Acts* of almost two hundred yeares, with such expence of Christian blood and treasure abroad, and such convulsions and confusions of Religion and civill

Ann 1292. *Achon* was taken by the *Soldan*, the Citizens having sent their vnerfenceable persons and rakes with their treasures before to *Cyprus*. Great laughter was committed. In the beginning of *Edward* the Second, the Templars were condemned, imprisoned, and some burned. The Hospitallars planted themselves at *Rhodes*, and continued till *Soliman* the *Turke* did them: since which their residence hath bene at *Malta*. The *Dutch* Knights conquered *Prussia*. The *Acts* of the *Tartars* in the Holy Land you may learne in others. It is more then enough that I have summed the *Acts* of almost two hundred yeares, with such expence of Christian blood and treasure abroad, and such convulsions and confusions of Religion and civill Affairs at home as I know not to have beene effected by any one particular cause since the World stood, the pretence being not the Monarchie of the World, but of a little Religion, that vnder colour of Religion. I honour the zeale and valorous resolution of our Progenitors, but I pittie the illusions and collusions which hapned to those Worthies by the Popes sleights, and the mace of the old *Serpent*, which little to vnmake, would by the *Hebrew* Reader, perhaps be a creation after these fables of old. Some particulars whereto we have out of Hisories of that Age deluded: but the full cannot be deluded by this circumstance, that besides often, flemme, publike, Royall Expeditiions, and the private occasional Pilgrimages to the Holy Land continually; there was every yeare against Easter a general passage both for devout visitation of the holy places and seruices in these holy Warres: which fumes being added to these, amount about concie; especially, if we add the *Crafts*: which from Hisories I have leawed and vamed Emperors, Kings, Princes, States, Peoples, repugnant to the Popes designs, howsoever otherwise Catholike and Christian. All this binde was of Christian, besides the Ruers and Seas of *Ethiopia*, (yet humane) blood hereby shed, of *Turks*, *Agipians*, &c.

Clergie and Lay Oath

Pope maintains his Kingdom by Cruities when hee wants crotics

King Lewis and Prince Edward Pilgrims

Prince Edward and the English at Tunis, where K. Lewis dyeth

Prince Edward slashed with a poisoned kniife King Edward the first his returne and Turnement

Conrade 1251

*Perfians, Chorasmians, Tartars, and so many other Asian and African Nations, not to mention the Christians, Armenians, Syrians, and all the Subjects of the Eastern Empire in this Warre to much interrel, by it weakened, after it recoverable, and now Turkish. But because to passe from one extreme to another, and to divert the mind from such Marvellous Actions and Actions to so high tedious contemplations, would rather be exchange of toyle than recreation (as in the interin betwixt turbulent Acts on the Stage) I have presented a Musical Pilgrime, whole old English Richmen may perhaps ally those former conceits of cries, shrieks, wails, deaths, siegels, and as when the *Mindfull Player*, the head of the *Land* was upon *Shiloh*, and here prophesied, so in reading this, which tells the holy warres to faire, fought, and so decre bought in their holy Warres, thou mayst have the hand of the Lord not only to guide thee from such waste, but to lead thee to a happy path, and to make thee victorious (we thus way to apply) concealed Mythen in the Prophets, which also mystic Age, yet exciting, fulfilled. But whether it is unknowne to Christianes, which was likely to have beene about two hundred yeares since: Sir Robert Cotton, rich Librarie then yielded the Manuscript, whence it was copied.*

CHAP. V.

Here beginneth the way that is marked, and made by Maunc Joyes from the Land of England vnto Iamez in Galis, and from thence to Rome, and from thence to Ierusalem, and so againe into England, and the names of all the Cities, be their waies, and the manner of her gouernance, and names of her sinner that they wyl be alle the waye.

In the Name of the Fader thus
Joyes in Rome,
And of Wubus only blisset Sone,
And of the Holy Gost, thus blisset
Trimes,
And also of our Lady S. Marie:
And of all the Sciences of the Court of Hemen,
I make this myghty milde Steven:
Which waye I wylt I schall you telle,
And howe be the waies I dide dwelle.
First to Plummouth to Iewent I,
And thence in the Trade of Britany,
Thence we fledd thus two,
And through the Rase then did we go
To Burdowce, to that faire Cite:
And there was I dide there,
And so from thence to Bayon,
For so be that is a fure town,
And from thence, to Petyppont S. Ienouche,
The first towne of Naueron, scilicet:
Vp in a bee hill hit is faire fette,
And then men schall wake her tribet,
For every pice of Gold traif we will,
Then schall fure upon the Biangle:
And there likkez first most thou haue,
And the last thy Gold to saue.
Wyminnez arate vpon there bened,
Like to Mythes, they ben webed:
A rare Mantell they were vpon,
And faine wymin many oon.
Then to the Dale of Rouenche hit is the waie,
A dark passage I dar wel saie:
Waies, there ben full necessary,
For in that passage my mouthe was dy.
Beyond the hill vpon here,
Is a Mytter of our Ladye:

Of Chanomez of the Order of S. Austyn,
And the well of Rouland, and thence thence,
From thence then to Pampunon,
The chief Cite of the Realme of Naueron:
A faire Cite and a large,
Thence cometh berke, Bete and Borge,
And from thence, to the towne of Keri,
Is, xxx. miles long, and bungery beer.
Then to the Graton in Spayne,
That is the last towne certaine,
Of the Realme of Naueron:
And then into Spayne fure ye fob,
Iake a fure of little pise:
For there beginneth the Maruedilez,
Alle is a fure, fure is none le,
And the Grete of Spayne is fure fyn,
Inj. fere for a Coron schall thou haue,
Of the Maruedile of matter and knowe,
Then from the Grune to Sent Dominico,
Thou hast ten long miles for to go,
And from thence, to Grinnelle,
And then vpon then thewe,
His fure vpon a hill on by,
And lowez hen Lordes of all that contray,
Ther most thou tribute make or thou passe,
For alle thi gud bothe mor and laste:
Of that tribute hit be full foy:
For thei breer hit of the King of Spayn.
From thence, thou most to Point Roie,
That passage the hit kepeth a boie:
A gud contray, and well wy,
And wicles, ther hen boke gud, and fyn,
And so farther to Point Paradise,
At that passage thou most paie thewe,
And so forbe from thence, to Borkes that cite,
A faire towne and a muche scilicet.

H o n

HONDIVS his Map of Spaine,



And from thence, to Hospitall de Reyne,
To passe that River thou schalt be faine.
And so forthe to Sent Antony:
And over the gathe the Maruedy.
From thence then to the cite of Lyonest
In that cite ther schalt thou paie
Passage or thou go awaie.
By yownde the Brugge on the right hand,
To Sent Saluator the waie is liggand,
Where y. potter, may thou se,
In the wiche water turned to vyn at Architricleyn.
And many other reliques ben there,
But the mounes, ben wonder be of fere.
Wymin in that Land off to a wille,
But alle in lether be thei wounden:
And her benedez wonderly ben traif,
Standing in her forbermed as a creff,
In rowld clowdes lappes alle be fere
To take the prikke of a N. unicorn.
And men haue a doubletlesse full schert,
Bore legges and light to fere.
A Knight, a boie wit out hope,
A furer also thei schall wit lose.

A Knave here hit, daret in his hand;
And so thei schall go walk and;
Here wy is theke as any blade,
And that will make men wode.
Bedding ther is nothing faire,
Many pilgrimes, hit doth apaire:
Ther is the man of is eie,
But on the bare flure they make her fite:
And so they fite alle in fere.
At in Irlande the same manere.
Then from the cite of Lyncz so fere,
On the left hand the waie schalt thou se,
At that Brugge that I of haue saide,
Over an beethe to Altergo is layde.
That in a cite and faire is fette,
There the grete mountaines togather be mette:
And so forthe to Villa Frank schalt thou go,
A faire contray, and vinez, also.
The Rasse groweth ther in this waie,
If thei luit thou make asiae.
From thence a dope dale schalt thou haue,
Vp onto the Monus of Faur:
He bulles, and of the Spanyle see a cry:
That noye is full grencie pardy.

K k k k k

And

And so forth euen to Sent Iamex,
 All these Pylygrimes, such haue,
 And then to Mount nostre Dame,
 The Prior ther hath muche schame.
 And then so forth to Luano,
 Other Villages, ther be many oon.
 And then to Sent Iamex that holy place,
 There we thus fynde full fare grace.
 On this side the town miles two,
 By a Chappell schalt thou go:
 Upon a hill but ffordes on hee,
 With Sent Iamex ferst schalt thou see,
 A Mount, late many ffordes there ate,
 And is pleyers of ffon of gret affaie:
 A Chappell of pardon there may haue
 At that Chappell, and thou bit crame,
 Ther at Sent Iamex not in that place,
 To telle the pardon hit akes fpace,
 Hit is a gret Myssfor, large, and long,
 Of the whilke king hit is strong:
 Glasse windowes there are bet fow,
 Wit in the Myssfor in number reu:
 Ouy, Cardules chosen there be,
 For Confessours, that is uerry,
 And bith plane power fully to be,
 And pounce to yf in alle maner:
 And to crosse the of alle thing,
 That is the Pope graving:
 Now of the pardon tell I shall,
 In what place thou maist it calle:
 At the Northe side of that place,
 There is pardon and muche fare grace,
 In the Chappell on the rice hand among the guff,
 In C. daies, of pardon thou hauest,
 Furthermore at the bee ante a
 A xij. daies, till time in the yere,
 Under the bee antere like Sent Iamex,
 The table in the Quere telleth the name:
 At alle the anters, so by and by,
 xl. daies, to pardon is grante to the,
 At the y. dertex, beweth the Quere,
 In ffor remission ones in the yere:
 And at alle tymes, all daies,
 The table written so hit saies,
 On the South side behinde the Dertex,
 A grette of ffon fyndst thou there:
 At nine of the Beles the Dertex up is set,
 And a Belegongen a gret fite,
 Ther men maie se of Sent Iamex the lesse,
 His head in Gold araisd fresshe:
 To the wike Pylygrimes, for offering make,
 For the most Sent Iamex sake,
 And there by a manner there is,
 Where Sent Iamex, and Masfynis,
 A xij. daies ther maie thou haue,
 Of remission, and thou bit crame.
 More parson is nonce in that place
 That in that table araisd haue,
 Ther from thence, a xij. miles,
 Wher Sent Iamex the fess thou
 in, xx. miles, large from Sent Iamex,
 Coron we cin non men there haue,
 And then to Pont Vederet went I,
 L. lxx. miles; that wike is dry:

Iewes and Sarafynex ben there many on,
 A plenty full contraye as man waie gon.
 From thence a waie faire, and cleve,
 Where wynez, groweth of all manere,
 Oure the towne of Capte Sante,
 Alle manere fresshe men maie haue.
 The See cometh ther, bet at alle side,
 And fith, and coron on alle fide,
 Wyemen be araisd like to men,
 Men maie noue well nouthen ken:
 There the life on gudely,
 Namely men of holy Church pardy,
 And Bugell fesshe is there full ryge,
 In alle that contraye hit is ther ry:
 And Corpe Sante is the last toue,
 In Gallic, and ffordeth the See upon,
 Then into Portingale, and I fare
 Ouer the Ruer wit gret care:
 For ther the Spynolce wail ye fcherbe,
 Whether any Gold be in the perche,
 Then the Maruedite haue so rike,
 The Riol. z of Portingale maken the lakke,
 When thou comest to Valence town,
 The money of that Land thou schalt see foun.
 And then so forth to Prutia,
 And fro thence, to Poryly me schalt thou ge.
 And then for to Porta haue,
 A fare Cite, and that is the namen:
 Oline trees ther schalt thou fynde,
 Alle the Land full, that is the kind:
 And fresshe, felle wit our faile,
 And alle maner plenty of vitall.
 The arais of wyemen is wonder to see,
 How thei be reuelet about the here.
 Of fresshe fith ther haue gret ffore,
 At euery place more, and more,
 Then schalt thou passeth Colymbria,
 And to Towre z a fare Cite ally,
 And so forth to the Sent Helena on hee,
 That is a well fare Cite.
 And from thence, to Frankleue,
 And so to Luchibon xxiij. mile,
 A fare Cite, and a large,
 Ther cometh schippes, bulkes, and borge:
 That is a faire Pynersite,
 And of vicielles gret plenty,
 And in Luchibon voremont
 Like the holy Marior Sent Vincent.
 In m. is ouer the waie most iben gon,
 To a town that brighte Kone,
 And from Kone to Palmele,
 A whilke waie hit is some dele,
 And to Sent Owell, that is the waie,
 To Landauer, and Kuercell in the clate.
 And to Mount Maior a Castell ffre,
 The chief of Portingale it maie be.
 A whilke contraye full of Lygges,
 Wit the Iude thou break brygge,
 From thence, to Rioltz most thou fare,
 To Etermore, that Land is bare,
 And so to Borbe a litell Village,
 And then to Eluez that gud ffrage:
 The last toue of Portingale to the See,
 That departer Portingale, and Castell ffre.

The

The Iewez ben Lords of that toue,
 And few chrisen men there come.
 Now in to Castell schalt thou fare,
 Ouer the Riuer, the land is bare,
 Full of herbe and longer al so,
 And Sarafynex Guernawez therete,
 At Baldeholfe we schall begin,
 To enter Castell Iamex in.
 And from thence, to Talevere,
 At Lugebon that Cite is a faire riuer.
 To Paril. z then most thou draw,
 And so to Mereda, that is the law,
 Touer Iulianz forewaie we noue,
 Sent Petro ber vituellez, or borge,
 Martyr Santio a whilke waie is there,
 Forfess, and whilke bestes in fere:
 Berez, and Walfes, other bestes many on,
 A perelous waie hit is to gon.
 Then to Reyne fo most thou go,
 For the Cite of Maier Callea.
 And then to K. namatze that fare place,
 Of castel ther is plenty, and that is grace:
 The herdez, ly in the filde in Tentex of clothe;
 To come to town hit is thann late,
 From that Cite miles, xxx. and to,
 To Sent Mar e Kadal ype most thou go:
 A Pilgrimage both faire, and ffre,
 That distyff is of our Lade:
 Of the Order of Sent Iacobe the Doffor,
 A maruelous, fith is in that toue.
 In wilderneffe that place is sette,
 There growch no corow, vin, ne brede:
 By xxx. mile on euery fide,
 For whilke bestes, no man dar abide.
 Then from that place to Walepalatia,
 And after that euen to Alidra:
 And then to Elcanpanio,
 From thence, to Qyrtana al so.
 And then to the Cite of Salinca,
 To Letafelcz, and to Maggala.
 Alle the ficyery that I man can mene,
 In that land bit maie be fene:
 For Sarafynex and Morcz ther duellant,
 And euer in ber ficyery ther be workant.
 The Morcz ben bled, as any pykke,
 And go alle most maket, we men like,
 Bellange that Cite, full bore is hee,
 That kene no coude in that Centre.
 Walekanle is a town full faire,
 In Cuiffale the Cite is gadare.
 And from thence, to Petrol,
 To the Cite of Kantelane before the wufe:
 Ouer a narwe of the Se most thou teet,
 To Cnyll ground, that is so ffre,
 A Parad. fo hit is to be hold.
 The frutes, wynez, and icyery, the I haue tolde.
 Upon the Haueu alle maner Marchandise,
 And Karkez, and Schippes, at alle deuise,
 Don be the freme fo maie thou goo.
 The Town of Sent Louar de Baramedez to.
 Upon a hill ther ffordeth full be,
 Fresshe Snow ther maie non se:
 Europe that I den call hit be:
 The best contraye that euer was set.

About hit Tles many on,
 I schalt thus rekene enenithon:
 For I haue be ther, and sayn them alle,
 I schalt you telle, how thei hem calle.
 Ports bit be the fessil place,
 And Rota another Haueu, to the See is gafe:
 And Serethiez a Cite full faire,
 But the Saralanex hit don apaire.
 That is the outereff Cite of that Land
 Toward the Saralanex, I vnderland.
 And Cardua on that other fide,
 Wit Saralanex muche fare thei abide.
 Wit in the Se a Cite of fight,
 The which in that land Calys highr,
 From the land miles, fife,
 There the Karkez in Haueu do drine.
 X. X. daies, we refled the Tles upon,
 Wit Karkez, to Lennie to haue gon:
 And for enenithon of the Se were so strong,
 Therfore we comest againe be land,
 Vnto the Ryme of Aragony:
 And many maruelous be the waie maie we.
 Ferst to Sent Maric de Serrat,
 Many a Pilgrime is verry ther ate,
 A desert place, and full of waile,
 And many man hit slaf ther habite.
 From thence, thou schalt to Monihow,
 At faire Cite, and viche firon,
 Hille, and vicielles, many schalt thou fynde:
 The fith ther of them maketh men bynde.
 Litel corow, but cragez, and flosses,
 And that maketh Pylygrimes, verry honcz,
 Faire wyemen and of fcebul arate,
 The Calleaner ar better I dar well faie:
 For in Castell ther be araisd comely,
 Wit fare grownes, full bowelly:
 And in Aragony the ar arable,
 In rare cote, full comely.
 At wedding I faie in Monihow town, (on)
 Alle the men and the wyemen then dancyn in
 in xij. C. on a durance I dar well faie,
 From morn to euen all the daie,
 Ther is bit litel mete and drinke,
 Because men last not for to synke.
 Then to Leude the Pyners fite,
 There is a pleyn wikef coure,
 Tynce karneff ther thei haue,
 And fresshe full gret, so God me faue.
 Ther be like to a gret Wardon,
 Blow, and fast, as any Bacon.
 Ther greth the Vin men calle Tribian,
 Gamader, ar Orygez, moxy an:
 Vnto the come to Sent Pere de Mont,
 Alle that waie the man haue haue.
 And then to Sent Mart de Mount Serrat,
 Pylygrimes that Mount ther bite.
 Hit is full be to clymbe vnto,
 And the waie is strate to and fro.
 V. Croffes of ffon schalt thou haue,
 The v. Louar of our Lady ther in be grace.
 A faire Myssfor upon hee,
 That Chibre is of our Lade.
 Many miracles, ther han ben wrought,
 And many Reliques therer ben brought.

xx.

Offreye the fynde be the Riner may con,
 Corakia the ferst of hem ichen.
 And, mile hit is a strong place,
 By that strete that runneth thence.
 And so to Cholye thou most go,
 Thun xxv. long miles,
 From Cholye to Paleyryne hit is,
 v. long miles no thing lesse.
 And thence to Male noke went I,
 The wiche xij. long miles by.
 And thence to Venus x. long mile hit is,
 Alle the wiche I went I was.
 And Venus fonder alle in the See,
 And Yles about hit gret place:
 And Lordez then kep of diuersite places,
 To telle her Lordship I have no place:
 But I dar bi so dory,
 Hit is a wiche Town of Sicery:
 And of alle other marchandise also,
 And right well v. let ther to.
 And namely of freche water, fische,
 Pike, Ede, Tenche, Carpe, I wis:
 And of other vntelz many con,
 And namely of freche Sturgeon.
 Gud chepe, and gret plesure,
 And femye Burgen on to Sea,
 I shipped me ther in a Galas,
 Thus late fast by Sent Nicolas.
 A n' Abbey in that Housenowen,
 From Venus Esle, and foweneth Sambre:
 By estimation as I couthe see,
 Too miles from that Cite.
 How that we went, and on what vifite,
 We were forward mor then vntice.
 At the last, as Goddez wille cuse,
 Ther anulet the saile, and toke the rafe.
 The ferst Land as we come too,
 Was a Nyle land, ther said for,
 Wiche as men calle Utera.
 And ther in our schipe gon gan:
 Hem to refrefche thet were full foun,
 Be cause the wether was us agoun.
 What Tounes, and Castellz we saile by,
 Of alle that Land telle I schall I.
 Pyenne a Castell, Vnago a Cite,
 Parator also a nother Cite hit is,
 Villah a Chapel, and a n' Abbey I wis.
 Ryme a Cite som what full strong,
 And Pole a nother, large, and long,
 Many mo wit in that Land there be,
 And Venyencez Lordez of alle fowerte,
 Ther ben other many be name,
 But thet we faw, and by them name,
 Ther saile we forth full fowerte,
 Be the parties of Schaueny.
 Ther found we a Nyle that byge Nolo
 And a nother that byge Kerfo.
 And a Nyle that Sarig right,
 There is a n' Abbey of Monke right,
 A C. mile from thence, saile we there,
 And foue the Tle of Gegetez:
 Wiche is a Nyle large, and long,
 And a Castell saile, and strong.

The Castell of Sent Michell hit is called,
 A strong place, and well walled.
 After that, as we deden go,
 We saie a Town byge Beneto.
 And on our left hand as we dede saile,
 Was the Cite Tregora, on a Nyle.
 And the Cite of Spolita, ther ben there,
 Alle hard land, and saire to see.
 And lxx. miles ever ther fro,
 On our right hand as we dede go,
 Ayen that for saile faw the Cite,
 We saie a thing like tille a Tre,
 Ich man hadde wonder what hit was,
 Some said a Metit, some saide his Naf.
 We wiche the Schippenen americhon,
 And thei said, hit was a foun.
 That zought vs wonder for to be,
 Such a foun stande in the See.
 But we saw hit so well wit eyes,
 That we wist well hit was no foun.
 Then we asked what hit was,
 Micella they said full right.
 Then saile we forbe in our waie,
 By the coist of Schaueny, I yow saie.
 A Nyle there for forbe we founde,
 That bihte Lilla, on our left hande.
 Too Abbeyes in that Tle was,
 Of Sent George, and Sent Nicolas.
 Then saile we forbe on our forwaie,
 And on our left hand a Nyle we saie:
 And of a Chirche the olde walled,
 The Mount of Sent Andrew men hit callen.
 A litle ther fro as we deden go,
 We saie a Nyle byge Boita.
 Then saile we forbe a gud while,
 On our left hand we saie a Nyle,
 That men callen there Letena,
 Full of popull, and of vntelz also.
 And y. Castellz forsooth there be,
 Of frute and of wyne grette plesure.
 A nother Tle yete we came by,
 And alle in the parties of Schaueny:
 Curkisa men calle hit in that Land,
 Witte popull fite, too Castellz strong.
 And bihte Tle then after we founde,
 And non frute on alle that Land:
 Callen men calle hit, ther saile thet,
 And x. mile about hit is.
 On our left hand as we saile thet,
 Where Sent George dede his penance.
 On our left hand after that,
 We founde a Nyle byge saire, and fast:
 That we callen there Augula,
 And after a nother, that bihte Miliba.
 And after that a Towne well walled,
 That Cite Drogonie men callen.
 Faire we saile hit, and saile ther by,
 The cheif Cite of alle Schaueny.
 And from thence ix. miles full long,
 Is a Cite saire, and strong:
 The wiche Cattera called hit is,
 And there begynnes Abohrez.

A Land

A Land that is next Skiaueny,
 Then saile we a Town bihte Tyuoye,
 After that a Cite we saie,
 That men callen Dulceny.
 And from thence, a litle space,
 Is a Castell that bihte Durae:
 The wiche the Venyencez held in hande,
 And no mo in alle that Lande.
 By Aboh coist, as we dede go,
 We saie a Cite byge Valona.
 Ther founde we many Tles mo.
 The next after bihte Sautino:
 That is from the Cite of Venecy,
 Fully vij. C. mile waies.
 The beved of the Golfe men calle hit,
 Where schippenz have many a fowle fitt.
 From that Tle on our right hand,
 Ther bihte Reme of Pyele I vnderstand,
 Is but sixty miles, and ten.
 A liff strete there rennes, thence,
 From Venecy what so thou come,
 Is mer more Marc Adriaticum.
 That is to saie in our Englishe,
 The grette See of Adrian I wis.
 In that Tle a Castell dothe fownde,
 That the Grekes held in her hande:
 And a Monke of our Land,
 Full well armed, and full homeliff.
 The Grekes See begynnes there,
 And as the next Land after, as we can faie,
 From that Tle of Sailyneo,
 On our left hand as we dede go,
 A C. mile thence, full foun,
 We founde the Tle of Curfew:
 A fawre Cite as I yow telle,
 And a Castell that bihte Augelle.
 And from the Cite of Curfew,
 Into the Ile of Paxlew,
 xxx. long miles hit is hold.
 And the Venyencez have hit in hold.
 Barbe thet Tle, and other mo,
 Forbe on our waie we well gon.
 FY. saile forbe both erly and late,
 Tille the Ile of Dowgate:
 A C. mile hit is long and large,
 To saile from Paxlew wit Bot or Barge.
 The Castell men standeth in that place,
 The Blake Castell in our langage.
 Then saile we forbe a gret tide,
 And founde a Nyle on our left side,
 Ther men calle Ceticolma:
 And a Castell of fiske full also.
 And a Nyle that Gawar bihte,
 That is a Castell of Grekes right.
 Then saile we forbe a while,
 And founde a nother plenousse Ile,
 That bihte Struaille in that Land.
 There ben haly Monkez dwelland,
 In a Monke of our Land.
 And there thet full homeliff:
 And nother woman, fowle, no best,
 And ther mid againe there leit,
 No man temenys gender,
 Ther maie not there endure.

A wounde miracle there was wright,
 When S. Myrke from Alexander was brought:
 And was translated in to Venecy,
 The Galez comen be that waies.
 And when the Galez come zeder thro,
 The Ile cleued enen in too:
 And the G. lizez toke enen the same waies,
 So thence, the see in to this date.
 After that a Nyle we founde,
 That bihte Prodo a wiche Lande.
 Then by a nother saile we,
 That Morcia bihte full fowte:
 On our left hand that Lande fowde,
 Fast ther by our Galez yode.
 The Castell of Lunke thet saie fow,
 That longe thet King of Nauerte too.
 To hit be yond the Castell,
 Dyon a wonder fowle land,
 Standeth a Chirche be on bihte,
 Of Sent Tede that noble Knight.
 After that we came full fowte,
 Unto the Cite of Modome.
 Tward that Cite as we dede go,
 On our left hand a mile ther fro,
 There is a Nyle Sapientia men callen,
 A strong Ile, and no walle.
 Dyon that thet thet thet I wis,
 Hit bihte ther on jann, myse.
 Of that Ile, and of that Cite,
 The Venyencez Lordez thet be,
 On our left hand as we dede saile,
 A wastil Tle we saile fowte saile,
 That men calle ther Secuengo:
 A Hermit there dwelleth, and no mo.
 And so to Canby we go fulland,
 And the Land of Morez on our left hand,
 From the Land of Modyn xvij. miles waies,
 Is a Cite worthy for to praise:
 Corona that place is called,
 A strong Town, and well walled.
 Hit standeth in the Land of Morez,
 And the Venyencez Lordez thet be.
 And after that fawre Land,
 We saie a Cite bihte Damande:
 As a Diamand hit is maket,
 Concret wit foun, and never maket,
 After in the same Land of Morcia,
 We saie a Castell bihte Moitrea.
 After in the same Land a Nyle we faw,
 That bihte Chiergo in that Centre.
 In that Tle Castellz too,
 And the Venyencez thet Lordez of thoo.
 Another Ile we founde in bihte,
 Hight Cetherygo, but hit is wastil,
 And beflex there be grette plesure,
 On the same side as saile we.
 There is a Nyle y. mile there fro,
 That men callen there Ginego:
 As a ogge hit is maket,
 And wiche in abill, but alle maket,
 Bothe of men, and of bestes,
 Sane onely Hawkez make there ber reflex.
 From thence, we saile a certeyn waie,
 On our left hand a Nyle we saie:

That

That men callen Ancello,
As ther be in Castile too,
That be of the Lordship of Candy,
And the Venevianz Lordes, fearely.
Euen Azan that forsaide Ile,
Be the space of le. mile:
The Ile of Candy there began,
Betweene them we fales than.
Then fales we forth on our right hand,
And come to the Ile of Candy Land.
A cite ther was not fer vii. fra,
That men callen Caninae:
And fifty mile that cite fra,
Is another that cite Retimo.
And from thence, miles, fifty,
Is the cheste cite of alle Candy.
And Candy the cite men calles,
A faire towne, and frow of valles.
There groweth alle the Maluise,
That men haue in all Christyenty:
On any place in herbeles,
And at Modynn alle the Romeny Iwis.
Another cite is in that Ile,
From that cefteite C. mile.
On our left hand as we did go,
Setea men calle it so.
That Ile boileth large and longe,
viij. C. mile alle Vinbeggung.
viij. good citen, but hard to fynde,
And castelles, xx. and fifty.
Except Thorpez, and Malemettez,
And howses that in the wynez ben sette.
iij. M. men there be raised,
Well heries, and well heruelles
Of howleres, and of albestere.
ij. C. M. ale alle yerre.
From thise Ile now wynde we,
And telle we forth, on our Jorney.
Fifty mile we fales, and more,
From the cite of Candy to Capa S. Ion.
That is to saie in Englefe,
S. Iohanne boud I wis.
There is a Chappell, and no moos,
The Lordship of Candy bit lengthe twe.
Spina longa men calle his,
On our left hand that Ile was sette.
Then fales we forth to anon.
And fise the Ile of Refrenan:
A waitt Ile standing in the See.
And after that, anon fales we,
Anyt the men calle Steppa:
And there in be Caffalle, twa.
On our left hand as we fales thre,
We fise the Ile of Avegoz.
And two Caffalles ther in be,
And after an yle byght Nazaree.
There is a Caffell of fyne and frow,
And Knightes of Rodez Lordes bwn.
The nextt land after that byght Nystrye,
And nextt that the land of Turkey.
And euen over ther agayne,
The Ile of Rodez is cowne:
xx. mile the See brude is,
From Turkey is the Ile of Rodez.

At the begynning of this Ile,
Wher was a litle wille.
Is a thorpe that byght Newton:
And on a hill there alle alone,
Is a Caffell fiff, and strong,
That some tyme was a cite strong.
The Caffell byght men fise Jon,
Sancta Maria de Fulmaro.
The first place hit was then,
That over thes of Rodez was,
Ther taught not wold hold hit,
But be vifement, and gud wit.
Then at Rodez ther made them zere,
Here dwelling for ever more.
A strong towne Rodez hit is,
The Caffell is strong and faure I wis.
From Rodez then a C. mile,
On our left hand we found an yle,
Caffell Ruge men calle his,
The Rede Caffell he may wis.
The Knightes of Rodez be Lordes, and thoder go
And fise we Iles, no mo:
But too on our left hand,
On of the Kynges of Ciprele land.
The Ile of Ciprele for so the hit byght,
There of fer fere we had a figh:
Euen and fow of tyme ne of cille,
His was so fere I myght not wis fer:
That other was the Ile of Baaf.
On our left hand toward laaf,
Of a land we had a figh,
Carmeyn de Surry for sothe hit byght.
The white Freres, were founder first there
Of our Lady there is a Mystryer.
Then to Tort laaf when we came,
There was many a bylde in aw:
And thanked God of his faure fonde,
That brought vs faue into that land.
And from laaf we went to Ierusalem,
And that maie tornet home agayne.
At Ierusalem while I was,
I went pilgrimages in many place:
And had the pardon that lengthe thertoe
At I chailt saw or I go.
Now at Port laaf I wold begyn,
To telle the pardon as it ther was:
The wiche is called loppen,
And Port laf wit other men.
Thou pardon first when bi begane,
Was of Pope Siluester that holy manne:
At the prauor of Constantyn,
That was an Emperour gud, and fym.
And of S. Elene his moder fise,
That founde the Crofe, as this I say thre:
And after the place be of degre,
So that pardon confermes be.
To some plenor remission of fym,
And some vij. zere, and vij. leston.
At Port laaf begyn we,
And so frothe from gre to gre,
At Port laaf ther is a place,
Wher Petrus resyd through Goides grass,
From dede to lyf to Tabane,
He was a woman that was her name:
And

And was wit the Apostles, like a knyght,
v. yere ther schalt thou haue,
And as many lentes, fiewly,
And a wether place is ther by,
Wher Sent Petrus stode and fische,
As muche pardon is there I wis.
And after that ther is a Cite,
That men callen Leidey:
There is a Church in that fide,
Wher Sent George was don to deide,
And allf there is a wether place,
Wher hiled was Eneas
Of his Pallifly, and made clere,
Through Sent Peter Prater.
As muche pardon thou schalt haue there,
As I haue tolde of now before,
After that the Cite of Roma,
And the Caffell of Emus alfa:
In the wiche a Church is the fende,
Where the ij. Disciples were walk and:
And metton wit thes after his ryng,
And knew him by the brede breaking.
Also in that same place,
Is the graue of Cleotas:
Wiche was on of the too,
And Sent Luke that other also.
Ther the Cite that a Riamathia byght,
Wher Lepelus was born that noble Knight:
That toke the fide of the rode tree,
And Samuel the Prophete ther lide be:
In alle thes places, that be ne war here,
Of Pope Siluester be graunted thre;
vij. yere, and vij. lentes, ther to:
To alle hem that zeder will go,
Now to the Cite of Ierusalem we wold wynd,
Wher of the Sepulchre is a Church bynde.
There in is the Mount of Caluarie,
Vfther for our sake Iehs wold dy.
There is plenor remission,
To alle hem that zeder will come.
Also there falf by is a place,
Vfther the iij. Crist anoynt was,
Or he was laide in his graue,
Plenor remission ther maie thou haue,
And at the Sepulchre wit in,
Plenor remission maie thou wynd.
There a place by right nere,
Vfther Crist was like a gardener:
And apert to Marie Magdaleyne,
After his upryf, as Clerkes, fym.
Also falf that place a Chappell there is,
In the wiche of our Lady I wis:
Vfther Crist to his moder fise
Apert, after his upryf:
There is vij. lentes, and vij. yere,
And in a wyndow falf by there,
Is a pilor of her fiate,
To wiche in the house of Pilate
Crist was bounden to, and kete:
Crist the tyme Crist was fise,
The prelon that Crist was sent,
And the place wher ther partyet his vifment.
At scoon of thes places, hit before,
Is vij. lentes, and vij. yere more.

A Chappell there is of Sent Elene,
Vfther Iehs the crofe fawe, and fme,
The crowne, the nayles, were founder there,
And the bend of Longeez fere.
In that place where ther fowde were,
Is plenor remission alle daies in the yere.
In that Church after is fowde,
To wiche Crist was bounden, and crouet.
And in the Church where Adam huted was fym,
Is the middes of the world by refone.
Alle thes ben in that Church aboute,
And vij. Chapeles, ther be wit ent,
The first of our Lady, and Sent Ion Evangelist,
The ij. of the Angelenz, the vij. of Ion Baptut:
The iij. is of Marie Maydeleyn:
Dente places, alle for certayn.
At alle thes places, in pardon by and by,
Is vij. yere, and vij. lentes, fiewly.
Vfther out the dore of that Mystryer,
Is a place lene, and dore:
Vfther Crist him ressed for wery,
Beryng his crofe for to die.
There is the riche mames place,
That lett the Lazarus, as Clerkes faies,
Dye for defaute of mite,
There in thille is made his fete.
And a wate ther after thow synsch fere,
Wher a maie that byght Symeon,
Vfther the lewez constraynet was,
For to bere Cristes crofe.
Then Crist tornet him agayne,
And to the wyymen thise gen fayne:
Vfther on youre selfe, and not on me,
And on your childer wher that thei be.
A nobel place there is at bounde,
Vfther our Lady fell don fownde:
Steyng her Jon his crofe bere,
Toward his deeth, that dud ber de,
Also there is ij. fowez, white,
To the wiche Crist refles alite:
Vfther his crofe hym selfe to cole,
And anon after ther is our Lady fole.
At alle thes places, forsaide here,
Is vij. lentes, and vij. yere.
And falf by is the house of Pilate,
Wher Crist was brought to full late:
Bounden, byffet, and crouet wit theron,
Dmed to deeth on the moron.
Azamez the desyre that be had there,
Is fully remission, and plenore.
And there is the place, thow maie go in,
Wher Crist for ysf. Maieleyn ber fym.
And also there is the Rodez place,
Hoder Crist was fende as clerkes, faen:
From Pilate to Herode in fowryng.
And cladde wit white clothynge,
Also by a wate thow moff go,
That men calle Probatica Piscina:
There is the Temple verement,
Wher in our Lady was present:
At a wader to Ioseph after ward,
Azan her wille hit was, falf hard:
And after that Crist he was,
Present in the same place,
L. I. I. I.

To that holy man Sent Symeon:
At which of these places haue ye wonne
vi. yere, and vi. lentesme thereto.
And Crist was founded on the temple also,
Dispayning whyly in his sawces,
Wit the Doctores of her Lamese.
A Church there of Sent Anne,
Where our Lady was borne of that woman:
Pleuer remission is in that place,
Beside the lesse of his grace.
After that some thou syndest a gate,
Vher Sent Steven was ladd out ate,
To be stoned at his death:
And anon after, a nother stede,
The gulden gate called hit is,
Where Crist entred Ierusalem.
To alle these place who so wuld go,
I. vi. lentesme to pardon.
Now in the vale of Iosaphat he fre,
A faine place there schalt thou see
Where Sent Steven stoned was,
And the tour of Cedron is in that place.
Also a gret pece of the crosse of Iehsu,
In that same place is, I troue,
And serued there for a wrong many a daie,
That is the voice in that Contraiue.
A Church of our Lady is there also,
And the graue the febe was on do:
The pardon of theste thou places in fere,
I. vi. lentesme, and vi. yere.
And there our Lady beriet was,
Pleuer remission is in that place.
In Iosaphat the vale befor faide,
Is the place where Crist praied,
To his fader befor his deathe:
vi. yere, and vi. lentesme den in that stede.
Then in the Mount of Oliuete,
There is a Church faire, and iouste.
At the garden we will begyn,
Where Crist was taken, and bounden in.
And fast by a place is there,
Where Petur smot of Malikes ere.
Also a place there schalt thou see,
Where Crist fast to his Apolles, three:
And heere to hem schalt he faide,
Tille I haue ben at my fader, and praide.
And a place there schalt thou fynde,
Where the Apollet Thomas of Wynde,
Had a gurdell of our Lady,
When sche was boron to heuen on bee,
A nother place fast by is sette,
Where Crist upon the crosse wept.
Also the place is here by there,
Where the Angell dail aperi:
To our Lady wit the palme, and faide to fere:
That dai to heauen sche schuld be bore.
A nother place is not fere ther fere,
That men callen there Galilea.
The xi. Apolletes were gedert there,
And Crist to hem dail aperi:
At alle theste places, here haue wonne.
I. vi. yere, and vi. lentesme to pardon.
A nother Church is ther by women,
Where theste stede up in to heuen.

What man or woman that cometh there,
He haib remission plene.
After that a Church of hym, and fion,
Of Sent Marie Egyprian:
And the Sepulchre of Sent Pelage,
In a nother Church man see.
And in the Mount of Oliuete on high,
A place there is that Beuillage high,
And of Sent Ion a Church there is,
Where the Apolles made the Crole I wis.
There is a nother Church right bynde,
Where Crist the Apolles kened:
The Pater noster for to praie:
Also there is in the same waie,
Where our Ladierest a stage:
For very geyng on Pilgrymage.
There is the Church of S. Iame the lesse,
To whom Crist aperi the dail of Pasche,
And after in the same place,
The same beriet he was.
To alle theste places to for faid,
I. vi. yere of pardon araid:
And vi. lentesme. I dar well faie,
Pass we forthe theste on our waie:
To the vale of Siloe,
A faine wald there schalt thou see:
Where our Lady Cristes clothes lye,
When he into the Temple presens was.
There is the well of Siloe,
Vher Crist made a blind man to see.
And a place ther schalt thou see,
Where Iaias the Prophete so fre,
Of the lewce sawes, he was,
And beried in the same place.
Also a Chapel thou schalt see there,
Where the Apolles had ben for fere.
Also the stede hit is fast by.
That was bought for peny xxx:
For the wiche Crist was sold,
At which of theste places that I haue tolde,
Is to pardon vi. yere,
And vi. lentesme also in fere.
Of the Mount of Sion I will now telle,
Where the lewce was fast and felle,
Wold haue rayd of the Apolles wit force,
Of our Lady the vere, and the tref corce:
When thei here bare to her graue.
Also fast by ther schalt thou haue,
Where Petur wept, and fere can rewe,
That be forsoke his Lord Iesu.
A Church of Sent Angel is there beside,
That was a Patre fere, and wode,
And Anna the Bischope that place hade,
To the wiche Crist was forst laide:
Examinet, and wit suffices, bere.
A nother Church ther by is sette,
That is of our Lady and Sent Saluator,
And Caiphas place wit before:
Where Iewes him babbid, and did distre,
And Petur there forsoke him thre.
In the same Church is there also,
A preson that Crist was in do:
And in that same place thou schalt haue,
The stede that lye on Cristes graue.

where

where that our Lady abode in,
xiii. yere in gret whoo:
And there fast by sche made a nynde,
Out of this word when sche schold wynde.
There is pleuer remission,
And there fast by a place awn,
Wherin Ion the Euangelist,
Was chosen dere to Iesu Crist:
And fange a Myste to our Lady.
10 And fast by is where Sent Matly,
Was chosen to the Apolles:
And ther is our Lady Oratory I wis.
Also there is another place,
Where Sent Steven beried was:
The seconde tyme, at clerkes saie ichon,
Wit Gamaleel and Abibon.
Dewote places there schalt thou fynde,
And ther Crist his Apolles taught full bynde:
And wher our Lady herd full preaching,
Of her Sone Iesu, heuen Kyng.
20 And yet thou may fynde more,
Dauid, and Salomon beried there:
And other Kynges by hem ben celi,
And the Pasche Lamb: ther was rail.
In ichon of these places is vi. yere to pardon,
And vi. lentesme, there haue ye wonne.
Also there is another place,
Where the Pasche Lamb eten was,
Wit Ihesu, and his Disciple, inferre.
30 And the Sacrament was made there:
Pleuer remission for fere ther is,
And yet another place I wis,
Where Crist to his Apolles, was lowy,
Weiche here fete, and made them dry:
And where he on the Alencion dry,
Reprout hem of her febul faie.
Then schalt thou fynd there full fone,
The place where the Apolles ichon,
Requert ther the body Crist.
40 In the feite of Pentecost:
Pleuer remission ther maie thou wyne;
A nother place is yet wit in,
Where Crist to Sent Thomas aperi,
And to the Apolles, when the zait were beret:
Where more Sent Iame beded was.
Where Crist aperi to Marce three,
And fast to hem, Autte,
vi. yere to pardon be at that place.
50 And vi. lentesme full of grace.
Then wull we theste to Beethleem,
That is v. mile from Ierusalem.
In that maie there is a place,
And where the fere aperi to hem.
And also a Church at thei fere,
That stondeh in the same stede,
Where was boron Elias the Prophete.
60 And the graue of Rachell;
At ichon of theste places, I writt well,
I. vi. yere, and vi. lentesme thereto,
To all them that theder wull go.
Then at Beethleem I will begyn,
And telle the pardon that is therein.

There is a Church of our Lady,
Where Crist was boron full fowly:
And the crache that he laie in,
Pleuer remission there maie thou wyne.
Also there is a dewote place,
Where Crist circumcisat was:
And where the fere may schet awise
From the Kynges, when thei his faie.
And the Chappell of S. Ierome,
And the graue that he was in don,
Also ther by schalt thou haue,
Where the Innocentes were graue.
There is a Church of Sent Nicolaus,
Where Paule, and Eustoce beriet was:
Then were Maydones full fowly,
Also there is a Church of our Lady,
Where the Angles came here, and Ioseph also,
Into Egypt for to go.
Of the Angles a Church is there,
Where the Angles dail aperi,
To the Scheparde, and to hem faide,
That Crist was boron of a Maide,
And the Church, or also the graue,
Of the vi. Prophet there schalt thou haue.
And the Myyster of Sabas
That was an Abba, at thei fae.
At the ch of the place who so wille go,
I. vi. yere, and vi. lentesme thereto.
Now here we the pardon of Betany,
Vherere Lazare dyeth, that is wery:
The wiche lye ther iij. daies, deid.
And Crist raist hym up in the same stede
Vher he clypt hym out of the graue,
Pleuer remission ther maie thou haue.
There is the house of Symeon that good man
In the wiche Marie Mawdelyn came:
On ther Thor faie wit oymment swete,
To anyst Cristes fete.
And ther Marie faid theste word,
For fute and thou haddest by his Lord,
Lazar: my brother schuld not dale be:
The brother schalt trise, then faid he,
Also there is the house of Maudelyn
Vher sche was when Martha can sayn:
Our Lord, our Master, he cometh bee,
And Maudelyn suffer he calleth thee:
To iche of these places for faide,
I. vi. yere, and vi. lentesme laide.
Then den pilgrymage on moony mo,
But I saw non of alle theste.
And therfor I make non mention,
But of the places that I haue gon.
Then at Ierusalem I will take
Theste a menion for to make.
There is a Myyster of Sent Ioachim,
For the of our Lady that holy Ouygn.
Also the buildir is there,
Where Crist fasted the ground is bare;
xi. daies, withouten wyne,
Therfor I writt Adams Karantyn:
Pleuer remission ther maie thou haue,
On the top of the bud thou wull hit crane.
A place where the dewote temple Ihesu,
And fast if Goddes fete be ichon,

LIIII 2

Thefe

These stones, into brede bringe,
At thow maie ete after the fasting;
In other thynges, he temptes him also:
But we will ralle of Ierico:
VWhere Crist herbert was,
In the house of Zaccæus.
Also a place ther he was berie,
VWhere Crist made a byrd man to see.
Of Sent Ion Baptiste a Myyster ther is:
At ichon of these places, I wis,
Is vij. yere, and vij. lentes, ther to,
To alle them that thider will go.
VWhere Ihesu Crist baptisat was,
Is plenur remission in that place.
Also ther is a wilderness therof,
VWhere is a Myyster of Sent Ierome:
And the dede see that is there,
VWhere the v. Citeez drenchet were,
For son that thei did thence,
And beyond flem Iordan,
Is a full desert place, and was,
Of Sent Marie Egyptian.
To alle these places, who that will go,
Is vij. yere, and vij. lentes, ther to.
Of the Hille of Vire to telle,
A while ther for to dwell:
Ther is a Myyster faire, and free,
In the wich place groweth a Tree,
That went into Cristez croce:
Thuse in that Land hit hath the wofe.
Ther is the house of Symeon,
That in the Temple was veyd boy,
On Candele: daie Crist is born
Outo his armes, he was prefent.
Ther is a Church of Sent Ion Baptiste,
VWhere our Lady when she was wit Crist,
Salute Elizabeth here Cofy dere,
And said the wordes that folo here:
Magnificat anima mea Dominum.
And Zacarias here is also,
VWhere he wrote booke fairs, and well,
Benedictus Dominus, he was assigner.
To alle these places, who that will go,
Is vij. yere, and vij. lentes, ther to.
Now telle me of the Vale of Mambre,
And of the places, that about hit be.
Ther will I telle a litle thing,
VWhere was Abraham dwelling:
VWhere he was Childerens bere,
And on for alle was christen here,
Passe was the Seruant in this bere,
I schall fatch water, and wasch this feet,
And Clerkes, sayn, and don vs lere
The first tokyning of the Trinite was there,
Also there is the Cite of Ebron,
VWhere Adem, and Abraham in grame was don.
Hac and thei ben beried there,
And alle her wifex, wif ben in fere.
Also fast by there is a place,
VWhere thei Adam fornes was:
And there is the Desert wher Ion Baptiste,
Dand penance for Ihesu Crist.
Also the Cisterne for you moune,
VWhere thei Ioseph Jacob fone,

Wit his brether schuld have be cast in,
For dremes, that he reddie to ben.
At ichon of these places, what at thow be,
Vij. yere, and vij. lentes, is granted the.
Thou to Nazaret let vs mynde,
And alle of that place fo hynde.
Some what to fise that is byt,
Of that pardon that ever schalt last.
In the beginning thou schalt have a place,
Where Sent Staunen first beried was:
After a Castell ther schalt thou see,
That byt Abiera in this Citee:
Wher our Lady knew he had left her fone;
A nother Church yette fyndest thou fone,
Folow by them schalt thou bame,
The Wille of the Sanctuall;
And the Cite Nubikofa, or Sichar men hit calle
In the wich the grame fynde thou schall
Of Ioseph, that is to ferdale,
That to the limalitez was folde.
After that, thou fyndest thence,
The Cite that byt Sebaltiane.
Ther Ion Baptiste in pefrou was don,
And after that beried full fone.
Ther is the Castell of Ichenne,
Where the x. Laweuz were fone.
And Crist hem helde of her fones,
And the Cite of Naym ther by hit is.
Crist did miracles in that fiede,
Rescued a widow fone from dede.
Also in the Cane of Galilee,
Wit in Nazaret that faire Citee,
Ther is a Church full faire sette,
Where Gabriel our Lady gret.
Also in a while thou schalt fynde there,
Where Crist to his Modir water did bere.
Also a faire place is fast by,
Where the Iewez full synously
Ihesu bedying wold have don caste:
And a mylder, hem a was be pass.
At ichon of these places, before nomet,
Is vij. yere, and vij. lentes, assigner.
Ther is a v. Hull that byt Tabor,
Crist was transfigured there.
From his Manhood, to his Godhede:
Plenur remission is in that fiede.
Ther is the Cite that byt Cafarnaum,
Where Crist many miracles hath don.
The See of Galilee for seate we nought,
Where Crist many miracles hath wrought.
Also the Cite of Tiberiadis,
Where Crist calde Mathew Discepl hit bi.
Also there is a nother place,
VWhere Archingog Daughter was
VWhere Crist riste from the dede,
And Crist ete wit Mathew brede.
Yet the Hull maie thou kenne,
VWhere Crist fede v. m. men,
VWhere the brude of Isaac fise.
A nother Hull yette fyndest thou rine,
VWhere that vij. m. men were,
VWhere Iesen lence fede there.
Also the Cite of Siuonne,
VWhere the woman, and furbie gon:

And

And to Crist sche saide full yere,
Blessed be the wombe that bare.
At ichon of these places, lene thou me,
Is vij. yere, and vij. lentes, grantet the.
Thou telle me of a nother place,
The wich is called Danes.
Beside Danace ther is a waie,
Wher Iesu to Paule can saie:
Saul, Saul, why folowest thou me?
Also a wyndow ther maie thou see,
Where Paule went out when he hym beed:
Also in the same house is keede,
Where that Paule cristen was,
Of that holy man Amari.
Also a place ther schalt thou fynde,
Where Sent George the Knight hynde,
Fought wit the Dragon for the Maide sake,
And delimeter her from wrake.
At alle these places, that I have tolde,
Is vij. yere, and vij. lentes, be thou bolde.
Now telle me of the Mount of Synai,
A full deserte place, fere by.
The Cite of Gize is in that place,
Where Sampson fley, and beret was.
In that Mount upon hy,
Is a Myyster of our Lady:
The Myyster of the Bysehe men calle hit,
Wher in the body of Sent Katheryne was put.
Also behynde the bee Antere,
Is wifur fide and gore.
In that Church to Moise,
When he kept Getto Madan schepe trale.
In midde of that Hull is a place,
Where dand his penance the Prophet Helias;
In the hye of that Hull, by Clerkes, lawez,
God yaf to Moises boote the Lawe.
Written in Tablez, wit owen myffe,
Plenur remission ther hit is.
A Garden ther is without distaunce,
Where Onorius dand his penance.
A nother Hull also is there,
To the wich a Angelenz did bere
The blessed body of Sent Katheryne,
Sche was a holy Virgin.
Fader that Huld riste thou me,
Thou remembre the Rede Ste.
At ichon of these places, that I have tolde,
Is vij. yere, and vij. lentes, be thou bolde.
Thou from Synai will I skippe,
And telle of the Pilgrimages of Egypt.
These saie I nought, but by byrd telle,
Written in a Tabull in the Hull:
Therfor I telle as I hit saie,
VWhere ther cometh therber be maie saie.
Is Egipte in a Cite faire,
That byt Massif, or ellez Kate:
In the wich many Churchez be,
And oon is of our Lady:
De Columpa calle hit is.
And Sent Barbara beriet ther is.
Ther is a water of gret prife,
That cometh out of Paradys:
The wich is calle to Nubikofa,
Men of that Land hit fise schalt.
Also ther is a great Gardyn,
Where that the Bawm growth in,

Also a Myyster ther is sette,
Of Sent Anton, and Poile the first Heremite:
And of Macarty, and other mo,
Therf from that Cite let vs go.
By the place of vij. daiez, Ioraa,
Ther is a Contrite in that waie,
That men calle Mentelicia:
Ther is a Chirche byt Elmorans,
Where is a Chappell of our Lady.
Ther sche dwellet vij. yere truly,
Wit Iesu her fone faders,
And wit Ioseph her Spous infere,
In that Chappell on Palme Soudair,
Of alle Cristen I you saie,
Thar dwellen in Egypt Lande,
Do there her service I understande.
The Cite of Alexander in Egypt is,
Where Sent Katheryne was slayn I wis:
And Sent Iolan Elemolmette,
That holy Parwarke is beret ther.
And Sent Mark the Apostell of Crist,
Also he was Evangelist:
Ther was married, and to ded don,
And after was beriet ther fone:
And fo from thence to Venice translate.
At ichon of these places, and thou go ate,
Is vij. yere, and vij. lentes, to pardon,
To alle them that thider will come.
Pilgrimages, ther be no mo.
But ever any man dand, goe,
Een now as my yorn turning,
Hereth of our boome coming,
From Ierusalem sothe to seyn,
Euen to Iaff we turnet ayen,
Here we schippen alle to geder,
In the Galias that brought vs theder.
vij. hundredz mile thou sailt us,
Unto the Golf of Sattelo:
Wiche the Schippe four pardy,
Ther were the worth of Cristen.
The Pilgrymes, here me gud recorde,
For, thei tornet vs from bord to bord.
And vij. wikkes I der will saie,
We myght not scape the Golf amas:
But yf, we don traney in the Ste,
By alle the Golf of Tullys,
And on our left hand the Golf was,
As we from Iaff toke the rafe.
On Turkey side we saie there,
The bee Hull that byt Mount Citee.
And under that Hull hit maie be,
The cheff house of Synode:
That is a token to schipmen,
Wherby thei the Coftez kenne,
And after full fifty mile was,
Is a Castell, as I you saie,
The wich Marra calle it is,
And Sent Nicolas was beron ther I wis:
And Bischop ther was be made,
And his last ende ther be hade:
In his grame be was laid iboo,
And after translate to Ballo,
Ther in the Pole Landez:
And there be Iesu I understande.
And xx. mile that Castell fone,
Is a Haven high Cacao v.

His is right depe, and faire of fide,
In alle widders his is guide;
For Ganges, therein to take her rest,
In alle Turkey side hit is the best,
That Hauen isore, as men haue me,
Was some tyme a faire Cite:
And was criuilest as men telle,
Tille gret vengeance upon hem felle,
For sin that thei did in the Tower,
Hem to amende thei were neuer bon.
That Cite was deuyd for the same cause,
Ryght as Solome, and Gomor was,
Some wyndowes, and walle, yet ther be,
For I saw hem wit myn ee,
From that Hauen of Cacabo,
On our right hand as we did go,
xxx. mile by Lond I was,
To the Castell Ruge hit is:
We felle therby toward Ierusalem,
And come therby toward agene,
And xxx. mile from that Castell,
Is a strong Ile wrait we well:
The wich is the langage of that Lande,
Is called the vij. benedex, I understande,
What is the cause thei calle hit jos,
For vij. poynce, go out ther fro:
Alle gret Roches, and lang ther thei be,
And ferre in fonder men maie hem see,
For a toke men hold hem there,
By cause thei schuld by them faire.

And sixty long mile, and ten,
Vij. felle to the Ile of Rodex then:
And wrait ther a lard place,
To confor vs in that place,
And euen from Rodex to Venecy,
As I went I come home, I wis,
And come to Padua the Cite faire:
There I rested, and toke the aye,
And from thence to Castell Liminia,
And so to Bafayn, there are Castell. tan.
From thence to Bononia full enen,
And there we were deuyd, from.
And so forbe to Castell Sene Iohan,
And then to Miranida that faine Town,
And euen forbe so vnto Hostia
Muche Maris ther schat thou in ga,
Then so forbe to the Town of Veron,
The Veneyceane be Lordez of iobon,
Then so forbe to Castell Solciau,
And the Blafard is the money than,
From that place thou schalt to Trent,
That ston maie most then beent.
And so forbe to the Cite of Mecane,
VWhere wy is plenty to money ayne,
And then to Mount Sent Nicolas,
VWho is him that waie gas:
For Montez, and Snow, and de clure,
Faster maie therre of alle the yere,
So draw the don to Nazare,
And whate the Pile be well farr.

HONDIVS his Map of Germanie.



And from thence to Kempton,
For furthe that is a gad tour.
And then so forbe to Memmyng,
There is the Emperour money walking:
Like a barre of silver hit is,
And laisteth ferre, that maie nat mysse.
Then to the cite of Vlme is the waie,
And at the Brugge the most thou gaites
And so from Vlme to Orling
And after that to Kipping.
And so then den to Bruhal,
That muche men her leggez to pull.
And from thence to Duron,
And then to Spire that riall town.
From Spire to Vornex are miles. xiiij.
And so to Mence thou schalt I wene,
And to Bynges a town upon the Ryne,
And to Wetall, and Coulenre, there is gad wyne.
And so to Andernak that is the waie,
And then to Bun, I dar we well saie.
From thence to Coleyn that faire cite,
Ther most thou change thy money.
And so from thence to Acon,
There be hote bates in that town.
And then to Mastrik I therde,
And there new money most thou gette.
And so forth even to Diste,
That maie is wide, and hit be myffe.

And so thou schalt to Macheleyn,
That is a town beut gad and fyn:
There gethe the money of Braban,
And that decemnt many man.
And so from Macheleyn to Gaunt,
Into Flaundrez most thou haue.
And so to Bungez that faire town,
And then to Newport most thou take.
And after that to Donkerke,
And so Graueynge most thou take.
And to Calys a town full free,
Thuse at the See-side we bee.
And for hit is the comyn waie,
From England to Rome, I wil nat saie:
Nether make of her gouernance,
For to all pilgrymes hit is no flane.
Then prauise to the Lord of myghtes most,
That broughte this Pilgryme to Englonde east,
His life to mayntene in his wille,
In his seruice botte londe and stille.
And when we out of this word schall wende,
The ioye of beuen be vs sende:
That is my prair, and schal be ate,
We may be saved at Demeflaue:
And so to his hit be vs fringe,
Iste that is beuen King:
And four therof, as we maie be,
Saie alle Amen for charite.

CHAP. VII.

The Churches Peregrination by this Holy Land way, and warre into mysticall
Babylon: or a Myserie of Papall Iniquity reuealed, how the Papall Mo-
narchie in and ouer Christendome, was aduanced in that Age and
the following, and principally by this Expedition
into the Holy Land.

§. I.

The Historie of the Normans, and their proceedings. Of VRRAN and
BOAMYNDS policie, abusing the zeale of Christendome
in these Warres: and of Saxons looting after one
thousand yeares.

10 **H**itherto you haue heard the Monks and the Priest Eye-witnesses of this Expedi-
tion: the one called Robertus Anglus, the other a follower of Robert the Nor-
men: and after them the Tyrann Archbishop, and an English Monk. Nether
let any maruell that in these Peregrinations, dedicated to the English name prin-
cipally, I omit not the Normans, whose Father and Brethren reigned here, who
for the hope of the English Crowne forsooke that of Iernsalem being offered, who dyed in Eng-
land: and what shall I more say? What are Englishmen but in triple respect, Normans or North-
men: From the North parts adioyning came the first Angles, or Saxons: from thence also the
Danes, which made the next Conquests: and from these North parts, the scourge of the World,
20 **O**mes malum ab Aquilone (as Saxons sayde, que erat quasi officina gentium, aut velut vagina Natio-
nis, the pursuer for most part fall subiect to the Crowne of Denmark) the fame Danish people
seizing themselves in France, and called Normans, that is, men of the North, after a French cuit-
ling and Christianitie, made their third Conquest vnder Earle William. This three-fold Card
cannot be easily broken, nor can any Englishman at this day separate his Norman blood from the
English, and indissoluble mixture euen from the last conquest remaining in the tongue and peo-
ple,

in the other the Saracenicall Souldiery: both which agree to our present businesse, where Papall superstition, and Saracenicall crudelie begot in strange copulation such numerous innumerable deaths. As for the *Starre* is noteth an Ecclesiasticke Angel, or Bishop, as the Revelation it self reculeth*. This *Starre* is not fixed, but falleth from heauen, the care of *Heavenly afflictions*, *heavenly conuersion*, and bringing foules by Pastorall vigilancie to the *heavenly Jerusalem*, and *Church of the first borne*, whose names are written in heauen; and falleth to the earth, that is, to minde earthly pompe and secular glorie. *Whose God is in their belly, whose glorie is in their flame, whose minde earthly thing*: That the Pope hath suddenly done this, their owne Histor. can make mention: still by *Pharise*, obtaining a Monarchie out of the Church, and first *Hildebrand* exalting it over Kingdomes, States and Empires, and now at this day exercising nothing of a Bishop, but the Title, leauing the Cure to his *Officio di Roma**, whiles his Cardinall Conclitiorie are *negligentes Ecclesie*, but *Conducunt Orbis terrarum, et Principes mundi, regum similes, quasi mox Cardines*, and himselfe hath turned *Papae oues* into *Rege*, and plays the King, and plays with Kings, making and marring Kings and Emperours, and wearing himselfe a triple Crowne: either detaining (as King *John*) or deposing and disposing (as *Henries to Rudolph*) or with the footie striking off, (as *Celsinus* to *Henrie* the first Emperour) or treading also on the Emperours necke, (as *Alexander* to *Frederick*.) All this power is challenged to the *Keyes of the Kingdome of heauen*, promised to *Peter*, *Martin* in the name of the rest of the Apostles, of whom the question hath beene asked, which he in their name answered; and that hee too impudently, and to admit those which beleue and repent, by Evangelicall ministry into the house of God, Church and Family. But neither by word nor Sacraments, publickly, nor privately, by teaching, improving, exhorting, rebuking, doth he either open or shut, or exercise any proper Episcopall Function: so that the key of power which he hath, must needs be *the Key of the bottomlesse pit*, whereby Hell is opened, (as here in vision) and Heauen is hidden; both that supercellular Heauen of glorie, wherein is the *Sonne of righteousness*, and this inferiour Ecclesiasticke heauen of Grace, and of the Church, which as the *Aire* borroweth her light from that Sonne, or else must needs abide in night and darkness.

And indeed what are Papall Dispensations and Indulgences, (as we call anone for) but opening of Hell? What his Crusades to kill and destroy, interdicting of kingdomes, excommunicating and depoting of Kings, raising warres, seditions, treasons, prohibiting vulgar reading of Scriptures, and the like, but shutting of heauen? These, these are the Papall keyes to moke gloried of, keyes of the bottomlesse pit; yea, the key singular to open, and not plurally keyes, as hauing no power to shut that Hell which once he hath opened. Hence arose (by this opening of the bottomlesse pit) that *Smoke of Ignorance*, which bemisted the world (so that in King *Affred* daies not one Priest in *England* could vnderstand his Latine Service, or translate an Epistle out of Latine into English; and if any in the next Ages had his Grammer, it was a wonder to the rest of the Clergie) caused by *Barbarians*, which killed *Italy*, *France*, and other Countries of Christendome before, with a *Smoke of Confusion* and combustion, whereby the Latine Language was lost in vulgar vie, which continued in their Holies: men in that smoke not able to see what God said to them in his Word, or they to him in their Prayers. Hence a *Smoke of blind zeale* ascending as from a furnace: but as the fire of Hell is fire without light, burning and not shining, like is eager impetuous zeale without discretion, which crucified Christ, and persecuted Christianitie; & in Papalls hath much changed them for Antichrist, and Antichristianitie. A *Smoke from the bottomlesse pit*, is all vnderdall Conscienceless, alwaye turning from and to Hell; *Bottomlesse* in the original, without iust cause of beginning. Boordles in fine, without causing iudice in the ending. Pride, Couetousnesse, Envy, and other Hellish passions, are a *Smoke* which ascend, but by ascending vanish; which as in the Builders of *Babel*, lecke a Name, and make as they would build to *Heauen*, but get no other name but *Babel*, and after confused cloudie *Chymeras* (like pillars of smoke in the Aire) vanish to nothing.

Out of this smoke ignorance, and ignorant zeale, and zealous perturbations (the trauels and throwes of the bottomlesse pit) came *Locusts* vpon the Earth, the carnall and earthly minded Bishops, Priests, Cardinals, Abbots, Monkes, and innumerable religious Orders of inordinate Religion: these being wholly superstitious, degenerating into superstition, and cunning their heavenly calling into earthly, eate and pompe, and the spirittual fruite of God, into beggerly, worldly, carnall rites and bodily exercises. Thus haue you the *Locusts* wrote then *Egyptian*, such to the foules as rise in *Auauets*, and other the former Stories of this Booke mentioned to the bodie, (as that they are limited, and may not (as those) hurt the *Grasse* and *Trees*, and *greene things*, that is, such as haue a liuely Faith in Christ. Neither may they kill bodily*, but spirittually torment the Conscience with their Canons, Confessions, Penances, Purgations, Miracles, Visions, and (which most concerns our present purpose) Pilgrimages, and the like. The *Locusts* are like to *Herpes*, for their courage and wilfulness, Kings and Kingdomes being forced to flooeth to their old *Memphisme*, and to their new *Synonymes*, when the most sacrilegious of couragious, as *William Rufus*, and the two first *Henries*, conquered in Kingdome immunities by *Askeine* and *Becket*, men of great worth in other kinds, but for this accounted Worthies, emi-

nent in the sanctitie of those times, for this honored and Canonized Saints. These the *Crownes* on their heads, as *Damian*, *Edmund*, and if there were any more *Carterburie* Canonizations: and such *Crownes* had the heads of Religious Orders, and first Founders and Inuocators of Holies, as *Dominique*, *Francis*, and others, (and now at last *Ignatius Loyola*) and all the Clergie were crowned with dignitie, in their head over-topping Kings, in the meanest Priest exempted from Kings, yea creating his Creator the King of Kings, (that I mention not their flauen crowns, nor the Marys crowns which befall Priests or Laitye, dying in this *Terrefoliaris* Perpetration, or in fight against Christians, against whom the Pope had published his Crusades.)

But these *Crownes* were like *Gold*, not of it, the Pope hereth the best Alchymist, extracting the true Gold out of Leadn Bulla, but distracting and contracting shewes of Gold, seeming Canonizations, and sanctitie in shew and found of holy Church, rather then true holiness: yea, the holy name of Church appropriated to these flauen crowns, by Popish Monopoly. Yet were the shewes made faire, and in all their actions they had the faces of men, in remembrance of iust reason and redolution: inasmuch, that as when I looke on the Scripture onely, I wonder how there could be any Papist, to when in Histories and the courtes of times. I looke vpon the Church, especially after *Hildebrand*, I as much wonder that all were not Papists, the smoke had taken away the light of the Sonne, and the Pope set vp so many Night-lights of humane reason, and Treasons or Traditions in Canon Law and Schoole Diuinitie. Yea they had also the haire of *Women*, in insinuating impressions, and melting traunchements of flattering persuasions, promised pleasures of Paradise, dazzling pomps in the present, and for the future, Merits, Supererogations, delueries from Purgatorie, Reliques of Saints Reuelations, Miracles, &c. a world of the like; which this Historie of the Holy Land sheweth sufficiently, and a Map of which you may see in *Vrbans* elegant Oration, and *Boamuds* cunning dissimulation. Their teeth were as teeth of *Lions*, in preying vpon Temporal Lands, Liberties, Iurisdiccions, and Spirituall decuring of Soules. Their Iron Breast-plates, were their defensible immunities and exemptions, whereby they were hardened and hardened against all contrary powers.

The *found of their wings*, was their preaching of Indulgences, thundering Interdictments, and Excommunications, Penances in Confessions, and the like. Their *Tails*, were the consequences of their Doctrine and Actions, which promising satisfactions to God and Man, yea 10 Merit and Supererogation, the honoring of Saints and Angels, in the fore-part: in the end thing like a Scorpion, filled the foule of their most deuoted with disconsolation, the body with grievous bodily exercises in Fastings, Pilgrimages, (as here) selfe-whippings; *Ever learning, neuer coming to the knowledge of the truth*; giuing real possessions, and bequeathing true beggerie to their heires, for deluersion from a Poetical Purgatorie; crucifying themselves indeed before a painted Crucifix, buying repentance at a dear rate, and making more ike to way to Hell (if Gods infinite mercy prevented not) then that by which many haue attained Heauen. Their King is the *Angel of the bottomlesse pit*, (you see whole Vicar he is indeed) and is named in *Hebrew* and *Greek*, as hardening the *Leues*, and corrupting *Christians*; or as restoring both *Leues* and *Gentile* superstitions, in both a *Destroyer*. The five moneths time interpret of this life, some alluding to the *Grasse-hoppers* Summer season some to *Noahs* flood, so long preuailing over the Earth: some to one hundred and fiftie yeares, taking a day prophetically for a yeare, and reckoning from *Hildebrand*, to *Gregories* *Decretall*; some for an indefinite time, some for a short time: as if they should say, *It is not for you to know the times or the seasons which the Father hath put in his owne power*. I haue rather sought to lay open their qualities then their durance: as for the time, Time will deliuer it.

Now for the other Vision of *four Angels*, bound in the *great River Euphrates*: we vnderstand *Euphrates* mystically, for the meanes of vpholding and aduancing the Merchandize of mysticall *Babylon*, that is of *Rome* and her Poperie: Indeed foure hath bene a famous number, for the foure Gospels, for those foure first generall Councils, for the Ecclesiasticke Aristocratie by the foure Patriarchs, (the first was in manner titular) for the foure Doctors of the Latine Church: also foure hath bene notable in this Papall myserie and Supremacy; first in the ages thereof, the *Child-bond* from *Boisface* to *Hildebrand*, in a spirittual Monarchy, long growing vpon the *Tomb* from *Hildebrand* to *Boisface* the eight, in addition of power, over all powers Royall and Imperiall, with youthfull vigour trampling vnder foot the strongest Adularies; the *Mans* age from thence till *Luther*, losing somewhat of that King-awing strength, by Chimes amongst themselves, and by Councils*, Kings and Kingdomes better opportunite and vigilance; but holding vp to the vpmost their spirittual, till *Luther* gave beginning to their *addelating* age, and this their almost precatian and obnoxious power, which by leaue of Kings and States they hold, howeuer in beeing about them. *Four* Courtes haue aduanced and vpheld them, *Excommunications*, (to which interdictments of Kingdomes, and depriuations of Kings are annexed) *Decretall* Lawes and Constitutions to gouerne the Church; *Warres*, by Confessions and Treasons, and *Inquisitions* against contrary opinions. *Four* sort of men haue bene their Creatures and Creators: d-generated Monks of later ages, which vndermined the ancient sanctitie and discipline; *Canonists* which wholly corrupted it; *School-men* which ad-

* Ap. 1. ult.
a Col. 3. 1.
b Eph. 3. 10.
c Heb. 11. 31.
d Ph. 3. 14.

e *Sauv. l. 1. 1.*
f *Sauv. l. 1. 1.*
g *Sauv. l. 1. 1.*

Meth. 16.

Key of the bottomlesse pit, and kingdom of Hell.

Affred. published be- fore The- Winton. Hist. p. 107.
x. Clericis ad- uocatus car- bone, et acri- effe hupen; q. 6. ammalum delicti.

Gen. 11.

* Priests had not power to kill, till they had labored with the foules: power to them. See *Edmundus* and *Nobis* in *Writings* of those times.

* As those of *Constance*, *Rati-* *scion* in the *Seau* of *re-* *maire* in *Rich-* *ard*.

mirred the Philosophers to bee Masters in Divinitie, and *Friers* which occupied both Churches and Palaces in new and needry Papist hypocrites and priviledges. And since, the revenues of *Papery*, as we shall by and by, are *fewer*, Temporalities, Collations of Benefices, Indulgences, and Dispensations.

But I rather like their Interpretation, which apply these four to the Angels of destruction, which literally have beene looked from *Expreates* vpon the Christian world, and indeed destroyed the third part of Christian men with bodily death. For presently after *Boniface* the Pope had obtained his Supremacy of *Phocas*, *Mahomet* arose with his new Sect in the East: the one with Locutis, (whereof you have heard) to corrupt the fowles; the other with *Horfes* in his Successors, to destroy the bodies of men. And these Angels of destruction have beene many to waites fowes.

See my Pilg. l.
1. c. 1. s. 1.

* See my Pilg.
l. 1. c. 7.

For *Mahomet* having taken *Mecca*, created four Generals, *Ebnesezer*, *Omar*, *Ojfen*, and *Alis*, whom he called, the *four Horse Swords of God*, and commanded them to go into the *four parts of the world*, to kill *such as resisted*. After *Mahomet's* death, these four successfully succeeded. These may be called four Angels, as the *four Doctors* of the Mahumetan *Law*, (so they are usually titled by the *Mahumetans*) and reckoned Saints in their Kalender; whom they say *Mahomet* had prophesied should succeed him, who also fained his Law received from the *Angel Gabriel*. These were Authors of *four Sects* also, *whit or Heli*, of the *Sect Tinnian*, *Omung* or *Gerrations*, have bin sent out from neere the parts of *Expreates*: where before they may be said to be borned, because that howsoever *Chafes* or some others at some fere, or advantage passed over, and did hurt to the *Romane* Empire, (then the most flourishing part of the Church) yet did they not continue any long space, or much prevaile on this side *Expreates*, that being the boundary, as it were appointed of God, betwixt the *Roman* and the *Partian*, and after, betwixt the *Roman* and *Persian* Empires. But after the *Mahumetans* had once appeared from *Arabia*, which *Expreates* watheth, they in one Age ouer-ran *Egypt*, *Syria*, *Palestina*, *Perfia*, yea ouerwhelmed *Africa*, quite thorow to the *Streights*, and all *Syria*, with many other Countries; neer after recovered to the Empire. And as they began with four Angels in four Sects, each from *Expreates*, ouerwhelming the world. That we reckon the first, in that Saracenicall Age: the second, that of the *Turkes*, which vnder *Belphe* took *Digenes* the *Greeke* Emperor prisoner, and conquered in manner all the Countrey to *Constantinople*, the occasion of this *Ierusalemian* expedition, and consequently, of killing the third part of men, dwelling in remote Countries which they had not fene, but came to the Holy Land as the publicke slaughter place and Shambles of the Christian world: in which it is remarkable, that the two *Calyphas* of *Bagdad* and *Cairo*, one on the one side, the other on the other of *Expreates*, otherwise dwelling contentedly yet like *Herod* and *Pilate*, to kill Christ again in his members, and to perpetrate those butcheries, yet have read of in the former Relations. And let the vnderstanding Reader examine the *Roman* Stories, and see if in aboute fixe hundred yeares from *Romulus* forward, there was so much *Ethiopic* blood spilt on both sides, to purchase the *Roman* Monarchie, as here in much lesse then the third part of that time, was occasioned to be spilt by the *Romish* Hierarchie: on both sides shall I say: Or may I make the question, euen of that which was merely Christian of the Eastern and Western beleuers? The third outflowing, was of the *Tartars*, at first not *Mahumetan*, yea destroying *Bagdad* and the *Calyphas*, and enemies to mankind in generall, but after prouing, and still continuing in greatest part *Mahumetan*. These did almost rote cut the Christianitie of the greater part of the world, and erected the great *Empire* (now with best bloodshed) that our was, yea, they not onely ouer-ran the Christians, as farre as *Poland* and *Russia*, *Hungary* and *Germany* by themselves, but forced the *Cherimines* out of *Perfia*, (which as you haue heard gaue the fallest blow to the Christians in the Holy Land) and rooted out the *Turkys* Kingdome, and forced them allo to inuade the Christians, founding in the Christian ruins the *Aladze* *Turkys* Kingdome in *Natolia*, and enforcing ouer *Expreates* the Progenitors of *Ottoman*, from whom beghenneth our fourth *Epocha*, and that fourth Deluge of the *Turkys* Nation, which hath deuoured kin worlds of Christian flesh. The Wailes also of these peoples, have beene principally by *Horfes*, neer where I thinke the number exceeded of two hundred Millions in any warre hyetoricall, if we consider the innumerable Armies of innumerable *Horfes*-men, which they haue in diuers times burthened the World withall. That of the *Tartars* alone, if Authors report truly, easily makes credible that incredible number. The last expedition of the *Tartars* vnder *Tamerlane*, how monstrous doth it seeme?

Alis, These *Horfes* having power in their mouths and tales, agrees to the manner of Warre vied by those Nations, which vied a conioyned fight and fight, as before we have said, that euen then when they seemed to flye, they had *Serpent headed* tales, and did flee but in cunning flight, to returne to greater mischief, shooting also as they fled, and wounding their pursuers.

See of the
Tart. my Pilg.
l. 1. c. 1. s. 1.
and after
in this Work
in *History*, M.
P. 16, 80.

See T. H. p. 76.

And as the number of fowes, to fitteth their four Doctors, four Sects, four Deluges; so also

to haue they had four principal places of residence, neere to *Expreates*, *Mecca* still hallowed in their profane Rites, the seat of *Mahomet* and his first Successors, After that *Damascus* (for *Ierusalem* continued not their Imperial residence) and after that *Bagdad*, to which by a contrary faction was opposed *Cairo*, as dwelling herein to *Cairo*, as that to *Iouis*.

Likewitt, *four great Nations* doe still obtrude their *Expreates* Angels, the *Turkys* (to whom the huge *African* tracts haue some reference) the *Persians*, the *Tartars* (the chiefe of which is now seated in *India*, the *Mogol* succellor of *Tamerlane*) and the *Indus* (in many smaller and specially maritime Kingdomes) depending for their Faith and Scepter of the *Arabians*, which beginning with Trade proceeded to Conquest. But more then enogh of these things. Wherein we see all plainly agreeing to this warring Religion, as in the former to the *Romish* Locutis; in both perhaps rather intimating the danger to Christians by both Angels (the one corporall, the other chiefe spirittual) then their time: both which we see haue continued to long a time, and spread so farre, that they thereby, the *Moor* aswell as *Papist*, plead Catholike from Vniuersality.

See before
Tischer locut.
nall.
A. 10. 10. 1.

Yet if we will weigh the time, when both were likely to doe Christendome most harme and like *Sansons* Foxes looking contrarie, held a *fiere conuention* in their tails, to fet the World on fire; thus Angell of the bottomlesse pit, puts vs in minde of another Angell which came downe from heauen, hauing the key of the bottomlesse pit and a great chaine in his hand. And bee laid hold on the *Dragon* that old *Serpent*, and bound him one thousand yeeres. And call him into the bottomlesse pit, and shut him up and set a seale upon him, that he should deceiue the Nations no more till the thousand yeeres should be fulfilled, and after that he should be loosed a little season. This is not a *falling starre*, but an Angell which descends; euen Christ himselfe (which is called the *Angell of the Covenant*) and hath the keyes of Hell and Death, which entereth into the *strong mans house* and bind him, as *Primusius*, *Andreas* *Cesarionis*, and other interpreters doe agree) that hee should not seduce the Nations or Church of the *Gentiles*, as before in a generall defecion and idolatrie. But after that thousand yeeres expired, he should be loosed, not to long as in the *Gentile* superstitions, nor all too farre, but exchanging thot prophane idoll names (with greater worke to Gods Holy Angels and Saints) should in holier Names and shewes restore those *Heathen* Rites, Lights, Images, and other will-worships of Angels and dead men. Now, for a thousand yeeres after Christ, the state of Christ's Church, though it were still after the primitive golden Age somewhat declining, as the Fathers and Ecclesiasticall Histories shew: Yet in substantiall and fundamentall points it continued sound, as Bishop *Lewel* in the mayne points of Controuerisie hath fene for fixe hundred yeeres, and Bishop *Usher* for the four Ages following, although these were much more corrupt then thot former. *Nemo repente fuit turpissimus*: and it is true of mytticall *Rome* also, that it was not built in one day. But I had rather the Reader should examine this point in Bishop *Usher* his learned worke, de *Christ. Eccles. Success. & Statu*. I am more then enogh busied in our Holy Land pilgrimage.

See D. V. per
de C.E.S. 10. 1.

Cedrenus mentions diuers flames fallen, one *An. 1033*. which made a noise in the fall (*cum. iunio & Frago*) and another the next yeere, which in the night made a great light, that perplett ought the Sunne had risen. He mentions also terrible Armes of Locutis, which brought miserable famine ouer those parts: as if God by visible signs would then warne men to obferue these mytticall predictions, when they were to worke their most complete effects. The like is mentioned in the West by *Floriensis* and others. An earthquake at *Ierusalem* destroyed many buildings, and men, continuing fortie dayes. The Temple of the Sepulchre had a little before bene razed by *Acas*, whose loone permitted the reedifying thereof, and presently there restored innumerable numbers: first of the meanest; after of the means fore, after of Kings, Prelates, Earles; and lastly, of women both noble and base. And when some questioned what this might signifie, it was answered, the coming of Antichrist. Once; from the thousandth yeere after Christ, till *Hildebrand's* time, *Anno 1073*. hapned more frequent and prodigious signes in Heauen, Locutis, Famines, &c. on earth, then euer we read of, as *Glaber* and other Historians have recorded.

Gl. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

And for thot *Ierusalemian* Pilgrimages in such numbers, what did they else but make way to these bloodie expeditions, after that *Peter* the Eremitte had received a reuelation thereof. Neither is it likely, that this reuelation was from any but the Deuill (to many superstitious relations, then more plainly arguing this loosing of Satans) which is a *tyar and murderer from the beginning*, and can truce himselfe into an *Angel of light*, as appeareth by his fore-mentioned vannie, by the monstrous impietie of his followers, in sacrileges and all abuses of his fore-mentioned vannie, in almost idolatrie to himselfe. Whose attempts at *Ierusalem*, what fouler lustre they sparkle forth, yet wanted not some sparke of Hell, in that they were to dismember, corrupted with spoiles, corrupting with superstition, and with neglect of their economick and polit. call: calling. Christ himselfe had said, the true worshippers would worship the Father, not at *Ierusalem*, nor in that *Ierusalem*, but in spirit and truth: for God seeks such to worship him. And although I can not thus a place dignified with holy actions or passions, may be a Place to the memorie and aff. chon exciting holiness, yet for Religion of place to leaue or neglect our place: as calling

[illegible]

Throat, N.L.,
6, 7, 8, 9, 10, 11

b The worst
of all emperors,
the Emperours.
nicks.
see Apollonius & Basil
ambassadors.

Indulgences had not strenghtened the Popes, to tread under foote all *b* *Apes* and *Bellukes* (io theye esteemed gaine-feyding Kings and Emperours) nor were Indulgences of any force at all in this kinde before this Expoytion, When and whence sprung their vnexpected puillance, and thence the Popes, as I haue now appeare. 20

Besides, the Eaſterne Patriarcks which before theſe warres, held of long time in many Ages no communion with the Popes of Rome, by this meane became ſubiect to him, Antiochia firſt, then Ieruſalem, and after that (*with an ample ife*) Rome Corruall being ſubiected and lib-

ded by chief Excommunicats from the Welt; and I know not what *Graue*, both in the East and Welt, making the Bishops in seeming most religious, make this a part of their Religion to quarrel with their Kings, (and one with another for superiority of their Seas) and goe to the Pope for refuge, as is seen in *Juliane of Casterbrun, Tharles of Arke*, and others; and especially *Thomas Becket*, who was so ill confided in by the Pope, that hee was slain by him. 30
 A Canonisation, did super-exceedingly advance and advantage the Popes power over Kings; furthered by the emulation of the *French King* against the *English*, which infligated the Bishop first, after the Pope; finally, his owne losses against him, honouring the new Saint also with personal Visitation, Offering and Pilgrimage. Also *Dawbort* the first Westerne Patriarch of *Ierusalem*, taught his Successors this Lelion, who went to *Rome* to comphaine of his King; *Williamus Anglistanus*, first Lutter Archibishop of *Tyre*, and *William* the Authour of the Holy Land History, with others must needs fetch their power from *Rome*; and the Eastern Empire being weakened by the *Saracens and Turkes*, nothing being left to the Western *Emperours*, the *French King*, the heart and bowels beat by the *English* in this situation embroyed, it must needs follow that by the fall of her Competitor, *Rome* must arise, sit alone and reigne as a *Queen*; Whose absolute neglects, 40
 hath since betrayed that whole Empire to the *Turke*.

See the stories
before related

§. III.
Of Dispensations.

BVt Temporalities and Benefices were but the hinder legges, of this *Babynlike* Beast, for stabilitie; Dispensations and Indulgences were the two fore-legs, more active for preya and purchase. And chiefto now began to bee of vigour and strength in the Church to papall Monarchical intents and purposes. As for Dispensations it is true, that there was some vse of them in the ancient Church: it being necessary that as in the Temporal, so in the Ecclesiastical Republique, there should be according to conducent circumstances, a qualification of rigid (which differing times may effeme rigorous) Canons. Euen the Ceremonies of Duine Law yielded to the necessitie of Charitie, as in *Danids* eating the *Shew-bread*, iustified by Christ himselfe, who prefers *Mercie to sacrifice*. How much more in the milder times of the Gospell, and in the Canons and Constitutions Ecclesiasticall, not immediately by *manifest* of *Angels*; and so to *Ieremis* Unfolds, or *Isaiahs* *Woe*, and that for a set time *til* *Sabbath* of times, manner, and men require a dispensing by change or limitation of time; may the difference of times, manner, and men require a dispensing by change or limitation by conuincence, making the best harmonie of *Mercie and Iudgement*. No man puts new wine into old vessels: nor were later, weaker times fitted to the feuritie of the Ancients, which were both more holy, and by necessity were forced for want of the Temporal Sword, to whet the Spirituall sharpe. Neither can men see all circumstances which may arise, nor are all men or

Ground and
reason of Di-
spensations.

times of one constant tenor. *Summum ius, summa iniuria*: The wringing of the Neffs bringeth forth blood; the forcing of wrath bringeth forth stripes. *Charitas conereth* a multitude of offences, is weak with them that are weak, and burneth when others are offended, maketh vs. all things to all; yea, caith forth the wheate into the Sea, to prevent Injustice, notwithstanding a promise of deheruance. *Unusquisque* hath his Statute. *Radix*: hence later Councils, Synods, Cathons.

Hence new *Psalms*,
 But what is this to the Pope? *Non obstante*! a platitude of power to dispense with Oathes,
 Vowes, and whatsoeuer Duine or Humane, standing in the way of his Monarchie? True it is,
 that about foure hundred years before this time, *Gregorius Abbas* did dispense with
 the Oath of the Arme, which said, they had iurme not to admit *Philippum* then Commander,
 alleging the Episcopall power of binding and loosing: but this was to present, not to inuent
 Treason to reduce to, and not to elude from the Arme, but to inuent a new way to
 fill were the Arme of the Church, pretended by *Petrus* pretended Successor, to exclude
 the Kings of the earth, with *Petrus* dead *Petrus*, *Petrus* Diadem *Rudolphus*, setting up one & put-
 ting down another Emperor at Papall pleasure. Little did Dispensationes before auaile the Pa-
 pae (except in enlarging the Physicities of his spiritual power, in admitting Appowles, and ma-
 king a false a Butie-bodie, and Interloper, *Magnus Ecclesiæ ardeus*) but now the Cedars of
Libanus quaked with feare of fire from the *heremite*, when Dispensationes with the Oathes of
 Subjects, had depoyed *Henry* the victorious Emperor, by the same Dispensationes, to the Con-
 vaine did that Some keepe afterwards still the current, in taking the Pope Priuocifer: *Sed*
medicines parum; his Fathers Example might teach him to feare Rome, *Abbas*, to imitate
hincile.

And especially Dispenſations were brought into requir, by the *quæſit* of the Holy Land: when large Merits and larger Indulgences, Priviledges, Præſtigiouſes attend the Vow, and Taking the Croſſe on the one ſide; and larger ſummes ſill the Popes Cruſado on the other ſide by the Popes diſpenſing: when ſome Friars goe before to preach the Croſſado and holy Warre, other Friars are ſent after with Faculties to diſpenſe for ſo much money, as the Expeſtation would coſt you, leaving you no leſſe merit with a great deale more ſaſetie, eaſe and pleaſure at home: when the Pope can thus proſtitute the zeale of Chriſtians, to let and let it to Farmers and Vnder-takers, as to *Richard Baile of Cornwall* (whole ſummes this way gotten were incredible, able to make way to his Imperial Election) when the like Diſpenſations are beſtowed as Pa-pall fauours to repaire the broken fate of others: when Diſpenſations raſe up new *Licenſes from the beſtowed ſill*, not only exempting free principall Monafteries from Episcopall iuriſdiction, as the Popes peculiar vnder Saint *Peter's* immediate protection (and hee thus obliged the chiefe Colledges of the chiefe learned men of their times to ſeek to payne to ſowre which privileged them) but Chapters of Canons, and ſome times whole Orders of Religious, as the *Chriſtianſſes of the Conventuals*, and after that the Order of Friars in their ſeverall ſwarms, diſpenſing to them, not only Exemptions from Biſhops, but power to build Churches, to erect Conſeſſions, to preach in all places, to be Biſhops in every Diocleſe, and Curages in every Parſiſh, as once Pa-pall Rods by Diſpenſations, and Mendicants by Vow and Profeſſion. Yea, every petty Prince might obayne by his Purſe an exemption from Episcopall power. And laſtly, new Diſpenſations, and new Priviledges have hatched a new *Ignatian* Society of parti-coloured Leopards, Regular-Secular-Clergie-Lay-Fathers-Friars-all-things-nothing.

Thus Disputations made way to get monies by Sales, Friends by Gifts, Patrons by patronizing (Fortis and Armies of Learned men in Abbies, Courts, Colleges, Congregations, Orders) yea, they robbed the Church of her Officers and Labourers ; it being now a glorious virtue for Bishops and Priests to forsake their flocks, and in stead of Spirituall warfare against the Decall, (by preaching to *casti domus*, with weapons not carnall, imaginations and every thing acting against the knowledge of God) to embrace this carnall against the *Thief walking in and warring against the Jew* : yea, they were dispensed with for non residence, mean-while, and to recieve or lay to pawne the fruits of their Benefices for that three yeares, no leffe then if they were resident. So *Baldwyn* Archibishop of *Canterbury*, made a Pilgrimage thorow *England* and *Wales*, to winne Pilgrimes for this warre. Pope *Gregorie* had excommunicated *Fredericke* the Emperour, for not going to the holy warres, as he had vowed : he went and did gloriously, & yett you have read already : to the high Priests and as Templars purfuing the Popes quarrell fought to kettles in the *Soliman*, (a profane edition to that Inrell) and in his absence the Pope felt *Iohn de Brames*, to whom he and his selfe his *Sacilian* Dominions. For quarrels of thofe Templars and Orders, he is againe excommunicated; and the third time by *Innocent* in the name of the Council of *Lateran* : *Omnego*, (with the Pope therein) *qui se in armata faciente aliquo modo affricis vel obsequiis, in armata busius modo preceptis obsequiis et liberam, autoritate apostolica firmavit et in iudicio subdando ne quicquam de ceteris his legationibus Imperatori vel Regi pariter, vel quomodo libere pretere intendat. Dicendo omnino quodlibet qui denique, et veluti Imperator vel Regi, consilium vel auxilium preberint* (could the Decall have roared louder against Charities?) *seu factorem, ipso facto excommunicatio vinculo subiacere.*

To palliate this Dispensation of Oathes, and electing a new Emperour, the Holy Land busi-
ness

Pro. 30 ult. &
10;
1. Cor. 9.
Act 127.

*Euag. l. 6. c. 12.
In malis promi-
sis rescinde si-
dem, in iuris
romana decre-
tum.*

F Ind. 9:

Nuncius ait
me, nubes (or
nubia Romae;

See *bis*. *Con.*
Trid. pag. 221

2. Cor. 10. 4.
Concil. Surso.
3. pag. 754.
Mat. Paris.
Hen. 3. pag. 91
in Concil. Lond.
Ot Baldw n's
itinerarie, Gi-
raldus hath
written a boe

63

gers or benefits; *also* for *indulgences* of *more* *less*; *any* *and* *every* *ordinance* in *foro* *conscientie*; for *clerics* in *both* *Courts*, with *retention* of *benefits* and *Dispensations* for *more*. *The* *love* for *Simonic* for *Exile*, *moreover* *from* an *Oath* for the *effect* of the *operation*, from *falsc* *Oaths*, *commutation* of *Vowes*, and *Licences* from *obseruation* of *any* *humane* *Law*, and *especially* of *Regulas* from *any* *Chapiter* (or *Article*) of the *Lawes* of *their* *Ruler*. He *gives* *Indulgences* to *places* and *persons*; and *moreover*, *infinite* *Commissions* in *forme* of *Law*, as *namely*, the *Declaration* of the *Nulitie* or *Inualiditie* of *Marriage*, which are called *Declaratorie*; and in *many* *other* *things* which are *knowne* to *them* that *practise* in the *Ecclesiasticke* *Courts*.

They doe every day demand the Subscriptions from the Pope of such things as come from his voluntarie and private liberality, as the grants of Benefices and other things, which are also generally committed to the Great Penitentiarie, and all matters which pertaine to Iustice in things Ecclesiasticall, throughout all parts of the World, as also in things profane of the temporall patrimonie of the holy Church of Rome, and of any other place of the World which have recourse to the Court of Rome, by reason of the person being Ecclesiasticall, or by Princes sending it, or by consent of the parties. The Pope for the more easie dispatch of Sutors in all these things, hath ordained two Audiencies, in one of which they demand matters of Grace, in the other those of Iustice.

But for these and the like Officers, the Vice-chancellor, the Audience of the Chamber (as is
power in the Temporal State) Treasurer, Advocate, Proctor, Commissaries, Marshalls (some
of which the Whores of the City pay a yearly Taxation, which they call Tribute.) I omit and
reffer the Reader to the Author. The last he mentions is the Vicar of *Rome*, who hath the same
authority which the Pope hath over the Priests in all things, in *Rome* and in the Diocese, hear-
ing all Clergie cases as Ordinary; imposeth Penance, consecrath Sacraments, calleth Con-
gregations, visits Churches and Monasteries, makes Inquisition, correcteth, punisheth, remueth
and giueh Penances: his authority extends fortie miles out of *Rome*, in some cases. The Pope
hath also giuen him all those *Pontificalia*, which eury Ordinarie exerciseth in his Diocese, as to
consecrate places profane, to reconcile such as are proained, to promote to holy Orders, to pu-
nish Blaphemies, Vsuries, Perjuries, Incells: and in case of corporall punishments to send them
to the Secular Iudges. He hath foue Notaries or publick Scribes, and two Vicars libbitute. So
farre is the Pope degenerated from a Bishop in any thing but Title, and vying that onely, that
strong conuentionelle which *Tayned words* he might make merchandise of men, as *surpurgatione*, a
loser of filthy gaine (euen that of CORRUPTUS INCHINSE) yea, of the *soules* of men, which are reck-
oned among the *Babylonian* wares of their Merchants of the earth. And what else are these di-
spensationes thus abled, but so le-ale, which is made more euident (is any thing more im-
pudent then a *Wore*?) by their *Taxa Camera*, a Booke published in print, whereby men may
know the prices of their Abolutions for Simonie, Sodomie, Incell, Homicide, and other the
Maltre and Monster finnes: and degenerations of mankind. In which marke also, that being
breaches of the Law of God, an inferior Penitentiare by his Booke of Taxation can absolve,
but those crimes against humane Lawes require the chiefe Penitentiarie to turne the Law into
a Net, and become a good Sponge-man to exenterate his purse more thorowly.

And as *Rome* by Dispensations is made a Merchants shop, *Litium officia capitularium, improbatum*, where are kept perpetual Masses of Sacrilege, which make finnes not only *Venial* but *Venial*; and *Golden Canons* become *Lebanum Rubrum* by Papall *London Bulls*, flexible and pliant according to the price and banke of the *Romish* money changers: so by Indulgences hath the bene- ing digne gent to all her Chapmen (except they wanted money) and hath made them the foundation of the Tower of *Babylon*: in this, Indulgences and Dispensations agreeing that nothing, ing had more rayled, nothing more razed: in rigorous and glorious Fabriques; *Henric* the eighth, upon the one occasion forlaking wonted commerce with *Rome*, and *Luiber* by the other pro- posed to open his mouth to wide and loud, that he awaked all *Europe* to behold her filthy whoredoms. And if any thinke the later times either more *Cassio*, or more *Cautia*, let him observe what *Novus Homo*, an unknowne Suppliant of *Rome*, hath revealed touching the mysteries of the *Datarie* (the Office where matters of Benefices are dispatched) where the bestowing of Benefices is deferred, that inquirie may be made of therichest Competitors; each being charged with a pension of halfe, or a third, or two thirds of the worth, and then by another Ordination by prelent payment of five yeeres purchase extinguished. As if the Benefice be worth three hundred crownes a yeere, a pension is imposed of two hundred, leaving one hundred for the incumbent; who paying one thousand crownes and a hundred more for Scales and Expedition, buyes repentance at a deere rate. The *Regrefus* and *Expellatines* forbidden by the Council of *Trent*, are deluded with *Coinditionshops*, sold for a yeeres print in colour of expediting Bulls, with assurance of future succession: by which and like meanes (you may not call that Simonic which the Pope doth; and it is disputable amongst them, whether the Pope can commit that sinne, although the very name comes from *Simon Magus* his seeking to contract with *Simon Peter*) *Paul* the fifth is reported to have extracted out of his Lead twentie hundred thousand Scutes, to buy Lands for his Nepheiw (or sonne) *Borrefino*. The truth of which, by the Register

(saith the Author) in the Office of *Bestus*, a publicke Notarie,
cret, appeareth.

4. II II I.
of Indulgences.

THus haue we seene the Popes Temporalities, arising from Cru-
rours, his Collations from the spoile of all Kings and Princes
in pretence of Simonie, to further intentions and exten-
sions, penitions, Factors and Bawds for Compensations, by this
thus sinned and kept a Trade, Shop, Mart, Sale, and game of Sinne: but
shew of reason, and yet was the right rore-ledge of the beall, whereof
wherby he had secured holding his prey, wherewith he made strange
usureries, was Indulgences. And whereas the River of the Popes Edm-
this first compasseth the whole Land of Hauila, where there is Gold, and is
good. Of which the Author of the Historie of the Council of Trent, al-
of gaining Money was put in practise, after Pope Urban the second had giue
all that should make way in the Holy Land, initiated by his Successors, some of
that maintained a Soldier, if they went not in person. And after, the same
were giuen, for taking Armes against those that obeyed not the Church of Rome
Christians: and for the most part infinite exactions were made under these pre-
greater part were applied to other vses. Thus Pope Leo the tenth, 1517, in
all Christendome, granting it to any which would giue Money and extend
his will was, that when the disbursement was made, they should be deliuered
re: giuing also power to ease Egges and Whismes: on fasting daies, to eat of
and other such like benefits. And although the excommunion of this enterprise
lar neither pious nor honest, notwithstanding many of the Graces made by the
causes more vsuall, and were exercised with more Auerse and Excessiue. His
Harnest before it was reaped or well sowne, giuing to donors the Bless-
and referring some also for his owne Exchequer. The Indulgences of Salu-
the Sea, be cause to Magdalene his Sister, Wife vnto Francischo Cabo, a
cent the eight, by reason of which marriage, this Leo was created Cardinall
yeares. So to make the beff of it, committed the care of preaching the Indul-
Money vnto Aremboldus, a Genoa Merchant, (now a Bishop and Mercan-
sellers like vnto himselfe, who aimed at nothing but gaine: which would not
had bene the custome of Saxonie in this case) the Dominican, who vnto
many strange things; and in Tawernes, games, and other things not fit to be
the people stirred from their necessarie expenses, to purchase the Indulgen-
by this means Martin Luther an Hermite Prier, first began to shake it
after and being provoked by the Pardoners, he set himselfe to finde the
fecte rootes and foundations of the Doctrinne of Indulgences. He published
herein, to be dispersed on in Wittenberg, where none accepted: but Ioh-
trarie in Frankfort of Brandeburg. Luther proceeded to write in defence of
oppose; and the 4 Writings beinge gone to Rome, Syluester Prierias, a Doct-
Luther: which contestation inforced both the one and the other parties to
importance. For the Doctrinne of Indulgences beinge not well well exam-
effence and causes of them were not well vnderstood. Some thought they were a
made by Authoritie of the Prelate from Penance, which the Church in
by way of Discipline vpon the penitent, (which imposition was affirmed on
Shop only, after delegated to the Penitentiary Priest, and in conscience left vnto
suffer) and that they deliuered vs not from paying the debt: due to the In-
that they freed from both. But these were diuided: some thinking that they
were giuen in recompence, others said, that by reason of sinfull participat-
bers of holy Church the penance of one might be communicated to a whole
Compensation. But because it seemed that this was more piety to men of
the authoritie of Prelates, there arose a third opinion, which made them of
authority was necessary for them) and in part a Compensation. But because
such sort as they could spare much of their Merits to others, there was need
full of the Merits of all those who had more then would (for the same reason
is committed to the Pope, who when he giueith Indulgences, recompense
affixing so much in value out of the Treasure. It beinge opposed that the Tre-
the treasure might be diminished; they added the Merits of Christ which

Officers and
Counsellors of
the Popes
State.

Vicario di Roma.

2, Pet. 2.

Apoc 18. 13.
Soules fold,
whiles their sin
remaynes,¹
though their
mony be gone
yea is increa-
sed with bold-
nesse and fre-
quency in
hope of Dis-
pensations.
finnes being
thus made
both veniall
and venall.
Budde Affe. li.

*Nauus homo, i.
a Supplication
by a Romish
Catholike to
his Maiestie,
Englisht by
M. Cr.*

another doubt, what needed this drops to this Ocean which gave cause to some to make the Treasure to be only of the Merits of Christ.

These things then so uncertain, and had no other foundation then the Bull of Clement the first, made for the Jubilee, 1350. Wherefore Theobald, Echius, and Petrus, laid for their ground-works the Popes Authority, and Consent of the Synod of Jerusalem, concluding that the Pope not being able to erre in matters of Faith, and himself publishing the Indulgence, it was necessary to believe them as an Article of Faith. Thus made Martin to passe from Indulgences to the Popes Authority, &c.

Pope Adrian
the Sixt.

My stile.

After Leos death, Adrian succeeded, who being a Devout, had written in that matter, and thought to establish his Doctrine by Apostolical Decree, that is that an Indulgence being granted to one which should doe such a Work, the Worker obtaining so much of it as is proportionable to his Work; thinking so Luthers objection thus answered, (How a penny could gaine so great Treasure) and yet Indulgences remaining in request, seeing he thus hath not all, hath his proportionable part, and yet Indulgences told him it was better to keep that sect, left the Popes grant might seeme to profit nothing, that Indulgences are but absolutions from Penance imposed in confession only; and if he would restore the disordered penitentie Canons, men would gladly seeke Indulgences. This being proposed in the Penitentie Court, Cardinal Puccio, Datarie to Pope Leo, a diligent Minister to finde out Money, (which had caused Leo to thinke Indulgences, and was now chiefly Penitentie) related to the Pope with a general assault the impossibility; that these Canonial Penances were gone into disuse, because they could be no longer supported for want of the ancient zeale, whereas now every one would be a Judge and examine the reason; and in stead of curing they would kill. At length the Cardinal of Volterra proposed the way to extinguish Heresies, to bee not by Reformation, but by Crusades, (as he said before). And in the Council of Trent, when Indulgences came to be examined, the Bishop of Constance told them, they would finde it difficult, and to require a long time, it being impossible to make that matter plain, due to determining first whether they be Absolutions, or compensations only and suffrages; or sure of the Merits of Christ only, or if the Saints aid, whether they extend to the dead, or though the receiver performe nothing: with other difficulties. Thus to determine that the Church may grant them, and that they are profitable to those which worthily receive them, needed no great disputation, and a Decree might be composed without difficultie: and bee with other Bishops was debated to make a Decree in this sense, adding a provision against the abuses.

Traff. de Job.
Psal. 49.
M. 1036.

Theob. l. 1. c. 68.
Klart. Mem. 9.
L. 1. c. 10.
7. Guff. in Dill.
on Theob.

10. Epist. 144.

P. Dem. op. ad
Parron. c. 10.
Opus. 10. 11.
14. und. Spalat.
rep. Eccles. l. 5. 8.
Sig. de Reg. Ital.
P. 1. de 10.
1. 1. c. 10.

Luth. f. 10. 11.

10. Epist. 144.

This farr he we gleaned out of that fertile Come-hold. As for that of Clements Jubilee Indulgence, it is not as if hee to recte some part, in which every Pilgrime to Rome hath power granted, to chuse his Confessor or Confidors, to whom hee gives full power to absolve all Papal cases, as if the Pope himselfe were personally present: and if he des in the way being truly confidors, that be quite free, and absolved from all his finnes; and moreover, wee commended the Angels of Paradise that they carrie the soules into the glory of Paradise, faith that his pardoners got to the Paradise a Name speaking of Boniface the ninth his Indulgences, faith that his pardoners got to the some one Pronounce by sale of them, one hundred thousand Florens, releasing all finnes to such as were confidors, even without Penance, Dispensing for Money with irregularities, &c. Yea, giving a draught of Wine or Beere, a game at Tennis, and sometime a veneral Alt. Pope Alexander the sixt gave thousand yearly Indulgences for the saying of a certaine Prayer to Saint Anne. And Julius his warring Successor gave large Indulgences to every man which should kill a French-man, with whom he had Warres. Others to Stations, Rolaries, Croffes, Churches, Images, Graines, Pilgrimages, Prayers, throwing Wood into the Fire to burne Hereticks, and other like parts of Faith and Charitie. But let vs come to the Original of this sinke. Some ascribe their beginning to Pope John about the year 880, which yet is but giving his opinion of them that die in Warre against Infidels, not an Indulgence to them. Pope Damianus the first of Monks, redempting Penances with Pilgrimages, and self-willings, redeeming a years penance with a thousand stripes, and five thousand stripes with one, figning the whole Palter, with other voluntarily imposed tasks. Signius tells of Pope Alexander about the last time, Anno 1071. consecrating the Church of Cassinum, and giving great Indulgences to all present; which brought thither moit Italian Princes and Bishops, and Agnes the Emperre. Some tell of Gregorie the first, in the time of publicke Pestilence, enioyning a publick kind of forduration, and Letaines, and Stations or visiting on fide certaines Churches, with prayers for sinners. These Stations gave occasion to Boniface the sixt, of proclaiming his Jubilee every secular year in imitation of the Starke games, which Clement reduced to fiftie, and Sixtus Quarthus to five and twentie. These Jubilees begonne in Anno 1300. have Indulgence generation, Jewith and Ethnick imitation, which the other hute little Commerce with, as being void of Commerce. Bishop Fisher of Rochester writing against Luther, doth more fully make Indulgence, a Daughter of Purgatorie Fatherly: Quoniam enim (saich he) nulla fuerat de Purgatorio cura, nemo quousque Indulgentias. Nemo ex illo pendens omnis Indulgentiam, exstimatione. Si tollas Purgatorium, quousque Indulgentias: quousque est? Capient igitur Indulgentias piumum ad Purgatorio cruciatum.

cruciatum aliquandiu repeditum est. And indeed Purgatorie hath bene the gainefull fire to the Pope, and as a painefull-gaine-foole Mother, might well procreate this Daughter: but this issue from conceit, that temporall punishment remaineth to be satisfied, after the fault of sinne remitted. Therefore have they invented that Treasure of the Merits of Christ and the Saints (Treasures) which euer the Pope had; in waite to pay Soulliers, warring in his cause; at their owne costs, in peace to fill his Coffers. But vs looke to a purer generation, whereof this is the corruption and degeneration.

When as in the first times of the Church, only feare of Gods and Ecclesiasticall Discipline held men in awe, the Magistrates being Ethnick; severe Canons, and sincere Zeale held things in order. And if men transgressed, yet either for intention of their superabundant sorrow, or for encouragement and prouocation to Martyrdome, or in danger of death relaxation was made and Indulgence; the Church receiving him satisfaction for e externall fault, and believing that God for the merit of his Sonne, and propence mercy was fatisfied alio in that satisfaction of a contrite heart and broken spirit. God graciously accepting that Care, gave clearing of ones selfe, zeale, indignation, desire, and reuerence, (the affects and effects of true penitence) and the Church imitating the mercy of the heavenly Father; as wee live in the incontinence.

Corruption. This satisfaction did not by merit receive, but in Faith and Penance appeale him, being reconciled in his Sinne; for hee thence Mercy (not Merit) to be shuffed in them. Thus have him and keepe his Commandments: the turning to them when they turne to him. Indulgences and Dispensations were adulterously committed to destruction of this both publicke and private Penance, when men were taught in stead of a Contrite heart, to get a contrite purse; and in stead of satisfying God, (to vie that word) to satisfy the Church in her Sanctions, by externall humiliation, testifying internal humilitie and conseruation; to put ouer all to a Jubilee and Penance Indulgence. Which if they bee good, why doth not the Popes Charitie freely give what hee freely receiveth? What greater Simonie then sale of Merits, the chiefe graces of the holy Ghost, yea, of Christs owne Merits? And what shall become of this Treasure after the last day?

Leo Bellarmine and Valentianus alledge the communion of Saints, and that Leo Valentianus confesse their monie, supererogation, as Col. 1. 24. and the power of the Keyes, yet that Leo Valentianus and Manouting, because follows their inuention and vanitie. Others, that Manouting and Valentianus was not begun before by Gregorie the fourth against the Emperor, as is said, and by Felix the first applied to the Holy Land Warre. Yea, these of Vrbain did but give occasion to the after Popes, to make them so strong pillars of the Babylonian Tower, the Indulgences being then but Canons, which after grew to be Bulls, as appeareth by the various reports of this his Speech, and Act in the Council of Clermont. I have read Iesen or eight Iesual Orationes, written moit of them by men of that time, and some professing themselves in present, which yet have made it the trial of their wits, whiathey could, or else have added what Vrbain did others times, did Iay or write, or other Popes after him: I have heard Robertus and Fulcricus look this already. Baldewine the Arch-bishop being present, delivers that part of his speech, which looks this way in these words: Confessio peccatorum fuerunt ignorantiam, securi de Christo calefuerunt, pascimus unum. Quibetis, perorantes uere excellentissimos, omnes qui se ita uocauerunt, (in his long Oration I find nothing to this purpose) Beati Petri pariter absoli, eadem ipsa auctoritate Apostolica firmatur. &c. Malmesbury had it of those which heard it in this sense, Item baldeus per dices concilium Urbani Petri privilegium omnium absolutionum criminum, &c. hoc interum letitia habuerunt. Item baldeus per dices concilium Urbani Petri privilegium omnium absolutionum criminum, &c. hoc interum letitia habuerunt. Item baldeus per dices concilium Urbani Petri privilegium omnium absolutionum criminum, &c. hoc interum letitia habuerunt.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Abulensis
commisio
de Indul. et
Dispens.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Greg. de Valent.
de Indul. c. 1.
Spil. 1. c. 6.

Subcl. Ex. 9.1.6.

These *Dominicans*; and *Franciscans* were appointed also, *Inquisitores heretice pravitatis*, and made many bloody Sacrifices, for their r淫bloody Sacrifice, and other Popish Heresies in pretence of Heretical praunting; growing into fable numbers, that *Sabelius* counted of *Dominicans*, one, and 60
of *Franciscans* two; twenty four thousand, one hundred forty three Counts, and in them Fry-
ars mixed, fifteen hundred and thirty six; *Procuratores* into twenty five thousand, four
hundred and six; *Ordines* of *Ministers* or *Doctors* of *Divinie*, into twenty six thousand, four
hundred and six; *Ordines* of *Preachers*, into twenty six thousand, four hundred and six; *Counts*, and
Places; the persons innumerable; conquered three Countes of the *Yra*, the *Generall*
promitted to *Pope Paul* of bodies able to serve in his intended war against the *Turks*, thirty thou-
sand

70 And thus the Holy Mass was celebrated in vain; Famine and Mortality plaguing the Armie. The War continued 1220. 1221. In the years 1222, the Pope sent his Legat, a Cardinal, with twelve Bishops, King Philip died and appointed twelve thousand pounds to help the Armie against the *Albigensies*, which grew now throng in denser numbers. These years excommunicate by the Pope, King Lewis made an Expedition to the South where Earl Raymond had plowed the grounds and presented all prouition, that Sword, Famine and Pestilence didcounted that huge Armie, wherein the King himselfe died, and about two and twel्वentie thousand of the Albigans. Loth to weare they with such bloudie pfectacles, effects of Antiphrastical Indulgences, they were daily, and the Warre, fath Twelvē, feuntie yeeres. The *Waldenses* also were persecuted daily, and the Warre, fath Twelvē, feuntie yeeres. That against the *Saracens* (which occasioned this whole discourse) and they were rather in the end spoiled then converted or conuited, some remanaying cleave in Provence, some in the Alpses, some in Calabria to our times, and some in Brusseles.

The Bohemians also were there illuzd, against whom the Pope vied like coutries of Indulgences,

refers.

44

as far as new and old: so have I here done, and so our An-
Records I have added this later Voyage to Ierusalem and
bath added his Studies, the Voyage of his Minds In-
as a Learned Argus, seeing with the Eyes of many An-
in me, that I have here much pruned his Sweet Poetrie,
his Learning: I would not have his owne Worke out of re-
as Scholars; and in this Historiical Stage produce them,
ay, or what other Authors have written: not that I dis-
(?) but that I hold on here another course; where if ene-
ver, and where even breuities it selfe is almost tedious (as
after Sandys are not simply superfluous, yet are these

A P. VIII.

unne, Anne Dom. 1610. Written
RGE SANDYS, and
e contracted.

B. I.

to Constantinople, and Obserua-
ns by the way.

in the twentieth of August, 1610, in the Little Defence
are Lords of this Sea, but not without contention
-en day, the Duke accompanied with the Claf-
-rowed thirther in the Bucentoro, a triumphall Galley, 40
ed: about a roome (beneath which they row) a
-gth and breadth of the Galley; neere the poope a
where he solemnely espouseth the Sea: confirmed by
-geant and Symbol of Libration. This Ceremonie re-
-gale and won by the Venetians, vnder the com-
-of Fredericke Barbaro's in the quarrell of Pope A-
-in the habit of a Cooke repayed to Venice, and there
-haritie, Zani returning in triumph with the Empe-
-ated in this manner: Here take, O Zani, this Ring of
vnto thee. A Ceremonie that shall on this day bee
-cessors, that Posteritie may know how you haue
-ours, and made it subiect vnto you, as a Wife to her

-matia, at this day Sclauonia, of the Sclauis, a people of
-ke Church in their Religion. Throughout the North
-ritud and spoken, euen from thence almost to the
-life-fleeced Gownes of Violet cloth, with Bonnets of
-aire on the crowne of their heads: the rest all flauen-
-ue them blacke for the most part. Their chiefe Citie
-ue-wealth of it selfe, famous for Merchandize, and
-long thierunto, but little of the Continent. They
-and Zechins yearly send as much more vpon

in forme of a Bow: foure and little more. Cyprus, adorned with Groues of Oranges, Limons,
from the mayne of Epirus, called formerly Coreyra, adorned with Groues of Oranges, Limons,
Pomegranates, Fig-trees, Oliues and the like: enriched with excellent Wines and abundance of
Honey. Vpon the North-tide stands a Citie that takes the name of the Island, with a Cattle
strongly seated on a high Rocke, which ioyneth by an Isthmos to the Land, and impregably
fortified. The Turkes haue testified as much in their many repulles. It is the Chaire of an Arch-
10 bishop, inhabited for the most by Grecians, as is the whole Island, and subiect to the Venetians.

Saint Mamra lyeth next vnto this, once adioyning to the Continent, and separated by the
labour of the Inhabitants: yet no further remoued then by a bridge to bee past into. Called it
was formerly Leucadia, of a white Rocke which lyeth before it, toward Cephalonia. On which
stood the Temple of Apollo. In this Island they haue a Citie inhabited for the most part by
Jews: receiued by Baiasas the Second; at such time as they were expelled Spaine by King
Ferdinand.

Val de Compare, a little beyond presenteth her rockie Mountaines, containyng in circuit a-
bout fiftie miles, now inhabited by Exiles and Pirates. Once called Ithaca, so celebrated for the
birth of P'lysses: Betweene this and the mouth of the Gulph of Lepanto, (once named the
20 Gulph of Corinth) lye certaine little Islands, or rather great Rockes, now called Curzolari, here-
before Echinades, made famous by that memorable Sea-battell there obtayned against the Turke
by Don Iohn of Austria, in the year 1571. and sung by a crowned Mule.

We sayled close by Cephalenia, triangular in forme, one hundred and lixtie miles in circumfe-
rence: the Mountaynes intermixed with profitable Valleyes, and the Woods with Champian.
Vnwatred with Rivers, and poore in Fountaines, but abounding with Wheate, Honey, Co-
rents, Manna, Cheefe, Wooll, Turkeyes, excellent Oyle, incomparable (though not long lasting)
Muscadines, and Powder for the dying of Scarlet: This growes like a blister on the leafe of the
holy Oke, a little shrub, yet producing Acornes: being gathered, they rub out of it a certaine red
duft, that conuerteth after a while into wormes, which they kill with Wine when they begin
30 to quicken. Amongst her many harbours, Argosoli is the principall, capacious enough for a Na-
ue. The Inhabitants of this Island are Grecians, the Venetians their Soueraignes. Hauing past
through the Streights, that diuide this Island from the next, (vulgarly called Canale del Zani,) on
the second of September we entered the Hauen of Zacynthus, and saluted the Cattle with our
Ornance.

This Island (nine hundred miles distant from Venice) so called of Zacynthus the Sonne of Dar-
danni, and at this day Zani; containeth in circuit not past threescore miles. On the South and
South-east sides rockie and mountaynous, but plaine in the midst, and vnspeakably fruitfull,
producing the best Oyle of the World, and excellent strong Wines, both white and red, which
they call Ribolla. But the chiefe riches thereof consisteth in Corents, which draweth hither much
40 traffike (especially from England and Holland, for here they know not what to doe with them):
inasmuch that whereas before they were scarce able to free themselves from importunate famine,
they now (besides their priuate gettings, amounting to one hundred and fiftie thousand Zec-
chins) doe yearly pay vnto Saint Marke fortie eight thousand Dollars for Customes and other
Duties. It is impossible that so little a portion of Earth, so employed, should be more beneficiall,
the mountaynous part being barren, and the rest comprized within two or three not very ample
Valleyes, but those all ouer husbanded like an entyre Garden. They sow little Corne, as em-
ploying their grounds to better aduantage: for which they sometimes suffer, being ready to
starue, when the weather continueth for any season tempestuous: and they cannot fetch their
prouision, which they haue as well of Fleish as of Corne, from Morea, being ten leagues distant.
They haue Sale-pits of their owne, and store of fresh water, but little or no wood, though cele-
50 brated for the abundance thereof, by Homer and Virgil.

It is here a custome strictly obserued (as also else-where within the Streights belonging to the
Christians) not to suffer any to traffike or come ashore before they haue a Practicke from the
Signiors of Health, which will not be granted vntill fortie dayes after their arriuall, especially
if the ship come from Turkie, and bring not a Certificate, that the place from whence they came
is free from the infection: if so, perchance their restraint may be shortned, during which time
they haue a Guardian set ouer them. They will not suffer a Letter to be deliuered, if sealed with
thred, before it be opened and ayred. If such as come to speake with them doe but touch one of
the ship, or sometimes but a rope, they shall be forced to ascend, and remayne there for the time
60 limited; it being death to him that shall come ashore without licence. Notwithstanding, they
vpon request will carrie you to the Lazaretto (which is the nature of a Pest-house) there to a-
bide vntill the date be expired. But if any fall sicke amongst them in the meane-season, their
Practicke is accordingly prolonged. A great inconuenience to the Merchants, but at Venice in-

Curzolari.

Zacynthus, or
Zani.Store of Co-
rants.Practicke of
health.

under pretence of aving their goods are opened; their quantitie, qualitie and condition knowne redounding much to their detriments. But for that we came from Venice, wee were freed from this mischief, and presently suffered to land.

The Towne, taking or giving a name to the land, stretcheth along between the West side of the Haue and the boote of the Mountayne: perhaps a mile in length, in breadth but narrow. The streets vnquayled, the building low, by reason of the often Earth-quake, whereunto this land is miserably subiect. Two Ianned during my there abode here, though of small importance. Although the estate of the Towne be excellent hot, yet is it happily qualified by a North-east gale that bloweth from Sea most constantly about the midst of the day.

The Great Tacke hath yearly a present of Falcons from the Governor (accompanied, as some of say, with twelve hundred Zecechins) which he calleth a Tribute: it being in his power to bestreffe them at his pleasure, by refraining the reliefe of victuals which they haue from *Morae*, and his adioyned Dominions. Whilste wee were here, the Captaine *Bassa* past by with sixtie Gallies; who yearly about this time sayleth in circuit, to receive Tribute, suppress Pirates, and to doe some exploit vpon the *Maldies*, *Spaniards*, and *Florentines* with whom they are one-ly in hostilitie. Diuers of their Gallies putting into the Haue, were courteously entertained for the *Venetians* endeuour, as much as in them lyes to keepe good quarters with the *Turks* not onely for the reason aforesaid, (which perhaps might extend as farre as their Citie: their Territories though large and fruitful, too narrow to supplye a populous State, if vnrelieued from *Turkie*, and that their passage into the mid-land Sea were interrupted) not for the losse they should sustaine by the cessation of Traffike with the *Mahometans*: but knowing him by deare experience too powerful an Adversary for them by Land, and though they are perhaps strong enough by Sea, yet should they lose a Naue, their losse be vnrecoverable, whereas the *Turks* within the space of a year is able to refit forth another.

Murderers.

Danger of re-
mune Lawes.

The Inhabitants of this land are in generally *Greekes* (of whom wee will speake no more then concerns the particular culomes of the lye, relating the rest to our relation of that people: in habit they imitate the *Italians* but transcend them in their reuenges, and infinitely less ciuill. They will threaten to kill a Merchant that will not buy their Commodities, and make more confidence to breake a Faith, then to commit a Murder. One of them at our being here, pursued a poore Saile (an *Englishman*) for offering but to carrie a little bagge of Corents aboard vnaccustomed, and killed him, running vp a paire of haire for succour. He is weary of his life that hath a difference with any of them, and will walke abroad after day-light. But cowardize is ioynd with their crudelie, who dare doe nothing but foudly, upon advantages; and are ex-privately armed. Encouraged to Villanies by the remission of their Lawes: for none will lay hands vpon an offender, vnill fourteen dayes after that hee bee called to the Scale, (an eminent place where one doth stand and publicly cite the offenders:) who in the meane-time hath leisure to make his owne peace, or else to absent himselfe: if then he appeare not, they banish him, and propound a reward according to the greatnesse of the offence, to him that shall either kill or take him alive: and if it be done by one that is banished, his owne banishment (the least reward) is released. The Labourers doe goe into the fields with Swords and Partizans, as if an Enemie Country, bringing home their Wines and Oyles in Hogs-skin, the in-fildes turned outward. It is a custome of theirs to invite certain men into their Marriages, whom they call *Cil Compertes*. Every one of these doth bestow a Ring, which the Priest doth put vpon the Bride and Bridegroomes fingers, interchangeably shifting them; and so hee doth the Garland on their heads. Of these they are neuer iousious (an abuse in that kind reputed as detestable a crime, as if committed by a natural Brother) so that they lightly claime those for their Compertes that haue bene formerly suspected too familiar. The Bridegroome entering the Church, stickes his Dagger in the doore, head aialle against Inchantments. For here it is a common practice to bewitch them: made thereto impotent with their Wines, vnill the Charme be burnt, or otherwise confuted: inso much that sometimes (as they say) the Mothers of the betrothed, by way of protection doe bewitch them themselves, and againe vnloose them as fioure as the Marriage is consummated. The Nuptiall rites (as in some cases commanded by the *Mosaicall Law*) are publicly shewne: and preferred by their Parents as a Testimonie of their vnconquered Virginitie.

There be here two Bishops, one of the *Greekes*, and another of the *Latines*. The *Greekes* haue diuers Churches, the principall that of *S. Nicolas*, (which giueth to the Haue a name, and not far removed) with a Monastery of *Caluieres*; for so are their Monkes called. On the other side of the Harbor, vpon the top of the Promontory, they haue another far lesse with a Chappell dedicated to the Virgin *Mary*, called *Makera del Sopra*, reputed effectfull of Miracles, and much invocated by Sea-faring men. As the Duke of *Venice* doth marrie the Sea, so yearly doth this Bishop vpon the Twelfth day baptize it: although with lesse state, yet with no lesse Ceremonie. The *Venetians* here (as in *Candy*) doe ioyntly celebrate the *Grecian* Festiuals: either to gratifie, or else to auoid occasions of tumult. As for the *Romane* Catholike Bishop, hee hath his Cathedral Church and residence within the Citie: where there is a Count

of *Franciscans*. A mile and halfe off, in the sight of the Towne, on the side of a Mountaine, they haue another Monasterie, called the *Apuntista*, where the *Latins* haue their burials, built on the yeere 1550. when vnder the ground there were found two Vines; one full of albes, and the other of water, in an ancient Sepulchre. Vpon a square stone that covered the Tombe, was engrauen M. T. V. L. C. A. R. R. O. S. A. M. L. E. T. Y. L. E. T. A. N. T. O. N. I. A. word which the Vines which containeth the albes, A. S. S. M. A. T. Y. L. I. It being supposed that *Cicero* was there buried: peremptorily affirmed by a Traveller then present; reporting withall, that the lawe was this Epitaph:

Of Orator; the Trines of Speech the Pride.
Tullie, with his wife in this Urne abide:
Tullie, that of himselfe thou writ; O Rome
Blest, in that I thy Consul, am become.

The oratorum principis, & glorie lingue
Romule, spectas, non conuulsa virgula
Sulcus ille, augustin, de se qui scripserat olim;
O tu canonicum istum, me consule, Roman.
Admoneat et statum in iustitiam.

The *Jewes* haue here a Synagogue, (of whom there are not many) not having married an *English* woman, and converted her to his Religion. They wear a blue rypsal about their haies for a distinction. The foraine Merchants here resident, are for the most part *Engl*, who, by their frequent deaths doe disfigure the aire to be so salubrious as is reported; who haue their purchased interments in gardens: neither suffered by *Greekes* nor *Latines*, to be buried in Churches. If a Stranger here take a freight of a *Venetian*, and a *Venetian* ship be in port, the Master thereof vpon a protestation, will enforce the Stranger to vclode, and leaue his owne turne there with, if it be for his benefit, in this land there are fortie Villages.

On the fourteenth of September I embarked in another *English* ship, called the *Great Exchange*, first bound for *Chios*, and then for *Tripolis*. With a prosperous wind we compassed a part of *Morae*: more famous by the name of *Peloponnesus*: shaped like a Plantain leaf, and embraced almost by the *Cerintion* and *Seronian* armes of the *Mediterranean*: on the North, adioyning by a narrow Isthmos to the rest of *Greece*; where stood that renowned Citie of *Corinth*. But I rather thinke, for their wholesome aduice, and expedite execution, in freeing the State of those monsters, called the Dogs of *Asper*, that is, infernal Furies, and ministers of his vengeance. *Alphonso* King of *Neples*, was wont to say merrily, that the *Harpy* had left the *Straphades* to inhabit at *Rome*; intimating thereby the avarice of that Clergie. Wecke on the left hand two Rockes, at this day called the *Strainie*: where only lye a few *Grecy* *Cenotaphs*, that requite their sustentance of almes from the neighbouring Landis. There is in one a Spring of fresh water, supposed to haue his originall in *Peloponnesus*, and so to passe vnder the Sea, in regard of a certaine tree ouer-shadowing a little Lake, the leaues thereof (or like vnto those) being often found in this Fontaine, there growing none of that kind in the land. Wee thrust betwene Cape *Malis* and *Cerge*, about five miles distant; once *Porphyry*, of his excellent Porphyry; but better knowne by the name of *Cythera*. An land consecrated vnto *Venus*. In the Towne rising two furlongs vp from the Haue, stood his celebrated Temple (the most ancient that the *Grecians* had of that Goddesse,) and therein her Statue in complete armour. Out of this it is said, that *Pari* made a rape of *Helen*, or rather here first enioyed her in her returne from *Sparta*. The ruins are now to be seene, together with that of *Orion*. The land is fixtie miles in compasse; it hath diuers Harbours, but those small and vnuse. A delightful lyle, inhabited by *Grecians*, and subiect to the *Venetians*.

This is the first of the *Egean* Sea: the largest arme of the *Mediterranean*, extending to the *Hellipus*, and diuiding *Greece* from the *Indie* *Afia*. A Sea dangerous and troublesome to sayle through, in regard of the multitude of Rockes, and Islands, eury where dispersed. Inso much, that a man is proverbially fild to sayle in the *Egean* Sea, that is, encumbered with difficulties. The Islands of this Sea were anciently diuided into the *Sporades*, and *Cyclades*. The *Sporades* are those that lie scattered before *Crete*, and along the coast of *Afia*: The *Cyclades*, so called in that they lie in a cirde.

Amongst the rest of the last named wee sayled by *Delos*, (now *Diles*) hened with sharpe Rocks. The ruines of *Apollis* Temple are here yet to be seene, affording faire Pillars of marble to such as will fetch them, and other stones of price, both in their nature, and for their workmanship: the whole land being now vninhabited.

Three dayes after our embarkment (as quick a passage as our was heard of) we arrived at *Sa*, a famous land, called formerly *Chios*, sixscore and nine miles it containeth in circuit, extending from South vnto North: the North and West quarters extraordinary hilly. In the midst of the land is the Mountaine *Aris* (now *Amfisa*) producing the best *Grecy* Wines. But the Lenticle tree, which is well-nigh only proper to *Sa*, doth giue it the greatest renowne and endowment. These grow at the South end of the land, and on the leisurely ascending hills that neighbour the shoare. In height not much exceeding a man, leaued like a Serice, and bearing a red berrie, but changing into blacke as it ripeneth.

In the beginning of August lanch they the rine, from whence the Maficke distilleth vntill the

tures. In the Playne beyond vs (for we durst not straggle farther from the shore) were beheld where once stood *Ilium* by him founded, called *Troy* promiscuously of *Tros*. Afterward feigned to have bene wall'd about by *Nepeneus* and *Phebus*, in the dayes of *Lamedon*, Who hath not heard of this glorious Citie, the former taking, the ten yeeres warre; and later, final overthrow, of which befall according to *Eusebius*, in the yeeres of the World 3884, and second of *Abraham* government of *Israel*. The ruines at this daye are more then conspicuously extant.

Troy.

These Ruines, though now more in streames, are not yet so contemptible, as made by *Belshazzar*, who perhaps with better omens for them, (there being sundry Ruiniers that deposed *Belshazzar*, as by all likelihood he hath done the fate of the ancient *Troy*. For the ruines that are now so picturesque, and by him related, doe stand foure miles South-west from the sea, in a forested place, defended by the Poets, and determined of by Geographers: seated on a hanging Hill, and too neere the small station to afford a Field for such dispersed Encounters, such long Pursuites, interception of Scouts, (then when the *Troians* had pitched neerer the Naue) and excused stratagems, as is declared to have happened betweene the Sea and the Citie. These reliques doe sufficiently declare the greatness of the last, and not a little the excellencye. The walls (as *Belshazzar*, but more largely, *desiderius*) consisting of great square stone, hewn blocks, and sponges, in duets places yet standing (supported on the inside with Pillars, about two yards distant one from another, and garnished once with many now ruined Turrets, contrary to the confusion of throwne-downe buildings, with ample Cisternes for the receipt of Raine, it being seated on a sandie soile, and altogether destitute of Fountaynes. Foundations here are of a Christian Temple, and two Towers of Marble, that have better resisted the furie of Time; the one on the top of the H. Hill, and the other neerer the Sea in the Valley. From the wall of the Citie, another extendeth (supported with Butterflies, partly flying, and partly throwne downe) well-nigh unto *Ida*, and then turning, is said to reach to the Gulfe of *Sardis*, about twentie miles distant. Halfe a mile off, and West off the Ruines, opposing *Troas*, are the hot water Baths, heretofore adomed, and neigboured with magnificent buildings; the way thither is called, as it were, with Sepulchres of Marble (many of the like being about the Citie, both of *Greeke* and *Latine*, as appeareth by the several Characters. Two Baths there be; the one choked with rubbidge, the other yet in vife, though vnder a simple coeuerture. But now the ruines beare not altogether that forme, lessened daily by the *Turkes*, who carried the Pillars and stones vnto *Constantinople*, to adorne the buildings of the Great *Basilia*, as they now doe from *Cyprus*. This noble remanent of so noble a Citie was once a small Village of the *Ilians*. For the *Ilians*, after the destruction of that famous *Ilium*, often shifting the fate of the new, here fixt it at last, as is said, by the choice of an Oracle, containing one onely contemptible Temple, dedicated to *Minerva*, at that time as *Alexander* came thither, who then offered vp his shield, andooke downe another (that which he after vied in his fights) enriching the Temple with gifts, and honouring the Towne with his Name, exempting it from tribute, and determining vpon his returne to erect in it sumptuous Temple, to no intestine feild Games, and to make it a great Citie. But *Alexander* dying, *Lysimachus*ooke vpon him that care, who immured it with a wall, containing fortie furlongs in circuit, yet suffered it to retayne the name of *Alexandria*. After it became a Colonie, and an Vniuersitie of the *Romans*, of no measure reputation. *Timotheus* the Chetior, having in addition blaine the Consul *Valerius Flaccus* in *Bithynia*, and making himselfe Captaine of the *Roman* Armie, the Citizens refusing to rescue him, as a Robber and a Rebelle, besieged this Citie, and in eleven dayes took it; who boasted, that he in eleven dayes had done that, which *Alexander* with five hundred fild of ships and the whole *Greeke* Nation, could hardly accomplish in ten yeeres. To whom an *Ilian* answered, That they wanted a *Heller* to defend them. Fiees of ruines, throughout these Playnes, lye euery where scattered.

Lemnos.

Returning againe to our Barke, hand by on the left hand lye *Imbrius*, now called *Lemnos*, once faced to *Chersonesus*; and not farre beyond *Lemnos*, famous for the fall of *Vulcan*. Whereupon, and no maner, he euer after halcked. The *Grecians* there now inhabiting, doe relate, that he brake his thigh with a fall from a Horse on the side of a Hill, which at this day beareth his name: the Earth in that place thereupon receiving those excellent vertues of curing wounds, stopping of fluxes, expelling poynons, &c. now called *Terra Sigillata*, in that isled, and there oncey gathered. This Hill lyeth South of the ruines of that ancient *Hippofilia*, which gave a name vnto *Vulcan*, and about three night-shots removed. Betwene which standeth *Sitira*, a little Chappell, frequented by the *Greeke* *Colaniers* vpon the fixt of August; where they begin their Orisons, and from thence alend the Mountayne to open the veine from whence they produce it; which they doe with great preparations and solemnities, accompanied with the principall *Turkes* of the land. That which coeuerteth it, being remoued by the labour of well-nigh fiftie Diggers, the Priests take out as much as the *Culdes* doth thinke for that yeere sufficient (lest the price should abate by reason of the abundance) to whom they deliuer it; and then close it vp in luthr, for, as the place where they digged it, is not to bee diuered; the veine discovered, this precious Earth, as they say, doth arise like the casting vp of Wormes, and that only during a part of that day: so that it is so be supposed, that they gather as much as the lame will afford

foord them. Certaine bags thereof are sent to the Great *Turke*, the rest they sell (of which I haue sent many Cups at *Constantinople*;) but that which is sold to the Merchants, is made into little Pellets, and sealed with the *Turke* Character: the ceremonies in the gathering heretofore were first induced by the *Venetians*.

And now we entered the *Hellepont*, so called of *Helle*, the Daughter of *Atamas* King of *Thebes*, and Sister of *Phryxus*; who dying the stragglers of their (step-mother *Ino*), was drowned therein. Bounded on the left hand with the *Thracian Chersonesus* (vulgarly called Saint *Georges Arme*) a *Peninsula* pointing to the South-west, whereon stood the Sepulchre of *Hecuba*, called *Cynossima*, flaine by them, and buried in the afore said Promontorie. On the right hand, the *Hellepont* is confined with the lesser *Phrygia*, diuiding *Europe* from *Asia*, in sundrie places not above a mile broad, and in length about *fortie*, (now called the Channel of *Constantinople*) and hauing a Current that fetcheth into the *Agæum*: a trade-wind blowing either vp or downe, which when contrarie to the streame, doth exceedingly increase it. The Mountaynes on each side are clothed with Pines, from whence much Pitch is extracted. Three leagues about the entrance, and at the narrowest of this Streight, stand *Seios* and *Aydor*; opposite to each other, and formerly famous for the vnfortunate loues of *Hero* and *Leander*, drowned in the vncomeffionate Surges, and sing by *Majane*. Here *Xerxes*, whole populous Armie drunke Riueris drie, and made Mountaynes circumaigable, is said to haue past ouer into *Greece*, vpon a Bridge of Boats; which when broken by Tempests, he caused the Sea to be beaten (as if lenible-) with three hundred stripes, and Fetters to be throwne therein; forbidding any to lurnise vnto *Agæum*.

20 *Alydos* stands in *Asia*, which the *Milesians* first founded, by the permission of *Gyges* King of *Lydias*, vnto whom all the Country was subiect. Taken by the *Turke* in the reigne of *Orchanes*, *Seios* stands in *Europe*, though neuer great, yet strongly built, and once the principall Citie of *Chersonesus*; afterward deuiant, a Cattle was built in the roome thereof. *Alydos* is seated vpon a low leuell, and *Seios* on the side of a Mountayne, yet depending to the Sea; both bordering the same with their Castles; whereof the former is foure square, the other triangular. These at this day are vulgarly called the Castles. All ships are suffered to enter, that by their multitude and appointment doe threaten no inuasion; but not to returne without feare and permission, of which we shall speake in the proceste of our Iournall. A little beyond wee pass by the ruins of a Cattle, which the *Turkes* Carmals and Gallies still sayling by, salute with their Ordnance, it being the first Fort by them taken in *Europe*, who call it *Zemkenis*. That night wee came to *Callipoli*, some twentie miles distant, and thrust into a little Haven North of the Towne, but onely capable of small Vessels.

30 *Callipoli* is a Citie of *Chersonesus*, seated at the bottome of a Bay; so shallow, that ships doe there vntually anchor, as throughout the whole *Hellepont*. *Callipolis* maketh a faire shew a-farre off; but entered, is nothing lesle then it promised: a part thereof possessing the shoare, and the rest the rising of the Mountayne: vnwall'd, and without either Graddell or Fortelle. Along the shoare, there are diuers drie stations for Gallies, as the Sepulchres, as they lay, of certaine *Thracian* Kings; for such was the ancient custom of burill. The Country about is Champaign, and not barren, but rarely inhabited. Here is a Ferrie for transportation into *Asia*. *Greekes* and *Iones*, together with the *Turkes*, doe inhale the Towne, and are admitted their Churches and Synagogues. Here also is a Monastirie of *Romish* Friars, of the Order of Saint *Augustine*; one of them being at this time (but not dwelling in the Couent) the *Frankes* Consul; whole office is to dispatch, and discharge the dues of all Christians ships, not subiect to the Grand *Signior*, and admitted free trading below the Castles. To this house I repaired, with hope of some refreshment after my wearisome voyage; but hee then from home, I was forced to returne to my water-bed; there being no Innes for entertainment throughout inhospitable *Turkie*; yet is this Towne well furnished with all sorts of prouision. What is here sold by the *Greeks*, you may agree for at a price; but the *Turke* will receive your money, and give you a quantitie for it, according to their owne adreiment; but truly enough, and rather exceeding, then thort of your expectation. For two or three *Alpers* (whereof twentie are nere vpon a halilling) a Butcher will cut off as much Mutton (for they shuide it not into ioynts) as will well faine three, though hungry; which they carrie to the Cookes, who make no more adoe, but slicing it into little Goblets, prick it on a Prog of Iron, and hang it in a Fomace. Driued and fluted at by diuers of the boker people, at night we returned to our Barke. And departing the next morning, were forthwith met with a contrarie winde, which droue vs to the shelter of a Rocke not farre from the Towne; where we abode all that day, and the night ensuing; they opening and washing part of their Sponges, which had on the shoare, by the bulke you would haue thought to haue beene a fraught for a Pin-nace; which shued into Sackes, when wet, were bestowed vnder the side Benches and crude Bankes of this little Vellill.

On the teuen and twentieth of September, before day wee left the shoare, and after a while entred the *Propontice* Sea: confined with *Thrace* on the one side, and with *Bithynia* on the other. Hazing climbed the Mountayns sleepe towards the Sea, wee got to the Towne, and

No Innes.

Metric Greeks

tought vs some vicuals, at night we returned to our Boate, which lay in an obscure Bay, where they spent the next day in waishing the residue of their Sponges, whilst I and my Interpreter spent our times on the top of the Mountaine in the Vineyards, not well pleased with their delay, now more affecting their care then when without the *Halleluim*: being rid of that care (for no Pirat dare venture to come within the Cattle) which had quickned their expedition. In the evening we defended, where we found the Patriarche, and a young man of a Rokee, all dropping wet: I perceived the Patriarche struggling with death to our learning. The *Greeke* was a tall, black, and comely man, with his fellow; some in the Boate, and some upon the Shoare. Amongst the rest there was a blinde man, who had married a young wife, that would not let him live with her; and thereupon had vnder-taken this journey to complain unto the Patriarch: he being to his brothererie erie out at the receipt of a blow; guided to the place by the nose, and thinking with his flaffe to haue strucke the flirker: laid it on with such a force, that meeting with nothing but Ayre, and not able to recouer himselfe, he fell into the Sea: and with much difficultie was preferred from drowning. The clamour arising by their contumacious actions, the Patriarche starting up, as if of a sudden, and looking like a mad man skipp into the Boate, and ordering the *Greeke* to swimne to the shoare, he began to lay about him (chinking that his Vellell had beene surprized by Pirats), when they all leapt into the Sea; and diuing vnder water like so many Dne-appears, ascended without the reach of his furie. Leaping ahoare, he purifies my *Greeke*, whom I care had made too nimble for him; mounting a flirke Cliffe, which at another time he could haue hardly ascended. Then turning vpon me onely armed with stones, as God would haue it, he flumbed by the way, and there laid like a stone for two hures together; that which had made them so quarrellome being now the Peace-maker, and the cause of their quietnes, as they upon their differpetaters. For it is a strange thing to see how the same thing may be the cause vpon their sides to both sides. As for the Liquor that he had made them bellicies the other-charged Vellell with the Patron aforesaid, and was informed by my *Greeke* how he had vied me, and withall of my resolution (which was rather to retire vnto the Towne, and there expect a passage, than to commit my faretie vnto such people) he came vnto me, and killed me, as did the rest of his companions, (a testimonie amongst them of good-will and fidelitie) and so enforced me aboard. The winds the next day blew fresh and fauourable. That night wee came to anchor a little below the fauon Towne; and being there, the Patriarche arrived, and with him Sir Thomas Cliford, the English Embassador for the King. I was freely entertained: abiding in his house allmost for the space of four monethes. Of whom without Ingratitude and Detraction I cannot make an honourable mention.

Galata.
SIR T. GLENN.

δ. II.

Constantinople described, the Turkes Seraglio, Pera; the Turkish Empire and Government : Some Observations of the Turkish Religion.

His Citie by destinie appointed, and by nature seated for Soueraignty, was first the seat of the *Romane Emperors*, then of the *Greeke*, as now it is of the *Turke*: built by *Constantine* the Sonne of *Helena*, and lost by *Constantine* the Sonne of another *Helena* (a *Greegie*) then Bishop, whose first Bishop was a *Greegie* to *Mahomet* the second, in the year 1453. by the slaughter of her people, and destruction of her magnificent structures. The like may be obserued of the *Romane Emperours*, whose first was *Augustus*, and whose last was *Augustulus*.

It stands on a Cape of Land near the entrance of the *Bosphorus*. In forme triangular, on the East-side walled with the fame, and on the North-side with the Hauē, adioyning on the West to the Continent. Walled with bricke and stone, intermixed orderly, having fourē and twēntie gates and portēnes; whereof five doe regard the Land, and nineteen the water; being about thirteē miles in circumference. Thus there is a double wall, the inner wall being observed by the *Albanians*, the outer by the *Turks*. The lofty and beautiful *Cypress* Trees so intermixed with the buildings, that it seemeth to present a Citie in a Wood to the pleased beholders. Whole Evening lairing hāds (for on so many hills and no more, they say it is located) are most of them crowned with magnificent *Mosques*, all of white Marble, round in forme, and coupled aboue; being finisht on the top with gilded Spires, that reflect the beames they receive with a marvellous splendor; having two, four, six, eight, and ten alloyed with the crescent, and the *Turke* on the top of the steeple. The *Albanians* have a steeple like the top of a ship, and so in several places equally distant, from whence the *Taffumians* with elated voices (for they use no *Prayers*) doe congregate the people, pronouncing this *Arabische* Sentence, *Us Allah Il-*

[illegible][illegible]

Mosaïque painting.

Sweating Pipe
Co. Ltd.

Suntq; in eo
Templo (si licet
dicere tot porta
quot in az:o
dies. Obser. lib. 2
cap. 76.

*Turkes Palace,
or Seraglio.*

Streakt Mule,
perhaps a Ze-
bra, of which
see the former
of Booke in *As-
drew Bassell*.

Ottoman Monuments.

time, of waxed Linnen, from his *Serraglio*: where he often solace himselfe, with the various Objects of the Hauen, and from thence takes Barge to passe vnto the delightful places of the adjoyning *Asia*. This Palace howsoever enlarged by the *Ottomans*, was first erected by *Iustinus*, who named it *Sophia* of the Emperre.

Now next to stile the *Ottoman Mausoleum* doe require their regard, built all of white Marble round in forme, and coupled on the top; having facely Porches, within each is the Tombe of a feuerall *Sultan*, with the Tombes of his Children, that either haue dyed before him, or haue after bene strangled by their tyrannicall Brethren, according to the *Turkish* pietie. The Tombes nor longer, nor larger then fitting the included bodies, each of one Stone; higher at the head then feet, and compast aboue: without other ornament then covers of Greene, and Turbants laid vpon the vpper ends, at the four corners of those of the *Sultans*, there stand four Tapers of Waxe as bigge as a thigh, but not lighted. The floores of the Monuments are spread with Carpets: and some there are that doe continually lue therein, performing such duties of Prayers and Lamentations, as agree to their customes; at certaine times besprinkled also with the teares of their Offspring.

The Tower, Obelisk Serraglio.

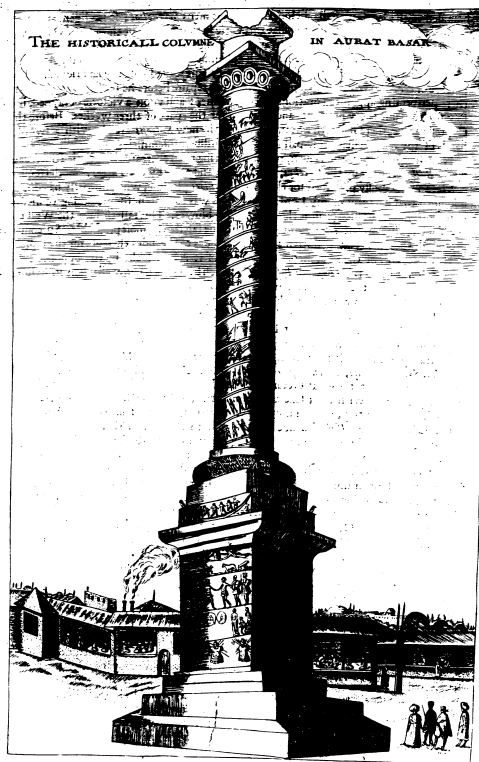
The South-east Angle of this Citie is taken vp by the Guen Towers, called anciently *Ianicula*: employed, as the Tower of *London*, for a Store-house of the *Sultans* Treasure and Munition, being also a Prison for capitall Offenders. We omit to speake of the great men *Serraglios*, that of the women belonging to the deceased Emperours; and that of the Virgins: the *Allerges* of *Ianicularies*; the feuerall Seminaries of *Spachies* and *Giamoglans*: the *Befitans* (where 6-20 ner sorts of Commodities are sold,) Hospitalls; Markets of men and women, &c. since hereafter we are to treat of most of their Orders; the buildings themselves not meriting a particular description: conuertyng our Discourse to those few remainders of many Antiquities, wherof the Aqueduct made by the Emperour *Valentinian*, and retaining his name, doth principally challenge remembrance. This hath his heads nere to the Blacke Sea, not farre from a Village called *Domus-dere*, of the abundance of wilde Hogges therabout, the place being woodie and mountaynous, where many Springs are gathered together, and at sundry places doe ioyntly fall into great round Cisternes, from thence conueyed to conioyne with others (amongst which, as supposed, is the Brooke *Cydariu*) led sometimes vnder the Earth, now along the leuell, then vpon mightie Arches ouer profound Valleys, from Hill to Hill, for the space wel-nigh of thirtie miles, vntill arriuing at the Citie, and surmounting the fame, it falleth at length as from a head-long Cataract into an ample Cistern, supported with nere two hundred Pillars of Marble; and is from thence by Conduits conducted vnto their publike vses. This was repayed by *Solyman* the Great, great-grand-father of this now reigning *Achmet*: whose wifes and concubines are said to haue aymed at three things; which were, the re-edifying of *Ponte Piccolo*, and *Ponte Grande*, (which crosse two armes of the Sea, and the restoring of this Aqueduct; these he accomplished: but the third, which was the expugnation of *Vienna*, he could neuer accomplish. Not farre from the Temple of *Santa Sophia*, there is a spacious place surrounded with buildings, like to that of Smith-field; and anciently called the *Hippodrome*, for that there they exhibited their Horse-races, as now *Amusements* by the *Turkes*, a word of like signification, where the *Spachis* 40 of the Court play every Friday at *Gioco di Camis*, which is no other then Prison Ball vpon Horse-backe, hiring one another with Darts, as the other doe with their hands; which they neuer throw Counter but at the backe of the Flyer. Nor is it the least contentment to the Christian to behold the terrible falls that they often get (not rarely colting them their liues) whilst by the wreathing of their bodies, or a too halfe turne, they seek to auoid the Purser; and sometimes the Darts not lighting in left on their naked neckes, and reuerfed faces. In this place there standeth a lately Hieroglyphicall Obelisk of *Theban* Marble.

A Beason Colonne and an Obelisk are omitted.

And in *Constantinople* (that is, the Market of Women) there is an Historicall Colonne to be ascended within, forre surpassing both *Tartarus*, and that of *Antoninus*, which I haue seene in Rome, the Workman hauing so proportioned the Figures, that the highest and lowest appear of owne bignesse.

And right against the Mansion of the *Germane* Emperours Embassador (who onely is suffered to lodge within the Citie) stand the Colonne of *Constantine*, about the top wherof, you may read this Difficillion, ΤΟ ΕΙΟΝ ΕΡΤΟΝ ΕΝΘΑΕ ΕΘΑΡΕΝ ΧΡΟΝΟ ΝΕΟΙ ΜΑΝΟΥΗΛ ΕΒΕΒΗΞ ΑΥΤΟΚΡΑΤΩΡ. These are all the Remaines that are left (or all that are by the Christians to be seene, besides the Reliques of the Palace of *Constantine*, now made a Stable for wilde beasts) of so many goodly buildings, and from all parts congeit Antiquities, wherewith this Sovereigne Citie was in times past so adorned; and with them are their memories perished. For not a *Greek* can satisfie the Inquirer in the History of their owne Calamities: So supine negligent are they, or perhaps to wile as of puffed culis to endeavour a forgetfulness. But to say something of *Constantinople* in general: I think there is not in the World an Object that promitteth so much affare to the beholders, and entred, so deuech the expectation. The best of their priuate buildings, inferior to the more contemptible fort of ours. For the *Turkes* are nothing curious of their houses, not onely for that their Possessions are not hereditary; but

Dise buildings.



but esteeming it an egregious folly to erect such sumptuous Habitations, as if he were to lue for euer. None being about two stories high, some of rough Stone, some of timber, some of Sunne-dryed bricke: their Roofes but rising a little, covered with fish Tiles as are layd on the Ridges of ours, one contrary to another; yet some part of some of them flat, (those belonging to men of principal degree) planted with flowers and trees of the rarest colours, and productions. Many vacant places there are in the Citie, and many rows of buildings, consisting of shops onely, all belonging to the *Grand Signior*, who lets them out vnto Trademen, into which their wises come not: prohibited by *Mehomet* that women should buy or sell (though now not seldom they doe) or shew themselves publicly. The freets for the most part are exceeding

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na-

but his bounty extended no further vnto his Progeny, (the rest reputed as natural *Turkes*) nor is a *Janizarie* capable of other preferments then the command, of ten, of twentie, or of an hundred. They haue yearly giuen them two Gownes apiece; the one of Violet cloath, and the other of Stammel, which they wear in the Citie, carrying in their hands a great tough Reede, some leuen foote long, tipped with Silver, the weight whereof is not (falsely feile by such as displease them. Who are indeede as willitt, that Iustice dare not proceede publicly against them) they being onely to be iudged by their *Age*, but being privately attached, are as usually throwne into the Sea in the night time. But then are they most tumultuous (whereo they doe geue the name of affliction) vpon the dangerous sicknesses of their Emperours, and vpon their deaths commit many out-rages. Which is the cause that the great *Bassa* as well as they can, do conceale it from them, vntill all things be provided for the preferment of the next for them to salute. Whereupon (besides the present larges) they haue an Alper a day increase of pension: so that the longer they liue, and the more Emperours they out-live, the greater is their allowance.

But it is to be considered, that all these before named, are not onely of that tribute of children. For not a few of them are captiues taken in their child-hood, with diuers Renegados, haue most wickedly quitted their Religion and Countrey, to fight against both, who are to the Christians the most terrible Adversaries. And withall they haue of late infringed their ancient customes, by the admitting of those into these orders that are neither the Sonnes nor Grand-sonnes of Christians; a natural *Turke* borne in *Constantinople*, before neuer knowne, being now a *Bassa* of the Port.

Tartars.

Achings.

Agi.

Over and aboue these, and besides the auxiliary *Tartars*, whereof there are lightly three score thousand (who liue on spoile, and ferre without pay) there are six assistant; the *Grand Signior* hath other Forces, whom they call *Achings*, who liue nothing but what they can get by foraging, being Hordes of the Countrey, and tyed to ferre on Horse-backe, for certaine priuiledges that they hold, in number about thirtie or forty thousand; but small in value, as are the *Asapi*, who ferre on foote (yet properly belonging to the Gallies) better acquainted with the Spade then Sword; thrust forward with purpose rather to weary, then to vanquish the enemy, whose dead bodies doe ferre the *Janizaries* to fill vp ditches, and to mount the walls of assaulted Fortresses; besides many *voluntaries*, who follow the Army in hope to succede the same *Spahis* and *Janizaries*, now thought curious at such a time to receive those that bee not the Sonnes of Christians into the Order. Such are the *Turkish* Forces, both in quality and proportion, and bee that shall fee three hundred thousand of these in an Army (as he might haue done this last Summer in *Bulgaria*) so disciplined, so appointed, and so daringly resolute: whose onely repute consists in their valours; and whose detests are punished in their Commanders as offences, furnished with such abundance of great Ordnance (much whereof they cast according to their occasions, carrying with them the Metall vpon the backs of Camels) will not onely not wonder at their victories, but rather how the rest of the yet vnnauigulated world hath withstood them. I haue heard a Prince (and he of no small experience) impute the sundry ouerthrowes giuen them, by a small number of Christians, to the paucitie of Commanders, and not want of experience, some one *Sancick* hauing vnder his conduct five thousand *Timariots*; and perhaps but newly crept out of the *Sultans* *Serraglio*, exercised onely in speculative conflicts. So that their numbers pious often but cumbers, and the advantage losse, encountered by the many expert Directors of few, who are also farre better defensively armed. But he that hath bounded the Sea, hath also limited their fories. And surely it is to be hoped, that their greatnesse is not onely at the height, but neere an extreme precipitation: the body being growne too monstrous for the head, the *Sultans* vnwarlike, and neere accompanying their Armies in person; the Soldier corrupted with ease and libertie, drowned in prohibited Wine, enfeebled with the continual use of Women, and generally hapied from their former asseuerance of life, and simplicitie of manners. Their valours now meeting on all sides with opposition, hauing of late giuen no increase to their Dominions, and Empire to goe, when it ceaseth, to increase, doth begin to diminish. Lastly, in that it hath exceeded the obsequed period of a Tyranny, for such is their Empire. Now when they march, the *Tartars* doe scour the Countrey two daies iourney before, then follow the *Achings*, after them the *Timariots*, next those few *Imogians* that be, next them the *Janizaries*, the *Chousis* follow on horse-backe, (who carrie Bowes and Arrows, besides their Mafes and Cymiers) then comes the *Sultans* with the Officers of his Court, and Archers of his Guard, who are foot-men: the spendarie *Spahis* marching on either side of him. An hundred Coaches covered with red, with foure Horses apiece, are drawne after, which carrie the *Hochogians* (his Pages) and Eunuchs; about these the *Imogians*, called *Balogars*, are placed: the carriages of the Army ensue, followed by *voluntaries*, who goe in hope (as before said) to bee 60 entertained in the houses of the flaine, with the Seruants of the *Spahis* of the Court, and certaine *Janizaries* *Att-egians* *Laplers* and *Danglers*. The *Janizaries* haue the models of Elephants, Boats, Swords of Wood, and the like, borne before them for their Ensignes; and the Royall Standard is no other then a Horse tailed to the end of a flaffe.

Colours.
Royall Stand-
ards.

As for their forces at Sea, they are but small in comparison of what they haue bene, and compared to those of particular Christian Princes, but contemptible. Approved by the *Florentine*, who with six ships onely hath kept the bottom of the Streights for these three yeeres past in despite of them: infomuch as they haue not dared to hazard the reueneue of *Argyri* by Sea, but haue sent it over Land with a Guard of Soldiers, and to their no small trouble and expences: the whole *Armado* coming often in view, yet not so hardie as to adventure the onset. The Admirall hauing thought it is safer course to employ the Pirates of *Tunis* and *Alger* in that seruice, who haue many tall ships (the spoile of Christian Merchants) and workily appointed: now growne expert in Navigation, and all kind of Sea-fights, by the wicked intrusion of our fugitive Pirates, and other Renegados. But those Pirates haue no heart to such an enterprise, where the victorie would proue so bloudie, and the bootie so worlleslie. The Naue that is yerley set forth in the beginning of May, to annoy the Enemy, suppress Pirates, collect Tribute, and reforme disorders in the Maritime Townes that belong to the Admirall, consists of not aboute three score Gallies, which are all that can be spared from their other places of employment. During the Winter the *Armado* is dispersed, and the Gallies are drawne into their drie Stations. In which time the Pirates, both *Christian* and *Mohometan*, doe rob on the *Argan* and *Mediterranean* Seas vncontrolled, but by the defense strength of the Assailed. So much the continuance of honors in Families are avoided, that when a *Bassa* is giuen (for so I may terme it) to the Sister or Daughter of a *Sultan* for an husband, the children begotten on them, doe most rarely risk about the degree of a priuate Captaine. But more seuerely are they Tyrants to their owne, who lop all the Branches from the Bole: the vnnatural Brother sleazmizing his Fathers funerals, with the slaughter of his Brothers. So fearful are they of risuallie, and so damnable politike; making all things lawfull that may issue the perpetuities of their Empire. Yet they mourne for those being dead, whom they murdered; honoring them with all sorts of buriall, and customary lamentations. Now if the *Ottoman* Line should falte, the *Crim Tartars* is to succeed (such being of one Familie, and of one Religion) as the *Turke* the *Tartar*: who hath at this time the election of the *Tartarian* Emperours: but with this limitation, that hee is to bee one of the sonnes of the deceased.

They are commanded seven times a day to resort vnto publike Prayers: the first assembling is called *Tinigi-namau*, which is two houres before day: the second *Sahab-namau* at day break: the third *Pish-namau*, at noone: the fourth *Kynd-namau*, at three of the clocke: the fifth *Ak-fium-namau* after Sunne-set: the sixth *Gibig-namau*, two houres within night: and the seventh *Gumma-namau*, at ten of the clocke in the morning: the last also on Fridayes observed by all, at other times but by the more religious. Congregated (as aforesaid) by the chanting of the Priests from the tops of steeples: at which times lightly, though they be in the fields, they will spread their vpper garments on the earth, and fall to their deuotions. Moreover, I haue seene them conjoinly pray in the corners of the streets, before the opening of their shops in the morning. Friday is their Sabbath: and yet they spend but a part thereof in deuotion, and the rest in recreations; but for that time they observe it rigorously, that a *Turke* here lately had his eares nayled to his shop-board for opening it too timely. Before they pray, they wash all the Organs of their senses: they legs to their knees, and their armes to their elbows: their priuities after the purgings of nature; and sometimes all ouer from toe to toe: for which there are houses of office with conduits belonging to euery principall Mosque. Where water is wanting, they doe it with dust. At the doore of the Mosque they put off their shoes; and entering, fit croffe legged vpon reues of Mats, one behind another, the poore and the rich promiscuously. The Priest in a Ful-pit before them, not otherwise distinguished in habite but by the folding vp of his Turbant. When they pray, they turne their faces towards *Mecha*: first standing vpright, without any motion of their bodies, holding the palms of their hands vpright; sometimes they bow, as in their eyes and eares and off the hair on the sides of their faces, and sometimes they bow, as in their salutations; and as often prostrating themselves on the earth, doe kisse it. During this indrie 50 times, they will looke backe vpon no occasion, vntill they come vnto the last exclamation of *Mehomet*: at which time they reuerse their faces, first ouer the right shoulder, and then ouer the left: believing that his coming will be behind them when they are at their deuotions. The Priest as high as his chin) sometimes some of their fabulous Legend, intermixing Explications and Instructions, which they hearken vnto with heede attention, and such steadie postures of body, as if they were intranced. Their seruice is mixed with Songs, and Responses: and when all is Lyurgie, they stoke downe their faces and beards with looks of devout grauitie. If they finde a Paper in the streets, they will thrust it in some Crucie of the adorning wall: If they finde 60 the name of God may be contayned therein, and then prophane to be trod vnder foot, or otherwise defiled. They number their often repetition of the Names of God and his Attributes ceaselessly, vntill they turne giddy: perhaps in imitation of the suppled trances (but naturally infirmities) of their Prophet. And they haue an Order of Monks, who are called *Dervises*, Monks, whom

Their Sabbath

Their Prayers.

Lyurgie.

Caddishness

master of his debts, though they be but trifles. He much delighteth in Clockes and Watches, whereof, as some say, he hath not so few as a thousand.

Next in place to the *Musfies*, are the *Caddishiers*, that are Judges of the Armies, (but not to meddle with the *Lani-fans*) and accompany the *Belegger* when they goe into the field. Of these there are only two; one of the *European* part of the Empire, and another of the *Asian*. These are also elated by the *Grand Signior*, as the *Caddies* by them, (yet to be allowed by the other, and to kill his Velt: of whom there is one in every Towne, who besides their small Functions, doe administer Justice between partie and partie, and punish offenders. Of infinite Priests, there be some particularly appointed to sing at the tops of their steeples, and to congregate the people; some to look to the Ceremonies, and some to read and interpret the *Alcoran*. There are also other religious Orders, which I omit to speak of, being of their owne taking vp, neither commanded nor commended, and rather to be esteemed Vagabonds then religious persons, consider we either their life or their habits.

Testimonies

Among the *Turkish* Customments, one is that drawne originally from our Saviours, *Thou shalt not doe what thou wouldst not have done to thee*: whereupon for the most part their Cuiul Justice is grounded, not disagreeing greatly from the Lawes of *Moset*. All evidences there, as elsewhere depend vpon Witnesses: yet will not the oath of a Christian or a *lew* be received against a *Turke*, as will a *Turke* against them, and theirs one against another. But the kindred of *Mahomet* have their single testimonies in equall value with the testimonies of two others: notwithstanding the oath of a *Mahometan* will not be taken, if impeached for a drinker of Wine, or ca- 20

The Divan

ster of Swines flesh. Every *Bassa* keeps a *Divan* (so they call the Court of Justice) within his Province: but the highest of all, and to which they may appeale from all other, is that, which is kept four daies of the weeke in the *Grand Signiors Seraglio*, from whence no appeale is admitted but to the person of the *Musfi*. Here the *Visier Bassa* of the Port, who are nine in number (or as many as there are not otherwise employed) doe sit in Justice (where also they consist of matters of State, and that publicly, not excepting against Embassadors Drogens, men, lightly always preface: to presume they of strong hand) assisted by the * Admirall, and * Chancellor, (the * Treasurer in the same room keeping his Court) where all causes whatsoever that are heard, within the space of three daies are determined, the Great *Visiers Bassa* being President of the rest. But Briberie, not knowne vntill lately amongst them, hath so corrupted 30

Assurances

their integrity, that whole causes (if they beare but a colour of right) doe seldom miscarrie where gifts are the Advocates: yet this is the best of the worst, that they quickly know their success. But many times when the oppressed subjects can have no Justice, they will in troops attend the coming forth of the Emperour, and by burning Straw on their heads, or holding vp Torches, provoke his regard: who brought vnto him by his Mutes, doth receive their petition, which oftentimes turnes to the ruine of some of those great ones. For assurances of Purchases, they have no Indentures, no fines and recoveries. The omitting of a word cannot frustrate their estates: nor Quirks of Law preuaile against Conscience. All that they have to shew, is a little Scedule, called a *Hodger* or *Sigil*, only manifesting the possession of the Seller, as his who he bought it, or from whom it descended vnto him, which vnder-written by the *Cade* 40

Punishments

Now the punishments for offenders, be either Pecuniarie or Corporall. To impose the former, they will torge all the flanders that they can, to eat vpon the little circumpect Christians, but the other are seldom vniufully inflicted. Their formes of putting to death, (besides such as are common else-where) are impaling vpon stakes, ganching (which is to be let fall from on high vpon hooks, and there to hang vntill they die by the anguish of their wounds, or more miserable famine,) and another invented (but now not here vied) to the terror of man-kind, by some dulleth *Perilous*, who defended to haue first tasted of his owne invention, viz: they twich the offender about the wrist with a Towell, enforcing him to draw vp his breast vp by often pricking him in the body, vntill they haue drawne him within the compass of a spanne; then tying it hard, they cut him off in the middle, and setting the body on a hot plate of Copper, which seareth the veines, they fo vp-propping him during their cruel pleasure: who not only retaineth his sense, but the faculties of Discourse, vntill hee be taken downe, and then departeth in an instant. But little faults are chastised by blowes, received on the soles of the feet with a bastinado, by hundred at a time, according to the qualitie of the misde-moanor. A terrible paine that extendeth to all the part of the body, yet haue I sene them taken for money. The Master also in this sort doth correct his Slave; but Parents their Children with stripes on the belly. The *Sudabie* is as the Constable of a Citie, both to search out, and punish offenders.

Their persons

It remaineth now that we speak of the persons of the *Turkes*, their dispositions, manners and fashions. They be generally well complexioned, of good stature, and full bodies, proportionably compacted. They nourish no haire about them, but a Locke on the crowne, and on their faces only; effecting it more cleanly, and to be the better prepared for their superfluous wallings. But their Beards they weare at full length, the mark of their affected grauitie, 60

and token of freedome, (for slaves haue theirs shaven) inasmuch that they will coiffe at such Christians as cut, or naturally want them, as if suffering themselves to be abused against nature. All of them weare on their heads white Shashes and Turbants, the badge of their Religion, as is the folding of the one, and size of the other, of their vocations and qualitie. Shashes are long Towels of Callico woodd about their heads: Turbants are made like great Globes of Callico too, and thwarted with Rols of the fames haue little copped Caps on the top, of Greene or Red Velvet, being only weare by persons of rank, and is the greatest that weare the greatest, the *Musfi* excepted, which our *signs* the Emperours. And though many Orders haue particular Ornaments appointed for their heads, yet weare they these promiscuously. It is an

Their Turbans, Shashes.

10 especiall fauour in the *Turke* to suffer the Christian Tributarie Princes and their chieft Nobles to weare white heads in the Citie: but in them, what better then an Apostaticall Infimation? But to beginne from the skining, the next that they weare is a Smock of Callico, with ample sleeves, much longer then their Armes: vnder this a paire of Callicons of the same, which reach to their ancles, the rest naked, and going in Yellow or Red Slip-shoes, picked at the toes, and plated on the sole: over all they weare a half-leeseed Coate girt vnto them with a Towell: their necke all bare, and this within doores is their Sommer accoutrement. Over all where they goe abroad they weare Gownes, some with wide half sleeves, (which more particularly belong to the *Gresians*), others with long hanging sleeves, and the Gownes buttoned before, and a third 20

Callico smocks.

Gownes.

sort worn by the meaner sort, reaching but a little below the knee, with hanging sleeves not much longer then the arme, and open before; but all of them vngathered in the shoulders. In the Winter they adde to the former, Callicons of Cloth, which about the small of the legge are sewed to thore smooth Buskins of Leather without soles. fit for the foot as a Glove for the hand, lining their Gownes with Furre, as they doe their Coats; haue then the sleeves (or girdles) of their Wait-coats vnder their reaching close to their wrists. They weare no Globes: At their Girdles they weare long Handkerchers, of some admirable for value and workmanship. They neuer alter their fashions, not greatly differing in the great and vulgar, more then in the richnelle. Cloth of Tissue, of Gold and Silver, Velvet, Scarlet, Sartin, Damaske, Chamolets, lined with Sables, and other costly Fures, and with Martins, Squerles, Foxes and Conys-skins: weare according to their seuerall qualities. But the common weare is Violet Cloth. They re- 30

Clergie and his Empt deform-mad.

Their Kniues, Girdles.

ayne the old Worlds custome in giuing change of Garments, which they may sely do, when one Vest stretch all men, and is of every mans fashion. The Clergie goe much in Greene, it being *Mahomet* colour; and his Kinsmen in greene Shashes, who are called *Emers*, which is Lords: the women also weare something of Greene on their heads, to be knowne. There liues not a Race of ill-fauoured people branded perhaps by God for the sinne of seducing Ancestor, and their owne wicked asuming of hereditary holiness. But if a Christian out of ignorance weare Greene, hee shall haue his clothes torne off from his backe, and perhaps be well beaten. They carrie no Weapons about them in the Citie; only they thrust vnder their Girdles great crooked Knives of a Dagger-like size, in sheathes of Metall; the Hatts and Sheathes of many being set with fones, and some of them 40

Clergymen.

work vpon fine Indian Sultanes: they being by their bodies bright, of a flately gate, and elated countenance. In their familiar salutations they lay their hands on their bosomes, and kiss their bodies: but when they salute a person of great rank, they bow almost to the ground, and kiss the hemme of his Garment. The ornaments of their heads they neuer put off vpon any occasion. Some of them perfume their Beards with Amber, and the in-fines of their Turbants: and all of them aff-ct cleanliness so religiously, that besides their customarie Lotions, and daily frequenting of the *Bannias*, they neuer fo much as make water, but they wash both their hands and faces: at which businesse they leaue themselves, and couch to the Earth, troubling the Christian whom hee, for passing against a wall, and sometimes striking him. This they doe to prevent that any part of either extremities should touch their Garments, effecting it a pollution, and hindering the acceptation of Prayer, who then are to be too pure in heart, 50

Offices of nature.

and habite. So slothfull they be, that they neuer walke vp and downe for recreation, nor vfe any other Sloth. exercise but shooting, wherein they take as little paines as may be, sitting on Carpets in the shadow, and sending their Slaves for their Arrows. They also shoote against Earthen walls, as

Shooting.

kept myn in shops and priuate houses for that purpose, standing not above fixe paces from the marke, and that with such violence, that the Arrow passes not feldeome through: nay, I haue sene their Arrows shot by our Embassadors through Targets of Steele, pieces of Brasse two inches thicke, and through wood, with an Arrow headed with wood, of eight inches. Their Bowes are for forme and length, not unlike the Lath of a large Croffe bow, made of the horn 60

Bowes.

of Buffoloes, intermixed with sinewes, of admirable workmanship and some of them exquisitely gilded. Although there be Wastlers amongst them, yet they be such as doe it to delight the people, and do make it their profession; as do those that walke vpon Ropes, wherein the *Turkes* Wastlers, are most expert; going about when they haue done, to euery particular Spectator for his voluntary beneuolence. Of Cards and Dice they are happily ignorant; but at Chess they will play all Games, the

to meet, if naturally they do not) so doe they the haire of their heads, as a foyle that maketh the white seeme whiter, and more becoming their other perfections. They part it before the midst, and plaite it behind, yet sometimes wearing it dishevelled. They paint their nayles with a yellowish red. They wear on the top of their heads a Cap not unlike a Sugar-loafe, yet a little flat, of pail-board, and covered with Cloth of silver or Tissue. Their vnder-garments (which within doores are their vppermost) doe little differ from those that bee worn by the men, which wee will present to the eye to auoid repetition.



The better sort about the vpper part of their armes, and smalles of their legs weare bracelets, and are elsewhere adorned with Jewels. When they goe abroad they weare ouer all long Gowns of violet cloth, or scarlet, tyed close before, the large sleeves hanging ouer their hands hauing Buskins on their legs, and their heads and faces so mabbled in fine linnen, that no more is to be seene of them then their eyes: nor that of some, who looke as through the sight of a Beere. For they are forbidden by the *Alcoran* to discoloure their beauties vnto any, but vnto their fathers and husbands. They neuer stirre forth, but (and then alwayes in troops) to pray at the graues, and to the publicke *Banias*: which for excellency of buildings are next to their Mosques. But hauing in part already described some of their formes, I will a little treat of their vie; which haue bene in times past, and are at this present, in such request with these Nations (as once with the *Romanes*, as may appeare by their regarable ruines) that few but frequent them twice in the weeke, as well for their health, as for delight and cleanlinesse. For the Romackes cruelties, proceeding from their vsual eating of fruits, and drinking of water, is thereby concouered which also after exercise and trauell retoweth to the wearied bodie a wonderfull saluence. The men take them vp in the morning, and in the afternoon the women. But both amongst the *Romanes* did ordinarily frequent them together: a custome, as they say, continued in *Switzerland* at this day, and that amongst the most modest. The men are attended vpon by men, and the women by women; in the outermost roome they put off their clothes, and hauing Aprons of stayned linnen tyed about their waistes, then entering the Baths to what degree of heat that they please, (for seuerall roomes, and seuerall parts of them are of seuerall temperatures, as is the water let in by cocks to wash the sweat and filth of the bodie) the seruitors wash them, then,

Women kept close.

Barbs and manner of barbing.

them, stretch out their ioynts, and cleanse their skins with a peece of rough Grogaram; which done, they shake the heads and bodies of men, or take away the haire with a composition of *Rufina* (a minrall of *Cyprus*) and vallesant Lime; who returning to the place where they left their clothes, are dried with fresh linnen; and for all this they pay not about three or foure *Alpers*: so little, in that ended with reuenues by their Founders. But the women, doe anoint their bodies with an ointment made of the earth of *Chios* which maketh the skin soft, white, and shining; extending that on the face, and strewing it from wrinkles. Much vnnatural and filthie lute is said to bee composed daily in the remote closets of the darkefome *Banias*: yea, women with women; a thing vngodly, if former times had not giuen therunto both detestation and punishment. They haue generally the sweetest children that euer I saw; partly proceeding from their frequent batlings, and affected cleanlinesse. As wee beare ours in our armes, so they doe theirs afire on their shoulders.

Now, next to their wises wee may speake of their slaues: for little difference is there made betwene them: who are Christians taken in the Warres, or purchased with their Money. Of these there are weekly Markets in the Cities, where they are to be sold as Horses in Faires; the men being rated according to their faculties, and the women according to their beauties, as the youths and beauties, whose set out in best becoming articles, and with their aspects of pitie and affection, endeavour to allure the Christians to buy them, as expecting from them a more easie liberaltie, and continuance of Religion; whereas being thrall to the *Turks*, they are often enforced to renounce it for their better entertainment. Of them there bee many of excellent outward perfection; and when the buyer hath agreed of the price (but yet conditionally) they are carried aside into a roome, euen to the seach of the month, and assurance (if so the be said to be) of her virginity. Their Masters may lye with them, chastite them, exchange, and sell them at their pleasure. But a Christian will not lightly sell her whom he hath layne with; but glue her his libertie. If any of these Slaues will become *Abdomeans*, they are discharged of their bondage; but if a Slave to a *Turke*, hee only is the better intreated. The *Turks* do vnder their Bond-women with little lesse respect then their Wives, and make no difference betweene the Children begotten both of the one and the other: who lye together without ielousie, it being allowed by their irreligious Religion. Notwithstanding, their Wives doe onely receive, as proper vnto them, their Sabbath benecolence. The old and most deformed, are put to most drudgerie.

The Men-slaues may compell their Masters before the *Cadies*, to limit the time of their bondage, or set a price of their redemption, or else to sell them vnto another: but whether of the two, they lightly referre to the Slaues election. If they bee only fit for labour, they will accept of the time; but if skilfull in any craft, of the price: which expired or payed, they may returne into their Countries. But Gally-slaues are seldome released, in regard of their small number, and much employment which they haue for them; nor those that are Slaues vnto great ones, to whom the *Cadies* authoritie extends not. Many of the Children that the *Turks* doe buy (for these Markets doe afford of all Ages) they castrate, making all smooth as the backe of the hand, (whereof diuers doe dye in the cutting) who supply the vies of Nature with a Silken Quill, which they weare in their Turbants. In times past, they did but only geld them, but being admitted to the free conuersie of their women, it was ordered by some, that they more then blithly delighted in their liceties.

But others say, that *Selymus* the second, hauing seene a Gelding couer a Mare, brought in amongst them that inhumane custome. The first that euer made Eunuch, was *Sennaramus*. They are heere in great repute with their Masters, trauelled with their States, the Government of their Women and Houses in their absence; hauing for the most part bene approoued faithfull, wife, and couragious; inasmuch as not a few of them haue come to be at the steme of State, (the second Vizer of the Port being now an Eunuch,) and others to the Government of Armies.

But now speake we of their Funerals. After their death, the Men by the Men, and the Women by the Women, are laid out in the midst of the roome. When diuers of their Priests do assemble, and hauing performed certaine idle ceremonies, as in wrapping their beades about it, and in the often turning it, inuoking God to haue mercy on the departed; which done, they wash it, shauet it, and throw it in Linnen, which they leaue vntied both at the head and feet. Then lay they the Corse on a Beere, placing a Turbant at the vpper end, and carrying it to the Graue with the head forward: some of the Drubies going before with Tapers, the Priests after fingling, and lastly, his friends and acquaintance. But persons of principall qualitie haue their Horses before them, with Ensignes traile on the earth, and other rites of that nature; diuers of the Sultons going before, naming of God, and fluking of their heads, and turning about vntill they fall downe giddy. The sides and bottome of the graue are boarded, and a boord laid ouer the Corse, to keepe the earth from it, leauing a sufficient compasse to kneele in. For they are of opinion, that two terrible Angels, called *Mongir* and *Guaueguir*, doe presently repaire vnto the graue, and put

Vnaustral luff

Children.

Slaues.

Sale of them in Markets.

Their condition.

Gelded Eunuch.

Funerals.

[illegible]

or their Names, or word two of their Sciences and Trades : some of them have some little knowledge in Philosophie. Necesse ite hath taught them Physicke, rather had from texts
Physicke. in the grounds of Art. In Astronomy they have some in-sight; and in many others that
vndertake to tell fortunes. These frequently sit in the freeetes of the Citty, rejoynted vnto
such as are to take a iournay, or goe about any businesse of importance. They haue a good gift in
Poetry, wherein they chant their Amours in the *Perfian* tongue to wile *Musicks*; yet are they
forbidden to doe by their Law: *Citternes*, *Harps* and *Recorders*, being their principal Instruments. But their lowly *Madrigals*, rather affrighte, than please the eare. On a faine
Musick. the *Grand Sympson* is allowed to haue some choice *Italian Musick*; but the foolish *Musicians* of
a whole wile lay only in the ends of their fingers / spent so much time in vnfruitfull training,
that he commaunded them to auoid, belike esteeming the reefe to be unauferable. They studie
Libertall Arts. not Rhetoricke, as sufficiently therein instructed by Nature; nor Logicke, since it serues as well to
delude as informe, and that wisdom (according to the opinion of the Epicures) may be com-
prehended in plaine and direct expreptions. Some there be amongst them that write Histories,
but few reade them, thinking that none can write of times past truly, since none dare write
the truth of the present. Printing they reioice, perhaps for feare lest the vniuersallite of learning
should subuert their false grounded religion and policie, which is their preference by an ignorant
obedience; Moreouer, as they are not skilfull in writing, would bee vnderstand who are for the most
part of the *Drach* house, they are not able to write, would bee vnderstand who are for the most
Language. For being originally the *Tartarian*, who were neede ignorant *Poets*, of their they were constri-
ned to borrow their Termes of State and Office from the *Perfians*, (vpon whose reliques
they erected their Greatnesse) of Religion (being formerly *Pagans*) from the *Arabians*; as
they did of Maritime Names (together with the skill) from the *Greekes* and *Italians*.
Paper. In *Nauolets* it is most generally spoken. They vse (as the *Perfians*) the *Arabique* Character. In
writing they leaue out the vowels, vnlesse it be in the end of a word, so that much is contri-
ued in a little room. They curiously keepe their Paper, which is thicke, much of it being colored
and dappled like *Glandetors*, done by a way they haue in dipping it in Colours. They haue so
Painters. many amongst them that are of their kind, (for they are not to be draw by their Law, nor to
haue any sort of any thing lusing) yet now many praynters begin to infringe that precept, and
the *Grand Signior* himselfe hath a faine, wherein the battells of *Hungarie* are painted. Colours
also they haue, nor lesse faue than durable.

also they have, nor leffe faire then durable. *¶* And yett they use hath more Trade or other, not so much as the Grand *Suyver* excepted, their Trades are lighter, and they are not so much as the *Suyver* neither much supplying forraine Marrs, nor frequenting them. A lazy people, that worke but by fits, and more effeme of their ease then their profit, yett are they exceeive covetous. And although they have not the wit to devise (for they are profic-headed) yett have they the will, breaking all compacts with the Christians that they find diffconvenient, so that they feldome will deale with them. But with the Infidels they deale freely, and with the Christians they are not so much as the *Suyver* sufficient; the occasion that few *Guines* doe happen among them. These I have spoken sufficiently, at least what I can of this Nation in general, now convert we to the Person and Court of this *Sulay*.

He is, in this year 1610. about the age of three and twentie, strongly limned, and of a iust stature. He greatly inclines to be fat: inasmuch as sometimes he is ready to choake as he feeds, and some doe purposely attend to free him from that danger. His face is full and dily proportioned, only his eyes are extraordinary great, by them esteemed (as his face before) an excellency in beauty. Flame hath the predominancy in his complexion. He hath a little haire on his upper lip, but lesse on his chin, of a darke colour. His aspect is as haughty as his Empire is vyper, he beginneth already to abstaine from exercise; yet are there pillars with inscriptions in his *Serraglio*, between which he threw a great Iron Mass, that memorize with his strength and activity. Being asked by his Father, how he spent his time, he answered, that he spent it in exercise and labour, he made him reply: That now he was too old to beguine to learne, intreating thereby, that his life was to determine with his Fathers, whereast the *Sultan* went bitterly. For he then had two elder Brothers, of whom the eldest was strangled in the presence of his Father upon a false supposition of treason, and the other by a natural death did open his way to the Empire. Perhaps the consideration thereof hath made him keepe his younger Brother alive, contrary to their cruell outcome; yet strongly guarded, and kept within his *Serraglio*. For he is of no bloody disposition, nor otherwise notoriously vicious, considering the auteritie of that government, and immunities of their Religion. Yet is he an unrelenting punisher of offences, even in his own Household: having caused eight of his Pages, at my being there, to be throwne into the Sea for some fault, which he esteemed too small to be punished. At the next sight, time being long to be by the report of a Canon, that his will was fulfilled. Amongst whose will was given out that the Vice-royes natural Sonne of *Sicilia* was one, a youth lately taken Prisoner, and presented unto him: yet he so laid to be, to disherien such he should praefike his escape. His valour reits yet ventried, having made no war but by disputation, nor is it thought that he greatly affects it, despairing of long life in regard of his compulcy. Whereupon he is now building a magnificent Mosque, for the health of his foule, all of white Marble; at the East end, and South-side of the Hippodrome, where he first broke the Earth, and wrought three hours in perfon. The like did the *Babes*, bringing with them presents of Money, and Slaves to further the building. His company (which they are all tryed to haue one) is the multitude of his courtiers, who wear on their Thumbs when they chooce, whereupon he works daily. His *Wives* are twelve, 30 heape to a Pumphon, but thirde as great. His vnder and vpper garments, are lightly of white Satin, or cloath of Silver Tuffed with an eye of Greene, and wrought in great branches. He hath not so few as four hundred persons that feede and lye within his *Serraglio*, besides *Captives*, of whom there are five hundred attired like *Janizaries*, but only that they want the cocker in the front of their Bonnets, who waite by fifties at every gate. The chief Officers of his Court are the *Mutler* (as we may terme him) of the *Ranquetts*, the *Treasurer*, and *Steward* of his *Household*, his *Cup-bearer*, the *Age* of the *Women*, the *Controller* of the *lemonges*: who also feede their Burgers, and the *Wardens* of the *Cardinals*. Daily he sends his *Dragons* marching before the *Grand Signior* at some time, in a vain ostentation of what they can do. He sends his *Wardens* to the Lord, gathering up the skinnes of their Temples to thrust Quills through, and thicke thimbles for teachers 40 there for a greater brauery, fo wearing them to their no small trouble, untill the place purfite some when the old breaks out, cutting new holes close to the broken. Yet the Standard-bearers of this Crue, thrust the staves sometimes of their Sandars through the skinnes and fat of their bellies, leaving the lower end on a fimpole of Leather, and fo beare them through the Citie. Eftily, *Mutler* he hath borne deaf and dumbe, whereof some few be his daily companions; the rest are his Pages. It is a wonderful thing to see how readily they can apprehend, and relate by signes, of his Guard, Cookes, Sherbet-men, (who make the sweetest bittes) Gardiners and Horfe-keepers. Relate we now of his Women, wherein we will include those as well without as within his *Serraglio*.

10 And first begun we with his *Virgin*, of whom there Eldome are so few as fue hundred, kept in *Servage* by themselves, and attended on only by Women, and Eunuchs. They all, of them are his Slaves, either taken in the warres, or from their Christian Parents; and are indeed the choicest beauties of the Empire. They are not to be presented to the Emperour, vntill certaine years of age be past, and then they are purged and diered, according to the manner of the *Persees*, and are then presented to the Emperour, and are kept in a Gallery, and the preparch for his bed to whom he giueh his Handkerchiefe, who is deliuered to the aforesaid *Age* of the Women, (a *Negro* Eunuch) and conducted by him into the *Saltens Seraglio*. She that beareth him the first Sonne, is honoured with the Title of *Sultana*, and the second with the Title of *Princess*; the third and fourth with the Titles of *Sonnes* and three Daughters, and the fifth and sixth with the Title of *Princesses*. The *Princesses* are kept in the Palace, though be that way vnfortunably giuen, (perhaps the cause that the Emperour hath of foods that may inable performance. He cannot make a free Woman his Concubine, he must haue to doe with her whom he hath freed, vnlesse her doe marry her, it being well knowne to the wickedly witty *Rauiana*: who pretending deuotion and defence for the health, forthwith

Sultan described.

His occupation

His Court.

His Women and Virgins.

Salsoma

Revelation Story

Q q q q q 3 by

are of divers Trades in Cities, and in the Country doe till the Earth (for the *European Turkey* doe little meddle with Husbandry) and dreffe their Vines, by them only planted. They have a Ceremonie of baptizing their Wines, which is the reason that the *Lanes* will not drinke thereof: performed in the memorie, and on that day wherein Christ converted water into wine: the Priest in the midst of his Orations pouring thereto a small quantitie of water.

Drinking.

And although the *Greekes* doe now for the most part imitate the *Turkes*, (I meane beere in *Turkey*) in sitting at their meate, yett retaineth they still that vice of immoderate drinke. They pledge one another in order; and he that calls for wine out of his turne, is reputed viciall. Their Glasses are little, but at every draught emptied; and when they have once drunke hard, they observe no Rule, but provoke one another to excess. Neuer silent; and euer and anon kissing those that sit next them on the cheekes and forehead; and so likewise they doe in their luscious after a long absence, and to those to whom they would give an assurance of their good will. Videl of Iane, as appeareth by the Scriptures, amongst these *Eastern Nations*. But to kisse their women is an unvaluable wrong: vntill it be betwene the Reuerendion and Attention; vntill also this greeting, that, *Our Saviour is risen*. The women for the most part are browne of complexion, but exceedingly well-fauoured, and exceedingly amorous. Their Garments differ little from theirs amongst whom they liue. They couer not their faces (the Virgins excepted) vntill it bee with Painting; vntill also the suppliment of a sophistical beaurie. And not without cause, for when they grow old, they most grow contemptible, being put to doe the drudgerie of the house, and many times to waite on their children. They are colly in their attyre, and will compell me to the Patriarche, if their Husband maintaine them not according to their substance. The *Greekes*, as the *Turkes* doe vie little household stuffe; and ly vpon Mattres.

Women.

Their language.

Now the *Grecians* themselves, (except some few) are ignorant in the ancient *Greeke*, it being called the *Latine Greeke*, and is a Language peculiar to the Learned. Yett the vulgar *Greeke* doth not differ so farre from the same, as the *Italian* from the *Latine*, corrupted not so much by the mixture of other Tongues, as through a supine wretchednesse. In some places they speake it more purely than in others. For the Boyes of *Pera* will laugh, when they heare the more barbarous Dialect of other maritime *Grecians*. And there is yett of the *Lazones* that speake f good *Greeke*, (though not Grammatically) that they vnderstand the Learned; and vnderstand so not the vulgar. Their Liturgie is read in the ancient *Greeke*, with not much more profit perhaps to the rude people, than the *Latine Service* of the *Romish* Church to the illiterate Papists.

The foure Patriarches.

They haue foure Patriarches: One of *Constantinople*, another of *Alexandria*, the third of *Ierusalem*, and the fourth of *Antioch*. He of *Constantinople* hath vnder his Iurisdiction all *Peloponnesus*, *Greece*, *Thracia*, *Dacia*, *Masja*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Ilyria*, a great part of *Polonia*, *Russia*, the Islands of the *Adriaticke Sea*, and of the *Archipelagus*, with *Candia*, *Rhodus*, *Cos*, almost all the lesser *Asie*, *Cyprus*, not a few that inhabit about the Fennes of *Mesit*, and Northernne shore of *Euxinus*; as *Sicilia* and *Calabria* were, vntill they returned vnto the Sea of *Rome*. Vnder the Patriarch of *Alexandria*, are those of *Egypt* and *Arabia*. The *Greekes* of *Palestine*, and of the Countries thereabout, doe obey the Patriarch of *Ierusalem*. And he of *Antioch*, who hath his seate in *Damascus*, (for *Antiochia* is now desolate) hath subiect vnto him the *Grecians* of the lesser *Armenia*, *Celicia*, *Beritis*, *Tripoly*, *Alippo*, and other places of the greater *Asie*. In all these parts they haue the free exercise of their Religion: with publike Temples, and numbers of strong Monasteries. If a Patriarch dye, another is elected by a Synod of Bishops. But the Patriarch of *Constantinople* hath the Supremacie of the rest assigned him by the Councell of *Constantinople*, as Metropolitan of the Imperiall City: whose Diocesse exceedeth the other so much, in that most of those Northern Nations were wonte to Christianitie by the Industry of his Predecessors, and reduced to their Government. So if we doe consider, the *Grecian* Religion both in extent and number exceedeth the *Romane*. And as the Papists attribute an extraordinary holinesse to *Rome*, so doe the *Greekes* vnto *Athos*, a Mountaine of *Macedonia*, so named of *Athos* the Sonne of *Nepseus*, deckt with full-flourishing Trees, and abounding with Fountaines: called also the Holy Mountayne by the Christians. A place from the beginning dedicated to Religion; lying directly West from *Lemnos*; and so high, that though it be from hundred furlongs distant; yett it is said a little before the setting of the Sunne, to cast a shadow on that land.

This stretcheth out into the Sea, and ioynes vnto the Continent by a Isthmus, about a mile and halfe broad: which was cut through by *Xerxes*, (as hath bene intimated before) and made circumnauigable. But time hath left now no impressions of his barbarous labour. It is well nigh three dayes journey in length, considering the difficultie of the way, and halfe a dayes oer. The top thereof resembleth the forme of a man, stretched on his backe from West vnto East; and formed (according to *Strabo*) to the similitude of *Alexander*. This Mountaine is only inhabited by *Grecian Monks*, whom they call *Calistors*, vn-intermixed with the Latie of whom there are there residing not so few as are elsewhere, that liue in Monasteries strongly munit and against the Incurious of Robbers and Pirates. Of these there be in number twentie foure. The

Calistors.

Calistors

Calistors wear Gownes of blacke, of a homely stiffe, with Hoods of the same, and their haire attitt length. Their beere is water, abstaine from flesh, and often (especially during their Lent) from fish: but lath blood in it. They liue hardly, feeding on Bifcor, Onions, Olues, Herbes, and such like as the *Vulgar* in the adjoining Seas. For they all of them labour for their subsistence, leaving their Monasteries betimes in the mornings; and employing the day, some in tillage, some in the Vineyards, some in making of Boats, some in fishing, others at home spinne, weaue, sew, and doe all the Offices that belong vnto women: so that none but are buffed about one thing or another, to the behoofe of their particular Couents: and men they beate that are only meete for Rich Idleness. For amongst so many, not past three or foure can write or read, throughout a whole Monastery: insomuch, that at their Lyurgies, that is read to them first, which they are sing after. In these Monasteries many excellent Manuscripts haue bene preserved, but chiefly these, are, onely of Diuinitie, all other Learning (as amongst the *Turkes*) at this day detested by the Religious. The *Closters* of this place haue a repute about all others: and for their strictnesse of life, and obseruance of Ceremonies, are in their federall Monasteries relieved from Funerall Nations. The Patriarch of *Constantinople* is held to pay yearly for the Priests and *Calistors*, that are vnder his Iurisdiction within the *Turkish* Dominions, twelue thousand *Solmans*.

The Patriarches of *Constantinople* were heretofore men of singular grauitie and learning; but now nothing left: rather cholen for temporal respects, then either for their knowledge or devotion: almost all in place at the age of forty, though prohibited, if vnder thirtie (as by an ancient Canon). Although elected by their owne Bishops; yett often appeares; and euer to be allowed by the *Grand Signor*: frequently displaced, and banished vnto the *Rhodes*, by the bribery of their Successors. Some few of their Priests are learned. For them it is lawfull to marrie, but Bigamie is forbidden them, and Trigamie detested in the Latie. There are no other Orders amongst them besides the foresaid *Calistors*, and certaine Nunnes whom they call *Calistors*. Yett of the last but a few, who are for the most part poore old Widowes, that exercise themselves in sweeping of the Churches, attending on the sick, and actions of like nature. Their Churches are many of them well set forth, and painted with the pictures of Saints, but they haue no carued nor imbolded Images. Lamps they haue continually burning. Their ordinarie Lyurgie is Saint *Chrysostomes*; but on Festiual Dayes they doe read Saint *Bernard*, and then attend in their Pontificals. Their behaviour therein expresseth their, to my vnderstanding, no great either deuotion or deuotion. They administer the Eucharist in both kinds: if the bread be not lawened, they thinke it not available; and they drinke of the cup very liberally. On *Ascension* they hold against the Catholike Creed; which is, that the Holy Ghost proceeded only from the Father.

Four Lenten they haue in the yere, and then a dauntable fime it is to este flesh, or fish that hath blood in it (except in the Lent before Easter, when all sorts of fish may be eaten by the Latie); but fish-fish they eate, and the Curtle: whose blood, if I may to name it, is like Inkes; a delicate food, and in great request. They fast on Wednesdaies, Fridaies, and on holy Eues: but on Saturdayes they feast, in regard that it was the old Sabbath. They compute the yere as we doe. They yeeld no Supremacie to the *Romane* Papacie, but hold that Church for Schismaticall. And although many times out of the necessitie of their Affaires, and to purchase reliefe, they haue treated of a Conciliation; and sometimes it hath bene by their Agents concluded: yett what they haue done hath bene generally reiected vpon their returne, both by the *Greekes* and those other Nations that professe their Religion. Of their Marriages I haue els-where spoken, and now conclude wee will with their Funerals: wherein they retayne not a few of their ancient and Heathen Ceremonies. Their lamentations are the same that they were, and beyond all ciuillitie.

The women betimes in the morning doe meete at appointed places, and then cry out maine-ly; bearing of their breasts, tearing their haire, their faces and garments. And that the clamour may be the greater, they hire certaine *Sensib* women, that haue lowdest voyces, ioyning therewith the prayes of the dead, from the house of his Natiuitie vnto the house of his dissolution: and keeping time with the melancholike Musike. Nor want they there of Spectators, partly drawn thither to delight their eyes, and partly by ialousie. For then the choice, and prime women of the Cite (if the deceased were of note) doe assest their Obsequies with becomes displayed, and their haire dishevelled: glad that they haue the occasion to manifest their beauty, which at other times is secluded from Admirers.

The reason why the *Grecians* did burne their dead, was, because that part which was diuine in them, should as it were in a fierie Chariot againe re-ascent to the Celestiall Habitations, as vnto Earth the Earthly returned. They vied to quench the fire with Red Wine, and gathering the bones together to include them in Vines as the Vines in Sepulchres, (which had no title, vntill they were flaine in fighting for their Country) exhibiting games, and prizes for the Victors in honour of the deceased. Notwithstanding all were not burnt, but some buried in their apparel, as now being Christians they are: who vie Extreme-vnction, as inducted by S. James; yett

Orca.

maffacre, and turned his furie vpon their accusers. They are so well skilled in lamentations, that the *Greeces* doe hire them to crie at their funerals.

But now retorne we vnto *Gaza*. It stands vpon a hill surrounded with valleys; and those againe well-nigh enuironed with hills, most of them planted with all sorts of delicate fruits. The building mean while for forme and matter: the belt bow of rough stone, arched within, and flat on the top including a quadrangle: the walls firmounting their roofes, wrought through with pot-heads to catch and frinke downe the refreshing winds, hauing founts of the faine, in colour, shape, and figure, resembling great Ordnance. Others covered with mats and hurdles; some built of mud; amongst all, not any comely or convenient. Yet there are some reliques left, and some impressions, that testifie a better condition: for diuers simple roofes are supported with goodly Pillars of *Perian* marble, some plaine, some curiously carved. A number broken in pieces doe serue for thresholds, iambes of doores, and sides of windowes, almost vnto every beggarly Cottage. On the North-east corner, and lummetie of the hill, are the ruines of huge arches fankle low in the earth, and other foundations of a stately building. From whence the last *Samsack* conveyed marble Pillars of an incredible biggnesse, enforced to faw them slunder ere they could be removed: which hee employed in adorning a certaine Mosque below in the valley. The Cattle now being, not worthe that name, is of no importance: wherein lieth the *Samsack* (by forme termed, a *Balla*) a sickly young man, and of no experience, who gouernes his Province by the aduice of a *Moore*. His Territories begin at *Arifla*. On the West side of the Citie, out of sight, and yet within hearing, is the Sea, seuen furlongs off; where they have a decayed and vnsafe Port, of small auale at this day to the inhabitants. In the valley on the East side of the Citie, are many firling buildings: beyond which, a hill more eminent then the rest, on the North side of the way that leadeth to *Babylon*, laid to be that (and no question the same described in *Scripture*) to which *Samsen* carried the gates of the Citie: vpon whose top there standeth a Mosque, enuironed with the Graues and Sepulchres of *Mohammed*. In the Plaine betwene that and the Towne, there stand two high Pillars of marble, their top much worne by the weather: the cause of their erecting vnkowne, but of great antiquitie. South of this, and by the way of *Egypt*, there is a mightie Giffent, filled onely by the fall of raine, and defended into by large faires of stone: where they walk their clothes, and water their Cattel.

Reason of low doores.

Slauery of the Inhabitants.

Saurday sorrow.

Ishem.

The same day that wee came, wee left the Carauan, and lodged in the Citie, vnder an Arch in a little Court, together with our Affes. The doore exceeding low, as are all that belong vnto Christians, to witstand the Iodine entrance of the insolent *Turkes*. For they heere doe lue in a subiection to be pined: not so much as daring to haue handsome houses, or to employ their grounds to the most benefit: so dangerous is it to be esteemed wealthy. During our abode here, there came a Capitaine with two hundred *Spahies*, sent by *Morat Bassa* to raise thirtie thousand Dollars of the poore and few Inhabitants of this Citie. The *Greecians* haue certaine small Vineyards: but that they haue Wine, they dare not be acknowledge, which they secretly presse in their houses. They burie their Corne vnder ground, and keepe what they are to spend in long vessels of clay: in that it is subiect to bee eaten with worms (as throughout *Egypt*) and will not last long to be preferred. In the principal part of the Citie they haue an ancient Church, freynted also by the *Capitans*. The things elsewhere refused here, are their faces, dyring their hands blacke, and are apparelled like the *Moors* of *Cairo*. Every Saturday in this Church-yard vpon the Graues of the dead, they keepe a miserable howling; crying of custome, without tears or sorrow. The *Subaffes* would haue extorted from vs well-nigh as much money as we were masters of: which wee had hardly auoyded, had not the sick *Samsack* (in that admitted vnto by our Physician) quitted vs of all payments. So that there is no travelling this way for a *Frank*, without special fauour.

Thruft out of our lodging (as we were about to leaue it) by the vnciuill *Spahies*, who seized on diuers of our necessities: on the eighteenth of March were returned to the Carauan. Wee payed halfe a Dollar apiece to the place for our Camels: and for their hire from *Cairo*, for those of burthen, fixe Sultanes; for such as carried passengers, eight. Wee gaue them more, two Sultanes apiece to proceed vnto *Ierusalem*. Here the Carauan diuided: not a small part thereof taking the way that leadeth vnto *Babylon*. The next day wee also did: leaving the *Leues* behind vs, who were there to celebrate their festiual. The Capitaine of the Carauan departed the night before, taking his way through the mountainous Country by *Hebron*: out of his devotion to visite the graues of the Patriarchs; a place of high esteeme amongst them, and much frequented in their pilgrimages. The ancient Citie (the seat of *Danid* before hee tooke *Sion* from the *Iehusites*) is vnto us very mistimed. Hard by there is a little Village, fenced in the field of *Mich-pelah*, where standeth a goodly Temple, erected on the Cae of their buriall, by *Helena* the mother of *Constantine*, conuered now into a Mosque. Wee past this day through the most pregnant and pleasant valley that euer eye beheld. On the right hand a ridge of high Mountaines, (whereon stands *Hebron*): on the left hand the Mediterranean Sea, bordered with continued hills, beset with varietie of fruits: as they are for the most part of this dayes journey. The

Cham-

pleasant champaine.

Affiles.

Cane Seder.

Ramsale.

Sion house.

Ioppa.

Charges of Pilgrims.

So call they their Leaders for the most part *Samsen*.

A kind of rising Gowne.

Perhaps because the inhabitants there are *Ne*.

Ishem.

Champaine betwene about twentie miles ouer full of flowry hills ascending leasidly, and not much turmounting their ranker valleys, with groues of Oliues, and other fruits diversely adorned. Yet is this wealthy bottom (as are all the rest) for the most part vnnhabited, but onely for a few small and contemptible Villages, possessed by barbarous *Moors*; who till no more then will luse to feed them. In the *Gaza* waite-high, vnnwooded, vnsteept, and vnto the weyering. *Pilgrims* and *Moors* are in that infested by the often recourse of Armies, or malicious *Spahies* who before they goe into the field (which is fildome vntill the latter end of Iameth, left they should flane themselves by destroying of the Corne) are billeted in their rich pastures, for the benefit of their Horses, lying in Tents besides them; committing many outrages on the adioyning Townes and distressed passengers.

Ten miles from *Gaza*, and neere vnto the Sea, stands *Affalon*, now a place of no note; where then that *Turke* dook keepe there a Garrison. Ten miles North of *Affalon* along the thore stands *Astus*: and eight miles beyond that *Achabon*, now places of no reckoning. About two of the Clocke were about the houses contemptible. Yet are there many goodly ruins, which quarter of a mile from the Sea: the Carauan lying in deepe pastures without contolment of the Villagers. The next day wee departed two houres before Sun-rise: descending into an ample valley, and from that into another; hauing diuers Orchards towards the Sea. The Country such (but that without trees) as wee past through before. No part so barren, but would proue most profitable, if planted with Vines, and fruits; made more then probable, by those that grow about *Gaza*. Passing through a spacious field of Oliues, about none wee pitched on a little hill, lying East, and within a furlong of *Rama*, called *Ramsale* by the *Moors*; which signifieth fandy. It is seated in a plaine, on a little rising of the earth, stretching North and South, built of freestone, the streets narrow, the houses contemptible. Yet are there many goodly ruins, which testifie farre better building, especially those of the Christian Churches. Here is a Monastrie much of it standing; founded by *Philip* the good Duke of *Burgundie*, in that place where sometimes stood the house of *Nicodemus*: built for the chiefe and safety of Pilgrims in their passage to *Ierusalem*: and although q uieted by the Friars, yet at this day ieruing to that purpose, called *Sion-house*, and belonging to the Monastrie of Mount *Sion*.

Ioppa was called the Port of *Lary*; the only one that it had. Then more convenient then now: much of it choked with sand, and much of it worn with the continual assaults of the waters. Of the City there is no part standing more then two little Towers, wherein are certain harquebuses, scroffe, for the safe-guard of the harbour. Under the cliffe, and opening to the Haven are certain spacious Caves, hewn into the rocke: some vied for Ware-houses, and others for shelter. The merchandizes here embarked for Christendome are onely Cottons, gathered by certaine *Franchmen*, who reside at *Rama* in the house of *Sau*. The Western Pilgrims doe for the most part arrive at this place, and are from hence conducted to *Ierusalem* by *Attala*, a *Greke* of *Rama*; and Druggman to the *Pater-guardian*, paying Iseuen Sultanes a piece for his Mules, his labour, and discharge of *Caphar*. The like rate he hath for bringing them backe againe: a great expence to so poore Pilgrims for so farre a journey; which must be payed although they accept not of his conduct. Yet by this means they doe passe securely: hee ouing in fee with the *Arabians*, that possesse the Mountaines. Now the Carauan did againe diuide, the *Moors* keeping the way that leadeth to *Damascus*. Here wee should haue payed two Dollars a piece for our heads to *Sheek* of the *Arabs*. But the *Samsack* of *Gaza* had sent vnto us that it should be remitted. He came vnto our Tent, and greedily fed on such viands as we had set before him. A man of a tall stature, clothed he was in a Gambelocke of furs, buttoned vnder the chin with a boffe of gold. He had not the patience to expect a present, but demanded one; we gaue him a piece of Sugar, and a paire of Shooes, which he earnestly enquired for, and cheerfully accepted. On the twentieth of March with the rising Sunne wee departed. A small remainder of that great Carauan; the *Nisrines* (so name they the Christians of the East) that rode vpon a Mules and Affes, being gone before. Amongst whom were two *Armenian* Bishops: that rode vpon a Mules

The *Subaffes* of *Rama* besides had two *Mednes* vpon every Camell. The day thus wasted did make vs misdoubt that we should not get that night vnto *Ierusalem*: but the miling of our way (for the *Arabs* had left vs contrary to their custome) turned our feare to desire. Some fixe miles beyond *Rama* the hills grew bigger and bigger, mixed with fruitfull valleys. About two miles further wee ascended the highest Mountaine: paying by the way two Mednes a head; but at several places. The passage exceeding difficult; streighted with wood, and as it were paved with broken rocks: which by reason of the raine then falling, became no less dangerous to our Camels. At length wee came to a small Village, where we first discovered our erring. Some counselled to stay, others to proceed; both dangerous alike, the way vnkowne, vnsteept, the inhabitants theues, as are all the *Arabians*. Whilst we thus debated, the night stole vpon vs, and bereft vs of the election. The much raine enforced vs to flee for shelter into a ruinous Chappell, where distrust let the watch, which we carefully kept till the morning. Betimes

Rrrrr

we

lay) when he appeared vnto her. On the North-side, and without the limits of the Temple, stands the Chappell of the Apparition, (so called (as they say) for that Christ in that place did shew himselfe to his sorrowfull Mother, and comforted her, pierced with anguish for his cruel death, and ingnomious sufferings. This belongeth to the *Laines*, which serueth them also for a Veltre; from whence they proceed vnto their pompous Processions. On the East-side there stand three Altars, that in the middle in a Closet by it selfe, dedicated to God and our Lady. That on the right hand is called the Altar of the holy Croffe, whereof a great part was there (as they say) reuered.

Pillar whereto
Christ was
bound.

But when *Sultan Solymán* imprisoned the Friers of Mount *Sion*, (whom hee kept in durance for the space of foure yeares) the *Armenian* stole it from thence, and carreyed it to *Sebasteia*, their principall Citie. Thence on the left hand in the corner, and neere vnto the entrance, is called the Altar of the Scourging; behind which there is a piece of a Pillar, of that (as they say) wherunto our Sauour was bound when they scourged him. This stood on Mount *Sion*, and there (supported the Portico to a Church in the dayes of Saint *Ierome*; when broken by the *Saracens*, the pieces were recollecte, and this part here placed by the Christians. The rest was distributed by *Paul* the fourth, vnto the Emperour *Ferdinand*, *Philip* King of *Spain*, and the Signorie of *Venice*; in honour whereof they celebrate the sixt of April. It is (as I remember) about three foot high, of a duskie black-vend Marble, spotted here and there with Redd; which they affirme to be the markes of his blood wherewith it was besprinkled. Before it there is a grate of Iron, in form as to be to be borne, in manner of a Foyle, by which they convey their kisse, and blissh their lips with the touch of that which hath touched the Relike. Through the aforeaid Veltre, a passage leads into certaine Roomes, heretofore a part of the Colledge of the Knight-Templers: by a generall Councell held in *Vienna*, in the yeare 1312. this Order was extinct, and their Lands for the most part conferred vpon the Knight-Hospitallers of Saint *Iohn* of *Ierusalem*, of whom wee shall speake when wee come vnto *Malta*. The Temples in *London* belonged vnto them, wherein the Church (builde round in imitation of this) diuers of their Statues are to be seene, and the pictures of some in their Buriall. Here the *Franciscans* enterrayned vs during our shode in the Temple. Returning againe through the Chappell of the Apparition, a little on the left hand there is a concave in the wall, no bigger then to containe two persons besides the Altar; which is called the Chappell of the Angels: belonging also to the *Laines*, but lent by them to the depised *Nestorians*, during the celebration of Easter. Winding with the wall along the outward North-alley of the Chancell, at the farre end thereof there is a Grot heuene out of the Rocks, where they say, that the *Iewes* imprisoned our Sauour, during the time that they were a providing things necessary for his crucifying. This is kept by the *Georgians*; without other ornament then an vngarnished Altar: ouer which hangeth one onely Lampe, which rendereth a dimme light to the Prison. Vntreading a good part of the fore-said Alley, wee entered the Ile (there but distinguished by Pillars) which borders on the North of the Chancell; and turning on the left hand, where it begins to compasse with the East end thereof, wee passed by a Chappell containing an Altar, but of no regard: wherein they say, the Title was preferred, which was hung ouer the head of our Sauour: now shewne at *Rome* in the Church of the holy Croffe of *Ierusalem*. Next to this in the same wall, and midst of the Semi-circle, there is another, the place where they say, the Soldiers cast lots for his garments, of which the *Armenians* haue the custodie. A little beyond you are to defend a paire of large flaires of thirtie fittes, part of the passage heuene out of the Rocks of *Calvary*, which leadeth into Lobby, the rooffe supported with foure masse pillars of white Marble, which are euer moith through the daies after the place (being vnder ground) and sometimes dropping are said to through the forerowfull passion and death of Christ. At the farre end, containing more then halfe of the roome, is the Chappell of Saint *Helena*: hauing two great Altars erected by Christian Princes in her honour. On the South thereof standeth a seate of stone, ouer-looking a

Temple.

Chappell of
the Angels.

Chappell of S.
Helena.

paire of flaires which defend into the place of the Inuention of the Croffe: where they say, that the late whilst the Soldiers remoued the rubidge that had couered it. These flaires (eleven in number) conduct into an obscure vault, a part of the Valley of *Caracalla*. There there they our Sauours Croffe, and couered it with the filth of the Citie, when after three hundred yeares, the Emperour *Helene* came vnto *Ierusalem*, in the extremest of her age, to behold those places which Christ had sanctified with his corporall presence, threatened torture and death to certaine of the principall *Iewes*, if they would not reuote where their Ancestours had hid it. At last, forsooth, they wrested the truth from an old old *Iew*, one *Iudas*, first almost fainted, who brought them to this place, Where after he had petitioned Heauen for the discovery; the earth trembled, and breathed from her Crannies Aromaticke odours. By which miracle confirmed, the Emperesse caused the rubidge to be remoued, where they found three croffes, and hard by, the superinscription. But when not able to distinguish the right from the other, they say that *Macarius*, then Bishop of *Ierusalem*, repairing together with the Emperesse vnto the house of a noble woman of this Citie, vncurable diseased, did with the touch of the true

Crosse

Crosse restore her to health. At fight whereof the *Iew* became a Christian, and was called there-vpon *Quiriacus*. Being after Bishop of *Ierusalem*, in the Reigne of *Iulian* the Apostata, hee was crowned with Martyrdom. At which times it was decreed, that no Malefactor should thenceforth suffer on the Croffe; and that the third of May, should be for euer celebrated in memorill of that Inuention. In this Vault are two Altars, the one where the Croffe of Christ was found, and the other where the other. Ascending againe by the aforeaid staire into the Temple, on the left hand betweene the entrance, and Mount *Caluarie*, there is a little Roome which is called the Chappell of the *Despise*. Where vnder the Altar is reueled a part (as they say) of that Pillar to which Christ was bound, when *Pilate* Seruants crowned him with Thornes, clothed in an old Purple Robe, placing a Reed in his hand, in stead of a Scepter, and crying, *Hail King of the Iewes*; with other opprobrious Taunts, and Reuillings. This is kept by *Abissins*. Noe thing remaineth to speak of but the Squire, not differing from those in our Cathedral Churches. The West end openeth vnto the Sepulcher: the East ending in a semicircle, together with the Iles, is couered with a high Cupoloon: each side stand opposite doores which open into the North & South Alleys: all ioyntly called the Temple of *Golgotha*. A partition at the vpper end excludeth the halfe round (behind which their high Altar) which riseth in the manner of a lastie Screene, all richly gilded (as most of the sides of the Chancell) and adorned with the Pictures of the Saints in Antike habites: hat and full faced, according to the manner of the *Greecians*, to whom this place is assigned. Towards the West end from each side equally distant there is a little Pit in the Paue-ment, which (they say) is the *Well of the World*, and endeaour to confirme it with that saying of the Scripture, *God wrought his Salvation in the midst of the Earth*: which they fill with holy Water. The vniuersall Fabricke, mantayned by the *Greeke* Emperors during their Soueraigntie, and then by the Christian Kings of *Ierusalem*, hath since bene repared in the severall parts by their particular Owners. The whole of so strong a constitution, as rather decayed in beautie then loofebane.

Inuention of
the Croffe.

Nutrit of the
World: it is you
hitt to beleue.

Waiting of
feet.

Good-friday
Ceremonies
with an Image.

Of these resde
before *Vincen-
ces*, *Sept. 2. 5.*

Having visited these places (which bestow their severall Indulgences, and are honoured with particular Oraisons) after Euen-song, the *Pater-guardian* putting off his Pontifical Habit, clothed in a long Vest of Linen gilt close vnto him, first washed the feet of his fellow Friers, and then of the Pilgrimes: which dried by others hee kiled, with all outward shew of humilitie. The next day, being Good-friday, amongst other Solemnities, they carried the Image of Christ on a theete supported by the foure corners, in Procession, with Banners of the Passion: first, to the place where he was imprisoned, then in order to the other, performing at each, their appointed Deuotions. Laying it where they lay he was fixed on the Croffe, the Frier Preacher made ouer it a short and passionate Oration: who asked his part so well, that hee begot teares in others with his owne; and taught them how to be forrowfull. At length they brought it to the place where they say, he was imbedded: where the *Pater-guardian* anonited the Image with sweet Oyles, and strewed it with Aromaticke Powders, and from thence conveyed it to the Sepulcher. At night the Lights put out, and company remoued, they whipped themselves in their Chappell of Mount *Caluarie*. On Saturday their other Solemnities performed, they carried the Croffe in Procession, with the Banners of the Buriall, to the afore-said Chappell: creeping to it, kissing, and lying groueling ouer it. On Easter day they said sollemne seruice before the doore of the Sepulcher. The whole Chappell couered on the out side with cloth of Tissue, the gilt (as appeareth by the Armes embroydered thereon) of the *Flowerine*. In this they shewed the varietie of their Wardrobe, and concluded with a Triumphant Procession, bearing about the Banners of the Resurrection, and those Ceremonies that are not local, I will by omit. At noone wee departed to the Monastirie, hauing laine on the hard stones for three nights together, and fasted as hardy.

The other Christians (excepting such as inhabit within, of each fort a few, and that of the Clergie) entred not vntill Good-friday. Viz. *Greecians*, *Armenians*, *Coptes*, *Abissins*, *Iacobites*, *Georgians*, *Maronites*, and *Nestorians*. The *Abissins* on the Passion weeke forbore to say Masse, putting on mournfull Garments, and countenances futable. They vied no Extreme vnction, nor carrie the dead to the Graue, with the Croffe, the Cener, and holy Water, and lay Struce ouer them. To couade, they began with the *Copies* for the most part in subfance of Religion, and in Ceremony: one Priest here ferning both an *Ethiopian*, poore, and accompanied with few of his Nation; who fantastically clad, doth dance in their Processions with skipping motion, and distortion of his body, not vnlike to our Anticks. To which their Musicke is answerable; the Instruments no other then Snappers, Gingles, and round-bottomed Drummies, borne vpon the backe of one, and beaten vpon by the followers.

The *Iacobites* had two Patriarkes; one resident in the Mountaine *Tur*, the other in the Monastirie of *Giffan*, neere vnto the Citie of *Mardin*, (as they say) in high Mountaynes that no Bird flyeth ouer it. But now they haue but one Patriark, and that hee of *Giffan*, alwayes a Monke of the Order of Saint *Anthonie*, and named *Ignatius*; fling himselfe the Patriark of *Antioch*, who for the more conueniencie is remoued to *Carmis*. They haue a Bishop residing in *Ierusalem*, of which the Patriark is also a *Iacobite*. The

* See of them,
sup. c. 6. §. 5.
long since
worn by A-
met. 42.

Fire from Hea-
ven seen before
in Chalcedon,
sup. c. 23.

Nestorians.

Easter Solemnitie.

The Georgians differ not much from the *Grecois* in their opinions: not called (as some write) of Saint George their selected Patron, but of their Countrey, so named long before the time wherein he is supposed to have lived; lying between *Caucasia*, *Caspia*, the *Caspian* Sea, and *Armenia*; heretofore *Scheria*, and *Albania*. A warlike people, settled on both sides with the *Turkish* and *Persian* Infidelities. They have a Metropolitan of their owne; some say, the same that is resident in Mount *Sina*. They say, that they marrie within prohibited degrees, they are divided into eighteen Bishopricks; and are not here to be distinguished from the *Syrians*, nor from them, being all of one Religion: and called *Melchites*, heretofore of their Adversaries, which signifieth a King in the *Syrian* Tongue; for that they would not embrace the Heresies of *Eusebius* and *Dioscorus*, but obeyed the Edicts of the Emperor, and Council of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*, who abides in *Damascus*, for that *Antioch* lies now well-nigh desolate. Their Bishop is here poor, so as his ornaments in their Processions, for State, or in regard of his age, supported on both sides. Their Musick-Instruments are Frames of Braile, hung about with Rings, which they gingle in strops according to their marchings.

The *Maronites* are Christians inhabiting Mount *Lybanus*, so called of *Marona*, a Village adjoining, or of *Maro* their Abbot. They vie the *Chaldean* Tongue, and *Syrian* Character in holy matters. A limme they wear of the *Lacibites*, and once subiect to the Patriarch of *Antioch*; but worse to the Papacie * by *Iob. Baptista* a Jesuite, in the dayes of *Gregorius* the Thirtieth, who sent them a Catechisme printed at *Rome* in the *Arabian* Language; so that now they doe joyne with the *Latines*. An ignorant people, easily drawn to any Religion, that could not give a reason for their owne: poor in substance, and few in number.

But the *Gregories* doe here surpass all the rest in multitude; and the *Armenians* in brauterie, who in stead of Musick Instruments, have Sawers of Braile (which they strike against one another) set about with gingles. All differ in habit, and most in Rites; yet all conioyne (the *Latines* excepted) in celebration of that Impostuity of fetching fire from the Sepulcher upon Easter Eve. The *Turkes* deride, yet throng to behold it: the Galleries of the round Temple being pestered with Spectators. All the Lamps within the Church are at that time extinguished; when they often compassing the Sepulcher in a toynt Procession, are fore-runne and followed by the people with Sawage clamours (the women whistling) and frantick behaviours, besetting better the solemnities of *Bacchus*; extending their bare armes with vnlighted Tapers. At length the chiefe Bishops approach the doore of the Sepulcher; but the *Ethiopian* Priest first enters (without whom, they say, the Miracle will not fadge) who after a long stay (meane-while the people hurrying about like mad-men) returns with the sacred flame, suppoled at his Prayers to burst out of the Sepulcher; whereat confusedly they fire their Lights; and snatching them one from another, strive who should first convey it to their particular Chappels; thrusting the flame amongst their clothes, and into their bosomes, (but twilfly drawing it) periwading strangers that it will not burne them: kindling therewith all their Lamps, vnlighted with other fire vntill that day twelue-month.

But I had almost forgot the *Nestorians*, so called of *Nestorius*, by birth a *German*, who lived in the dayes of *Theodosius*, and by him made Bishop of *Constantinople*. These hated of theret, in an obscure corner, without Ceremonies or Pontifical habit, full of seeming Zeale and Humility, doe read the Scriptures, and in both kinds administer the Sacrament, denying the Reall Presence: the Priest (not distinguished from the rest in habit) breaking the bread, and laying it in the palme of the Communicants hand; they tipping of the Cup, which is held betweene his. They kisse the Crosse, but pray not before it, nor reuerence they Images. They will not haue *Mary* to be called the Mother of God. Their chiefe Heresie is, that they divide the Divinitie of Christ from his Humaneitie. Their Doctrine dispersed throughout all the East, by means of *Cyris* the *Parthian* King, who enforced all the Christians within his Dominion (out of a mortall haire that he bare to the Emperor *Heraclius*) eyther to forsake his Empire, or to become *Nestorians*; as through a great part of *Asia*. It is now embraced, but by few; most of that Sect inhabiting about *Babylon*. Their Patriarch (late is *Musad* in *Mesopotamia*, seated on the banks of *Tygris*: their Patriarch not elected, but the dignitie descending from the Father to the Sonne. For Marriage is generally allowed in their Clergie; and when Widowers, to marry againe at their pleasure. They have the Scriptures, and execute the Ministerie in the *Chaldean* Tongue. They allow not of the Council of *Ephesus*, nor any that succeeded it. All this while there were no less than a thousand Christians, men, women and children, who fed and lodged vpon the pavement of the Temple. On Easter day about one of the clocke in the morning, the Nations and Sects above mentioned, with ioyfull clamours, according to their severall customs, circled the Church, and visited the holy places in a solemne Procession; and so for that time concluding their Ceremonies, departed.

§. V.

§. V.

Visiting of Emaus and Bethlehem, and other places: Also other observations of the Ierosolymitan Holies.



Pon Easter Munday we hired certaine Affes to ride to *Emaus*, accompanied with a Guard, and certaine of the Friars. About the mid-way, at the foot of a hill, there are the ruines of a Monastirie, built by Saint *Helena*: they say, in that place where *Iesus* appeared to the two Disciples. Here the *Latines* performed certaine deuotions, and rooke of the stones (as generally they did from all such like places) preferred as precious. *Emaus* stands seven miles off, and West of *Ierusalem*. The way thither mountainous, and in many places as if paved with a continuall rocke; yet where there is earth, sufficiently fruitful. It was seated (for now it is not) vpon the South side of a hill, over-looking a little valley, fruitful in Fontaines. Honourd with the presence of our Saviour, who there was knowne by the breaking of bread in the house of *Cleophas* his Cousin-german, and afterward the second Bishop of *Ierusalem*. In the selfe same place a Temple was erected by *Paula* (a *Roman* Ladie, of whom we shall speake hereafter) whole ruines are yet extant, neere the top of the Mountaine; vnto which the *Arabians* would not suffer vs to ascend, who inhabit below in a few poore Cottages, vntill we had payed *Cashier* they demanded. This Citie was burnt in the *Iewish* warres, by the commandment of *Varrus*; and vpon the destruction of *Ierusalem*, re-edified by the *Romans*; who in regard of their victory, called it *Nicopolis*. In the yeere 131. throwne downe by an earth-quake, it was fourscore and twelue yeeres after restored by the Emperor *Marcus Aurelius*; and afterward dignified during the government of the Christians with an Episcopall See, being vnder the Metropolitan of *Cesarea*. *Nicopolis*, and the *Tripartite* histore report of a miraculous Fontaine by the high-way side, where *Christ* would haue departed from the two Disciples: who when he was conversing vpon earth, and wearied with a longer journey, there washed his feet; from thenceforth restoyning a curable vertue against all diseases. But relations of that kind, haue credite onely in places lare distant. In our returne, we inclined a little to the left hand, and after a while ascended the top of a Mountaine, (whole Westerne valley was the field, they say, of that battell, when the Sunne and Moone flood fill at the commandment of *Iesus*.) Out of the ruines of an ancient building, a small Mosque is aduanced; where they hold that the Prophet *Sammel* was buried, who had his Sepulcher in *Rama*, on Mount *Ephraim*; though diuers other Townes so seated, are so called, which signifieth *High* in their Language. But our guides were well practised in that precept:

Of *Screamers*, *Kings*, *Falcons*, *Kingdomes* ask; there *forrowe*;
Answer to all: *Th'vntoynnes relate as knowne*.

Acque aliquis ex illis dum regem nomen querunt
Quæ loca, qui montes, quæve feruntur aquæ;
Omnia responde; nec castrum si qua rogabis;
Et quæ necirio, vt bene nota refer, Ouid.

who endeavour to bring all remarkable places within the compass of their processions. The *Mahometans* either decieued with this tradition, or maintaining the report of their profite, would not suffer vs to enter but at an exccesse rate; which were refused to part with. The next to the Mountaine vnto this, doth wear on his Crowne, the ruines of a Castle that belonged to the *Machabees*. Another more humble, and neerer the Citie, presenteth a pile of stones, square, flat, and solid: the Sepulcher, they say, of the seuen brethren who were tortured to death by *Antiochus*, whom I rather iudge to haue bene buried at *Maden*, the ancient seat of that Familie; which stands on the vttermost confines of the Mountains of *Iudea*, where were to be seene seuen Sepulchres of white marble, each bearing a Pyramis on his square; said by *Iosaphat* to haue serued in his time for Sea-markes. From hence we approached the North-west side of the Citie, where in the Vineyards are sundry places of burill hewen out of the maine rocke; amongst the rest, one called the Sepulcher of the Prophets. The first entrance large, and like the mantle-tree of a chimney, cut curiously on the out-side; through which we crept into a little square room, (euery one carrying a light in his hand) the sides cut full of holes (in manner of a *Doue-house*) two yards deepe, and three quarters square. Out of that room we descended by two straight passages into two other rooms, likewise vnder ground: yet more spacious, and of better workmanship, but so rounded with the Sepulchres as the former; neighbored with a Vault, which serues for a Cistern, and filled with a liuing Fontaine. A little beyond, vpon the West side of a large square Court, hewen into the rocke some three fathoms deepe, and entered vnder an arch of the same, there is another mansion for the dead, hauing a porch like to that of the Prophets; and garnishd without (amongst other figures) with two great clusters of Grapes, in memory of those, as they say, which were brought by the spies into the host of the *Hebrews*. On the left hand you creepe through a difficult descent, which leadeth into faire rooms vnder the ground, and one within another, benched about with coffins of stone beneat of their couers, there being some bones yet remanyng in some of them. This is fained to be the

Sepulchres.

the houdfhold Monument of certain of the Kings of *India*. In which there is nothing more admirable, then is the artificial continuing of the doors and hinges and all, of the felfe-fame ftoore, vnperfected from the rocke without other fupplement. Hitherto (if not further) by all likelihood the Old Citie extended. From hence we returned to the Countie.

The day following we rode towards *Bethlehem*, which ftands about fixe miles South from *Ierufalem*. Going out from the gate of *Ioppa*, and turning on the left hand by the foot of Mount *Sion*. Aloft on whole verticmost angle flood the Tower of *Dauid*, (whole ruines are yet extant) of a wonderfull ftrengh, and admirable beautie, adorned with shields, and the armes of the mightie. Below on the right hand of the way in our paffage, they fhewed vs a Fontaine at the Southfide of a fquare *Serraglio*; deliuered to be that wherein *Bethfabe* bathed. North of which, the valley is croffed with a ruinous Aquaduct, which conveyed water vnto the Temple of *Salomon*. Ascending the oppofite Mountain, we paffed through a Countrey, hilly and ftony: yet not vtterly forfaken of the Vine, though onely planted by Chriftians, in many places producing Corne, here fhadowed with the fig-tree, and there with the Olive. Sundry fmall Turres difperfed about, which ferue for foleace as well as for felfe-guard. Some two-miles from the Citie, on the left hand, and by the high-way fide, there groweth a Turpentine-tree yet flourishing, which is faid to haue afforded a shelter to the Virgin *Maria*, as fhe paffed betwixt *Bethlehem* and *Ierufalem*. This tradition how euer abfurd, is generally beleued by thofe Chriftians: hill ftands an ancient Tower: which is faid, to haue bene the habitation of *Simeon*. A mile beyond the forfaid Tree, in the midft of the way there is a Cifterne, well witten, and fquare at the mouth; which is called the Cifterne of the Starre. For that (as they fay) the wife-men of the Eaft, there firft againe did fee that conducing Starre, which went before them to the place of our Sauours natiuitie. A little on the right hand there are the fmall remaines of an ancient Monafterie, built, they affirme, in that place where the Angell tooke vp *Abraham*, by the haire of the head, and conveyed him to *Babylon*. Halfe a mile further, on the left fide of the way, there is another Religious houfe, but in good repaire, in forme of a Fortrefse, and enuironed with high walls, to withftand the infulencies of the Infidels pollitied by the *Greeke Caluaries*, and dedicated to *Elias*. Hard by there is a flarke rocke, whereon they told vs that the Prophet accufed to fleepe; and that it beares as yet the impreffion of his bodie. Indeed there are certain hollowes in the fame, but not by my eyes apprehended to retayne any manly proportion. As farre beyond are the decayes of a Church, which flood (as they fay) in the place where the Patriarch *Jacob* inhabited. About a mile further Weft of the way, and a little off, ftands the Sepulchre of *Rachel*, (by the Scripture affirmed to haue bene buried here about) if the entrance thereof do not confute the imputed antiquitie: yet kept perhaps in repaire by her offspring, as a Monument of venerable memorie. The Tombe it felfe relembleth a great Trunke, couered with a Cupole mounted on a fquare, which hath on each fide an ample arch fupported onely by her corners. This is enuironed with a four-square wall, within which ftand two other, little, but of the fame proportion; kept, and vied for a place of prayer by the *Mohometans*. Below it on the fide of a Mountain ftands the ruines of that *Roma*, whereof the 40 Prophet: *A voice was heard in Roma, Rachel weeping for her children, &c.* From this ridge of the hills, the Dead Sea doth appeare as if neere at hand: but not to be found by the trauelier, for that thofe high declining Mountaines are not to be directly defended. Within halfe a mile of *Bethlehem*, (feperated from the fame by a valley, and a little on the left hand of the way, are the Cifternes of *Dauid*, whereof he fo much desired to drinke, and when they brought him of the water, refused it: a large deepe Vault, now out of vfe, hauing onely two fmall tunnels at the top, by which they draw vp the water.

And now we are come to *Bethlehem*, where in a Grot at the Eaft fide of the Citie, employed for a Stable (the Ime being peltred with ftangers) the Virgin fell in trauell, and produced vnto the world a Sauour. In this Caeue from the time of *Adrian*, vnto the raigne of *Conftantine*, 50 they celebrated the impious lamentation of *Adonis* (much honoured by the *Syrians*) who about had his Statue fhadowed with a groue of *Myrtles*: which the vertuous *Helena* fubuerted, and erected thereupon this goodly Temple yet entire, and poffeffed by the *Francifcans* of *Ierufalem*, of whom fome few are here continually resident: called *Saint Maries* of *Bethlehem*: in forme of a Portico fultained with fixtene Pillars. The roofe, in the midft, is lofty, flat, and (if I forget not) of Cedar: the Sides, of the fame fabrick, but much more humble, are vpheld with foure ranks of Pillars (ten in a row) each of one entire marble, white, and in many places beautifully fpeckled; the largeft, and faireft that euer I faw, whole vpper ends doe declare that they haue in part bene exquisitely gilded. The walls are flagged with large tables of white 60 marble, well-nigh to the top: the reit adorned with Mofaïque painting, although now greatly defaced. It is both here reported, and recorded by hiftorie, that a *Sultan* of *Egypt* allured with their beautie, for certaine Maifons worke, to take downe thofe Tables, with intent to haue transported them vnto his Cattle of *Cairo*; when a dreadfull tempest iffued out of the waile

brake in pieces fuch as were remoued: fo that termed therewith, he defisted from his enterprife. The three vpper ends of the Croffe, doe end in three Semi-circles, hauing in each an Altar. In the midft the Chancel, roofed with a ftately Cupole, couered without with Lead, and garnished within with Mofaïque figures.

This Church is leifer for the moft part defolate, the Altars naked, no Lamps maintained, no Seruice celebrated, except at times extraordinary: yet are there a few poore *Greeke* and *Armenians*, who inhabit within on the right hand of the entrance, and in the oppofite corners. Adjoining on the left hand, ftands the Monafterie of the *Francifcans*, entered through the Church, fufficently fpacious, but of no commendable building; accommodated with duers Gardens, and enuironed with defensible walls; at whole North-weft corner a tottered Tower doth challenge regard for the waile received in that places protection. They brought vs into their Chappell, not lightly let forth, and dedicated to *Saint Katherine*, hauing Indulgences conferred thereupon from Mount *Sina*. From which were defended with Lights in our hands, and then were led by a narrow long entry into a little fquare Caeue, fupported in the midft with a Pillar of the Rocke. On the left hand, by the bloody Edift of *Herod*, were buried. Out of this Caeue or Chappell, there are two other entries; in that on the right hand, ftands the Sepulcher of *Eusebius* the Confessor, and Difciple vnto *Saint Jerome*: this directeth into another Grot, wherein are two Tombs, in forme not vnlike vnto Altars: the farther contained the body of *Paula* 20 *Romane* Ladie, defended of the ancient families of the *Graecis* and *Cornelis*. She built foure Monasteries neare adjoining to this Temple, (whole ruines do yet geue testimony of her pietie), one the planted with men; the three other with Virgins; who neuer part the bounds of their Couents but on Sundayes onely. (and then attending on their feuerall Counterserues) to performe the Offices in the Church, and Caeue of the Natiuitie: her Life the Abbefse of one of them, and fo for the fpace of twentie yeares did continue. She likewife built an adioyning Hofpittall for Pilgrims, whole ruines declare it to haue bene no meane Fabrick. The other Tombe did couer the body of *Saint Jerome*, who lived in her time, and in the Monafterie which fhe had founded; his bones, together with the bones of *Eusebius*, were tranflated to *Rome*, and fhred in the Church of *Santa Maria Maggiore*; ouer which, Pope *Sixtus Quintus* hath erected a fumptuous Chappell. Out of this we walk into another Grot, which they call his Cell; wherein he lay (as they fay) full fixte yeares and fixe moneths, and there twice tranflated the Bible. Returning into the aforefaid Chappell of the Innocents, by the other entry we paffed into a Vault or Chappell, twelue foote wide, fortie long, and fixtene in height: the fides and floore all lined with faire white Marble: the compaffed roofe adorned with Mofaïque, and Mofaïque Gilding, though now much perished. At the vpper end, in an arched Concaue, ftands an Altar garnished with a Table of the Natiuitie. Under this a Semi-circle; the fole fet forth with ftones of feuerall colours, in the forme of a Starre: and in the midft a Serpentine, there fet to vphold the memory of that place where our Sauour was borne: the credite whereof I will neither impeach, nor enforce. In this Citie it was, and in a Bable; nor is the report by the fite recorded, though vnder ground, he was out of the liuing Rocke, as is the reft before fpoile of. For he that trauels through thefe Countreies, will not wonder to fee fuch Caeues imploied to liue vnder. Neither is it likely, that they that fucceeded thofe times fo neerly fhould erre in the place fo celebrated in their deuotions, and beautified with fuch cofe. On either fide of this Altar in the Corners, there are two equall alcens, which Land on the oppofite out-fides of the Chancel, doled with doores of Braffe cut through, through which they paffe in their feuerle Protection. Now on the South fide, and neere vnto the foote of the ftaires, you defended by three fteps into a feller Grot: feperated onely from the former, by three fine Columns of difcoloured Marble, which feeme to fupport the over-hanging Rocke. On the Weft fide there is a Manger heuvs out in a Concaue, about two foote high from the floore, and a little way hollowed within; wherein, they fay, that our New-borne Sauour was laid by the Virgin; now flagged about with white Marble, as the Rocke that roots it; at the left end fustained with a flort Serpentine. In the bottome of this Manger, and nift in the middle, a round Serpentine is fet, to denote the place where he lay, which retaineth, as they would make vs beleue, the effgies of *Saint Jerome*, miraculouly framed by the natural veines of the ftone, in reward of his often and affectionate kifles. But furely, they bee the eyes of Faith that moft apprehend it: yet preient they in the Picture. On the oppofite fide of this Grot, there is a Bench in the Rocke, not vnlike to an Altar: where the *Magi* of the Eaft, that were conducted thither by the Starre, difpofed, (as they lay) of their Prefents.

These places bee in the keeping of the *Francifcans*, and not leffe reuerenced then *Caluarie*, or the Sepulcher, visited alfo by the *Mohometan* Pilgrimes. Where Lamps fill burning doe expell the naturall darkenefse; and giue a greater State thereto, then the light of the day could afford it. *Baldemare* the fecond did honor this place with an Epifcopall Sea (being before but a Priorie) adioyning thereunto, together with the Church of *Afcalon*, many Townes and Villages. In the place where this Citie flood, there are now but a few poore Cottages ftanding. Moft 60

Monasterie of *Francifcans*.

Simeons Sepulcher.

Paula Sepulcher.

Much difference was betwixt the ancient Monasteries and Convents. Thofe kept their Virginitie, free from vow, and fited with art and fanctitie, as Seminaries of the Church: The Nuns and Pilgrimes alfo much differed from the later more degenerate *S. Ierome* himfelfe, this Noble *Paula* and her daughter *Eudochia* are wifdomes hereof.

Saint Ieromes natural Image *Magi*.

of the few Inhabitants *Greeks*; and *Armenians*, who get a beggerly living by selling unto strangers the Models of the Sepulcher, and of the Grot of the Nativity; cut in wood, or cast in stone, with Croffes, and such like Merchandizes, and in being serviceable unto Pilgrims.

Jacobs fi lde.

Angels appar-
itions to the
Shepherds.

Our Ladies
Well.

Bece.

Behfor.

Eumacha Bap-
tisms.

Iohn Baptists
Wilderneffe.

Zacharias house.

Elizabeth and
Marie.

After dinner we descended a foot into the Valley which lyeth East of the Citie, fruitful in pasture, where *Iacob* fed his flocks (at this day called his field) nere the Tower of *Adar*; but more famous for the Apparition to the Angels, who sheweth unto the Shepherds the glad tidings of our Salvation. In the midst of the field, on the self-same place, as is supposed, and two miles distant from *Bethlehem*, Saint *Helena* erected a Church, and dedicated it to the Angels, now nothing but ruins. Returning from thence, and turning a little on the left hand, we came to the Village where those Shepherds dwelt, as yet so called: in the midst whereof there standeth a Well; the same, as the rumor goeth, that the blessed Virgine desired to drinke of, when the churlish Villagers refusing to draw her vp water, it forth-with miraculously flowed to the brim; greedily to passe through her blessed lips, and satiate her longing. Of this the *Arabs* would not suffer vs to drink before we had given them Money. Nearer to *Bethlehem*, and at the foot of the hill, are the ruins of a Chappell, where *Ioseph* (as they say) had his dwelling, at such time as the Angell commanded him to die into *egypt*. Nearer the top, and not farre from the bucke of the Monasterie, there is a Caeue containing two rooms, one within, another descended into by a narrow entrance, and in some places supported by Pillars. In this it is said, that *Ioseph* hid our Saviour and his Mother, whilst he prepared things necessary for his journey. The stone thereof puluerated, and often walked, of much a little will remaine, and not vnlike to refined Chalk; which taken in drinke, is said to haue a Soueraigne vertue, in restoring Milke both to Women and Cattrell, much vied by the *Moors* themselves for that purpose. Ouer which stood one of the Nunneries built by *Panda*, now only thewning the foundation, and where-in the dyed. These places leene, we re-entered the Monasterie, and there repored our felles the night following.

Each of vs beflowing a piece of Gold on the Vicar, betimes in the morning we departed, leaving our courtes to the Mountaines of *Iudea*, lying West from *Bethlehem*: nearer to which, on the side of the opposite hill, we past by a little Village, called (as I take it) *Bece*; inhabited only by Christians: morall (as they say) to the *Mohometans*, that attempted to dwell therein. About two miles further we passed by *Behfor*, seated in a bottom between two rocky Mountaines, once a strong Fort: first built by *Abraham*, and after repaired by the *Machabees*: famous for many sieges; being in the vpper way between *Ierusalem* and *Casae*, where we saw the ruins of an ample Church; below that, a Fontaine not vnobskoling by Art, whose pleasant Waters are forth-with drunk vpon by the earth that produced them. Here, they say, that *Philip* baptized the *Eumachs*; whereupon it retaineth the name of the *Arabian* Fontaine. And no question, but the adjoining Temple was erected out of devotion to the honour of the place, and memorie of the fact. Yet seemeth it strange unto me, that a Chariot should be able to passe thofe rocky and declining Mountaines, where almost a Horse can hardly keepe footing. Having traueled about a mile and a halfe further, we came to the Caeue where *Iohn* the Baptist is said to haue lived from the age of seven, vntill such time as he went vnto the Wilderneffe by *Jordan*, frequented from the abode of men, and feeding on such like nourishment as these vninhabited places afforded. This Caeue is seated on the Northern side of a desert Mountain with a fine (only bebedding to the Locust tree) issue out of the precipitating Rocks, so as if wind should be admitted to: entered at the East corner, and receiving light from a window in the side. At the vpper end there is a Branch of the self-same Rocks, whereon (as they say) he accustomed to sleepe; of which, who so breaks a piece off, stands forth-with excommunicate. Ouer this, on a little flat, stand the ruins of a Monasterie, on the South side naturally walled with the fleepe of the Mountain: from whence there gusheth a living Springs, which entrench the Rocks, and againe bursteth forth beneath the mouth of the Caeue; a place that would make solitarie delightfull, and stand in comparison with the turbulent pompe of Cities. This cuer-looketh a profound Valley, on the far side hem'd with aspiring Mountaines; whereof some are cut (or naturally so) in degrees like Albes, which would be else vnaccessibly fruitfull, whose leuels yet beate the thumps of decayed Vines, shadowed not rarely with Olives and Locusts. And surely I thinke, that all, or most of thofe Mountaines haue bene so husbanded, else could this little Country haue neuer sustained such a multitude of people. After we had fed of such prouision as was brought vs from the Citie, by way of the Fraternitie that there met vs, we returned towards *Ierusalem*, leaving the way of *Bethlehem* on the right hand, and that of *Emasa* on the left. The first place of note that we met with, was there where once stood the dwelling of *Zacharias*, seated on the side of a fruitful hill, well stored with Olives and Vineyards. Nearer came the blessed Virgine herselfe. Her Cousin *Elizabeth* here died *Elizabeth*; and here in a Grot on the side of a Vault or Chappell, her buried: ouer which a goolly Church was erected, together with a Monasterie; whereof now little standeth but a part of the Walls, which offer to the view fine fragments of painting, which shew that the reit haue bene exquisite. Beyond and lower is our Ladies Fontaine, (so called of the Inhabitants) which maintaineth a little current through the

the neighbouring valley. Nearer this, in the bottom, and vttermost extent thereof, there standeth a Temple, once sumptuous, now desolate; built by *Helena*, and dedicated to *Saint Iohn Baptist*, in the place where *Zacharie* had another house where the Prophet was borne, in a roome hewen out of the rocke; of principall deuotion with thofe Christians: posselt, as the reit, by the beauly *Arabs*, who delite it with their Cattrell, and employ it to the baft of vies. Transcending the little fteepe hills, and passing through valleys of their Roles voluntarily plentifull; after a while we came to a Monasterie seated in a lithe between two rocky Mountaines, enuironed with high walls, and entered by a doore of Iron; where a Bishop of the *Gorgians* hath his residence, who curiously entertayned vs. Within they haue a handlike Chappell, at the vpper end an Altar, and vnder that a pit, in which they say that the Palme did grow (but rather, if any, the Olive, whereof that place hath store) of which a part of the Croffe was made: for it was framed (as they report) of foure fieurall woods; the foot of Cedar, the bole of Cyprus, the transome of Palme, and the tiele of Olive. This is called there vpon the Monasterie of the holy Croffe. Where in stead of Belle they strike on a hollow beame (as the *Greekes* doe in the Temple of *Gogolus*) to summon their assemblies. Betweene this and *Ierusalem*, we saw nothing worth noting, that hath not bene spoken of already.

Rose valleys.

Monasterie of
the holy
Croffe.

Chappell vn-
lucky to Ma-
rie.

Last Supper.

Dauids Se-
pulchre.
Englishmen
murdered
by Priests.

Palace of
Caiphass.

Peters Deniall.

Grape-Bunch.

Gethseme.

Aceldama.

The day following, we went to renew the remarkable places about the Citie. Passing by the Castle of the *Pisians*, on the left hand entering at a little square passage, we were shewed a small Chappell, the doore and windows rammed vp; for that (as they say) the *Mohometans* became mortally sicke, that, though but by chance did come into it, standing where stood the Temple of *Saint Thomas*. From hence we were brought to the Palace of *Anna*, destroyed by the Seditious in the time of the siege, where now standeth a Church dedicated to the blessed Angels, and belonging to the *Armenians*, who haue their dwellings about it. Within the Court there is an old Olive tree, enuironed with a low wall; vnto which, it is said, that they bound our Saviour. Thence, on the right hand, we went out at a Port of *Ben*. South and not farre from thence, on the midst of the mount is the place, as they say, where Christ did eate his Last Supper; where also after his resurrection, the doores being shut, he appeared to his Apostles; where they received the holy Ghost; where *Peter* courted three thousand; and where, as they say also, they held the first Council, in which the Apostles Creed was decreed. Here *Helena* built a most sumptuous Temple including therein a *Carnaculum*, where that marble Pillar was premed that stood before in the Palace of *Palat*, to which they eyed our Saviour when they whipped him. This Church subterred by the *Saracens*, in the self-same place the *Franciscans* had a Monasterie erected, who in the yeere 1261, were removed by the *Turkes*; they building here a Mosque of their owne, into which no Christian is permitted to enter. Yet not in the respects aforesaid, lo reuerenced by the Infidels, but in that it is delinered by tradition (and not vnlikely) that *Dauid* had there his Sepulchre. Betweene this, and the walls of the Citie, the *Frenches* haue their buriall, where lixesse English-men, sent (as may bee suspected) vnto their long-homes not many yeeres since, though coloured by the *Franciscans*, in whose Monasterie they lay, with pretence of Diuine vengeance for the supposed murder of their *Drogmans*. Soeuen they were in all, all alive and well in one day, sixe dead: in the other; the out-liner becoming a convert to their Religion. Turning a little on the left hand, we came to a small Church, dedicated to *Martha*, within a square wall, arched within, and on the top in manner of a Caeue; the habitation of the *Armenians*, who haue of this Church the custodie. Here flourished the proud Palace of *Caiphass*, in which our Saviour was buffeted, spit vpon, and so fitly reuiled. Here *Helena* built a faire Church to *Saint Peter*; but that destroyed, in the ruine thereof this lesse was erected, and dedicated to *Saint Saviour*. On the right hand in the Court, they vnder take to shew where the fire was made, by which *Peter* stood when he denied his Master; and at the file of the Church doore, the chapter of a Pillar, whereon the Cocke crowing did moue him to contrition. At the vpper end of the Church, vpon a large Altar lieth a Stone, that (as they say) which was rolled against the mouth of the Sepulchre.

From hence we descended into the valley of *Gethseme*, which diuileth Mount *Sion* from the Mountain of *Office*, so called for that *Salomon* by the perswasion of his wives there sacrificed to *Chemock* and *Molech*; but now by the; Christians called the Mountain of *Unconquered*, where they say, the Pharisees tooke counsell against Iesus; whose leight yet shewes; the reliques of no meane buildings. This valley is but freight, now serving for little; heretofore most delightfull, planted with Groves and watered with Fontaines; wherein the *Hebrews* sacrificed their children to *Molech*. On the South side of this valley, nere where it meeteth with the valley of *Yehoshaphat*, mounted a good height, on the side of the Mountain is *Aceldama*, or the field of *Blood*, purchased with the reduced reward of Treason, for a buriall place for strangers. In the midst whereof a large square room was made by the *Confessionians*: the South side walled with the natural rock; flat at the top, and equall with the vpper level. Out of which waile certain small Cupoles open in the midst to let downe the vessel bodies. Through which we might see the bottom all covered with bones; and certaine Cories but newly let downe; it being now the Sepulchre of the *Armenians*. A greedily Graue; and great enough to deuoure the

Flesh devouring Earth.

Cave.

Valley of Israhel.

Cedron.

Esay sawne.

Sile.

Zacharies Sepulcher.

Abolons Pillar.

Stone throwing.

Gethsemani.

the dead of a whole Nation. For they say, (and I beleue it) that the Earth thereof within the space of eight or fortie houres, will consume the flesh that is laid thereon. The like is said of Saint Innocents Church-yard in Paris: and he that sees the multitude of bones, that are there piled about it, the daily burials (it being a generall Receape for strangers) and fmalnesse of the circuit, may be easily induced to credit. And why might not the Earth be transported from hence, as well as that at Rome in *Campo Sancto*, brought thither in two hundred and seentie thips by the commandment of the aforesaid Emperour: which though changing loyalties retaineth her vertue: it being also a place of burill for Forreiners. In the Rocks about there are diuers Sepulchers, and some in view at this day: hauing great fiones rolled against their mouthes according to the ancient custome. Beyond on the point of the Hill, a Caeue hewne out of the Rocks, consisting of feuerall Roomes, is said to haue hidden sixe of the Apostles in the time of Christs Passion: first made without doubt for a Sepulcher; and after seruing for an Hermitage: the Roofe of the larger Rooome retaininge some shew of gilding. Below, where the Valley of *Gethsemani* and *Israhel*, like two conioyning streames doe trent to the South, there is a dry Pitt where the Priests are said to haue hid the sacred fire when the *Iewes* were carried captiue into *Babylon*: and leeking it after their returne did find it conuerted into water. But *Nebuchadnezzar* could be to be sprinkled on the Altar: when forth-with with the beames of the Sunne it miraculously flamed. This Valley of *Israhel* (so called of that good King) from hence extendeth full North, and then endmeth a little to the West, first presenting (though naturally not other then a large dry ditch to the East of the Citie contracted betwene it, and the ouer-pearing hill of the opposite *Olivet*. It is said to be about two miles long, and if it be so, but short ones: where broadest fruitfull; watered by the Torrent *Cedron*, which runneth no longer then fode with shoures: losing his intermitted streames in the Lake of *Alphathis*. It was also called the Valley of *Cedron*, and of the King: where the generall Iudgement shall be, if the *Iewes* or *Latines* may be beleued; who ground their opinions vpon the Prophetie of *Ieremy*: which I will not gain-say, fime some of our Diuines haue laste laboured to approve it. Of the same opinion are the *Mohometans*. In the wall aboute it, there is a window not farre from the Golden Gate: where they say, that *Mohamet* had fit whilst Christ doth execute Iudice. Passing to the Citie side of the Valley, at the foot of the Hill, and East of the South-east corner, is the place where the Prophet *Esay* was sawne in tunder by the Commandement of *Manasses* his Grand-father by the Mother: and there buried, where there is a little *Pauement* vied for a place of Prayer by the *Mohometans*. Close below this flood the *Old Regent*, where now a white Mulberry is cherished. North of it, in a gage of the Hill (about which in the wall stood the Tower) was the fill-pool of *Sile*: contrayning not about halfe an Actre of ground, now dry in the bottom: and beyond the Fontayne that fed it: now no other then a little Trench walled in on the sides, full of filthy water: whose vyper part is obscured by a Building (as I take it a Mosque) where once flourisheth a Christian Church built by Saint *Helena*. Deprived of those her fabulous streames; yet held in honour for their former vertues. Passing along we came to our Ladies Fontayne (vpon what occasion they so call it, is not worth the relating) in a deepe Caeue of the Rocks, descended into by a large pair of staires, and replenish with pleasant waters. Here the Valley doth streightning, and a little beyond no broader then serueth for a Channell to the Torrent, on the other side stands the Sepulcher of *Zacharie*, who was slaine betwene the Temple and the Altar: all of the naturall Rocks, eighteen foot high, foure square, and beautified with Doricke Columns of the same vnsquared stone, flitting in the Cornish, and tops like a pointed Diamond. Close to this is another in the spryght Rocks: the front like the side of an open Gallerie, supported with Marble Pillars, now betwene rammed vp with stones. Within a Grot, whilst *Iewes* retired (as they say) after the Passion of our Sauour, with purpose neuer to haue received sustenance vntill he had sene him: who in that place appeared vnto him after his Resurrection. In memoriall whereof the Christians erected a Church hard by; whose Ruines are now ruined. A little farther there is a stone Bridge of one Arch, which passes the Torrent. In a Rocks 30 at the foot thereof, there are certayne Impressions: made (as they say) by our Sauours feet when they led him through the water. At the East end of this Bridge, and a little on the North, stands the Pillar of *Abolon*, which he erected in his lifetime, to retain the memorie of his name, in that his Iulie Male he sayd, (but he was not buried therein) being yet entyre and of a goodly Fabrick: rising in a lofsie square; below adorned with halfe Columns, wrought out of the sides and corners of the Doricke forme: and then changing into a round, a good height higher doth grow to a point in fashion of a Bell: all framed of the growing stone. Against this there lyeth a great heape of stones which increaseth daily. For both *Iewes* and *Mohometans* passing by, doe throw fiones against it: yet execrating *Abolon* for his Rebellion against *Danish*. Adioyning there is a large Quarry, but lower by far, which hath an entrance like the Frontispice 60 of a Porch cut curiously without: the earth almost reaching to the top of the entrance: hauing a Grot within hewne out of the Rocks: some say, a Kingly Sepulcher: perhappes apperteyning to the former. A little more North and vpon the Torrent, at the foot of *Olivet*, once stood the Village *Gethsemani*: the place yet fruitfull in Oliues: and hard by the delighfull Garden wherein our Sauour was betrayed. They

They point out the place where he left two of his Disciples, and a little higher the third when he went to pray and with all the place where he was taken. In this Garden there is also a stone, whereon they say that our Lady lay, and beheld the Marrydome of Saint *Steven*, who sufficed on the side of the opposite Hill. Without the said Garden, in the joyning of two wayes, they theuue the place, as they will haue it, where Saint *Thomas* stood, when incredulous footsooth of our Ladies Assumption, the left fall her Grille to informe his belief.

And now we are come to the Sepulcher of the blessed Virgin, made thus, as it is, by the Mother of *Constance*. Before it a Court; the building about ground, a square pile only, flat at the top, and neatly wrought, like the largest Portico to a Temple. You enter at the South-side, and forth-with descend by a goodly pair of staires of fiftie steps: about the midst of the descent, are two small opposite Chappels; in that on the right hand are the Sepulchers of *Isachon* and *Anna*; in that on the left of *Israhel*: the Parents and Spouse of the Mother of Iesus. These staires doe leade you into a spacious Church, stretching East and West, walled on each side, and arched about with the naturall Rocks. Vpon the right hand in the midst there is a little square Chappell, framed of the emmised Rocks, but flagged both within and without with white Marble, entered at two doores. At the far side her Tombe, which taketh ye more then the third part of the Room, now in forme of an Altar-vnder which, they say, that he was decedently buried by the Apostles: and the third day after assumed into Heauen by the Angels. In this there burneth eighteen Lamps continually: partly maintained by the Christians, & partly by the *Mohometans*, who haue this place in an especiall veneration. Neere the East Semicircle of the Church, there standeth a great Altar (ouer which the little light that this darke place hath, doth descend by a Cupole) neere the West another, but both vnimaged, and by the former a Well of excellent Water. In a Canton of the Wall, right against the North end of the Sepulcher, there is a Cliff in the Rocks, where the *Turkey* do affirme, that our Lady did hide her life, when persecuted by the *Iewes*; into which I haue sene their women to creepe, and giue the cold Rocks affectionate kisses. The opposite Canton is also vied for an Oratory by the *Mohometans*, who haue the keeping of the whole, and will not suffer vs to enter of freecoit. Remounting the same staires, not farre off on the left hand, towards the East, and not about a fione cast from the Garden of *Gethsemani*, a strait passage descendeth into a vail round Caeue, all of the naturall Rocks, the Roofe confirmed with Arches of the same, greenall a dymme light from a little hole in the top, in times past all our curiously painted. The place, they say, where Christ did pray, when in that bloodie agonie he was comforted by the Angels. From hence wee bent our course to the Citie. High on the Hill, where three wayes meete, and vpon the flat of a Rocks, is the place where Saint *Steven* (who bore the first Palme of Marrydome) was stoned to death. The fiones thereabout haue a red rust on them; which, they say, giue testimonie of his blood-shed. A little about, we entered the Citie at the gate of Saint *Steven*, (where, on each side a Lion Retrograde doth stand) called in times past the Port of the Valley, and of the flooke; for that the Cattell came in at this gate, which were to be sacrificed in the Temple, and were sold in the Market place adioyning. On the left hand there is a hope bridge, which passeth at the East end of the North wall into the Court of the Temple of *Salomon*: the head to the Poole *Bethesda*, vnderneath which it hath a conueyance, called also *Probatum*, for that the Sacrifices were therein washed ere deliuered to the Priests. It had fise Ports built thereto by *Salomon*; in which continually lay number of diseased persons. For an Angell at certaine seasons troubled the water; and he that could next descend therein was perfectly cured. Now a great square profunditie, Greene, and vneuen at the bottom, into which a barren Spring doth drif from betwene the fiones of the North-ward Wall, and stealth away almost vnderliden. The place is for a good built or rather lumpuously repaired by *Herod* the Great; and lately, vntill subuerted by *Titus*. The *Iewes* offered to re-edifie it in the Reigne of *Adrian*, whom hee licen an infinite number, leuelled it with the floore, and threw the Rubidge into the Valley of *Israhel*, to make it lesse steepe, and the place lesse defensible, planting in the Rooome thereof a Grove, which hee consecrated vnto *Iupiter*. Afterward *Indian* the Apostata, to disprove the Prophetie of our Sauour, did licence the *Iewes* to re-build it, furnishing them with money out of his Treasure: when loe, a terrible Earth-quake shooke downe what they had begun; and a flame burling forth, deuoured the Workmen, reported by *Amianus Marcellinus* a Pagan, and liuing in those times. But who build this that now standeth, is doubtfull. Some doe attribute it to the Christians; others to a Prince of the *Arabians*, (which is confirmed by the Christians of these Countries) and hee

Sepulchers of the blessed Virgin and her Parents.

Turkish womens deuotion on to the blessed Virgin.

Bethesda.

Salomon Temple.

the *Seracen Omer*, next Successor vnto *Mahomet*, started it is vpon Mount *Moria*, in the South-east corner of the Citie; without doubt in the very place where *Salomon* stood: the more eminent building consisting of an eightie ft. round of a blewish stone, adorned with adyornish Pillars, and Tarrat about. In the midst of the sheluing Road, another vpright asphire, though lisse by far, yet the fame in forme and substance with the former, being covered oer with a Cupolo of Lead. To the West of this long building adyorneth, like the bodie of a Church, compass about, and no higher then the vnder Tarras of the other, but like it in colour. Now the Court (the same with that of the old Temple) is iust foure square every way, about flights shoot oer. In the East Wall, which is also a Wall to the Crys, stands the *Golden Gate*: (so called in that it was gilded) which belonged onely to the Temple, through which Christ passed twice; 1^o first in triumph, and after a Captiue. It is said that the Emperour *Heracles* returning from his *Perfian* Victory, attempted to haue entred thereat in all his glory; but was miraculously prohibited, untill he had put off all his Princely Ornaments; in a simple habite bearing that part of the Croffe of Christ on his shoulders, which he had recovered from the *Perfians*. This Gate is now rammed vp by the *Turkes*, to prevent as some say, a Prophecie: which is; that the Citie should there be entred by the Christians. A part of the South-side, is also inclosed with the wall of the Citie. The rest not inferior in strength, surrounded with a deepe Trench hewne into the Rocks: though now much choaked, heretofore inhabited in the bottom like a street. In the midst of this out-cort, that another wherein the aforesaid Mosque doth stand, raised fow two yards above it and garnished on the sides with little Turrets, through which ascended, all paved with white Marble (the spoile of Christian Churches) where the *Mahometans*, as well as within, doe performe their particular Oraytions. Sundry low buildings there are adioyning to the wall: as I suppose, the Habitation of their *Santons*. In the midst of that, on the South-side, there is a handsome Temple covered with Lead: by the Christians called the Church of the Purification of the *Virgine*: now also a Mosque. *Godfrey of Bullen*, with the rest of the Citie took this place by assaile, and luee wicke the circuit thereof tenne thousand *Saracens*. By him then made a Cathedral Church: erecting Lodgings about it for the *Parachans* and his *Canon*, him which there are now but two entrances: that on the West; and this Gate out the head of the *Poole Bethesda* (called of old the Horse-gate, for that here they left their Horses, it being not lawfull to ride any further) resembling the Gate of a Citie. One thing by the way may be noted: that whereas our Churches turne to the East, The Temple of *Salomon* regarded the West, perhaps in respect of Mount *Caluarie*.

Repassing the aforesaid Bridge, (seeing we might proceed no farther) on the North-side of the street that stretcheth to the West, now in a remote corner, stood the House of *Iacchim*, where a goodly Church was built to the honour of *Saint Iohn* with a Monastrie adioyning of which some part yet remaineth, but polluted with the *Mahometan* Superstition. Turning backe, we took vp the fild freece to the West: not far onward, at the left hand stood the Palace of *Pilate*, without all question the Caille of *Antonia*, neere adioyning to the wall of the Temple, where now the *Sauia* hath his Residence, deprived of those lofty Towers, and (force appearing) a house that confine it. On the right hand, at the far end of a street that pointeth to the North, stood the statue-Mansion of *Herod*: of which some figure there are left, that witnesseth perished excellency. Now at the West corner of that of *Pilate*, where the wall for a space doth turne to the East, there are a paire of high flaires which leade to the place of Iustice, and Thron of the *Roman* President, where the Saviour of the World was by the World condemned. This named the day following about the Citie, stood when hee some pulled by; who found the Roome all to bedropt with Torcles in confirmation of this Relation. Whereupon decreed it was, that not any (as not worthy) should say Masse on that Altar. Now the way between the place of those flaires and Mount *Caluarie*, is called the *Dolorous way*: along which our Saviour was led to his Pasion: in which they say, (and thence where) that hee thrice fell vnder the weight of his Croffe. And a little beyond there is an ancient Arch that crosseth the street, and supporteth a ruined Gallerie: in the East-side a two arched window, where *Pilate* presented Christ to the people. An hundred paces farther, and on the left hand there are the Relicks of a Church, where they say that the blessed Virgin in blood when hee some pulled by, and fell into a trance at the sight of that killing Spectacle. Sixtie sixe paces beyond (where this street doth meete with that other which leadeth to Port *Ephraim*, now called the Gate of *Damascus*) they

say, that they met with *Simon of Cyrene*, and compelled him to assist our Saviour in the bearing of his burthen. Turning a little on the left hand, they shewed vs where the women wept, and hee replied, *Weepen for me you Daughters of Ierusalem*, &c. Then turning againe on the right, we passed vnder a little arch, neere which a house adioyning by certain steps the place where *Peronica* dwelt, who gave our Saviour, as they say, a Napkin as hee passed by the doore, to cleanse his face from the blood which trickled from his Thorne-crown browes; and spittle wherewith they had delectfully defiled him: who returned it againe enriched with his lively countenance, now to be seene at Rome vpon Festiuall dayes, in Saint *Peters* Church in the *Catacra*. Fronting the far end of this street, an ancient Gate which stood in the West wall of the old Citie yet retille the fabric of this time, called by *Nehemiah*, the old Gates by the *Iehusites* the Port of *Iebus*, and the Gate of Iudgement: for that the Elders there late in Iustice: through which the condemned were led to execution vnto Mount *Caluarie*: then two hundred twentie paces without, and a little on the left hand; though now almost in the heart of the Citie. From hence we ascended the East-side of Mount *Caluarie* (eight hundred paces from the Palace of *Pilate*) and descended into the Court of the Temple of the Sepulcher. Right againe it are the ruins of Iosue buildings, heretofore the *Abbeys* of the Knight Hospitallers of Saint *Iohn*. Turning to the South we were shewed, where once stood the dwelling of *Zobedon*, in which *James* and *Iohn* were borne heretofore a Collegiate Church, but now a Mosque. A little higher we came to the *Iron Gate*, a passage in times past between the upper Citie, and the nether (which gate way *Peter* conducted by the Angel) built by *Alexander* the Great: who haue taken *Tyrus*, and the Sea-bordering Cities of *Phoenicia* and *Palatine*, begirt *Ierusalem* with his Armie: when on a sudden the Gates were fit open, *Iaddus* the High Priest issuing forth, clothed in his Pontifical Habit, and followed with a long traine in white Rayments: whom *Alexander* espying, advanced before the rest of the company; and when hee drew neere fell prostrate before him. For it came vnto his remembrance, how once in *Dua* a City of *Macedon*, consulting with himselfe about his *Asian* Enterprize, he had seene in a Vision one so appalled, who bid him boldly proceed, and told him that the God whom hee serued would protect his Armie, and make him Lord of the *Perfian* Monarchie. Then hee in hand they entred the Citie, the High Priest conducting him vnto the Temple, where hee sacrificed vnto God according to the manner of the *Iehreites*: *Iaddus* expounding vnto him the Prophecies of *Daniel*, which foretold of his victories. From thence we proceeded vnto the House of Saint *Mark*, of which an obscure Church in the custodie of the *Sirians* doth retayne the memory. And beyond, we came to the Church of Saint *Lame*, standing in the place where hee was beheaded: erected by the *Sporians*, together with an Hospital, and now possessed by the *Armenians*. This seene, we returned to the Courer.

The day following, we went out (as before) at the Port of *Sion*. Turning on the left hand along the wall, we were shewed the place where *Peter* wept, when hee had denyed our Saviour, dignified once with a Church, and whereof there is now tenayenth some part of the foundation. Right againe it there is a Posterne in the wall, formerly called *Port Esqueque*; at which they bore forth the filth of the Citie. The foundation of this part of the wall is much more ancient, and much more strong then the rest, consisting of blacke stones of a mightie size. Not farre beyond, we crossed the Valley of *Iosaphas*, and mounted the South end of Mount *Oliue*, by the way of *Bethania*. Having ascended a good height, on the right hand they shewed vs where *Iudas* hanged himselfe (the stump of the Sycamore, as they say, not long since extant) being buried in a Grot that adioyner. Neerer to top where Christ cursed the fig-tree, many there growing at this present. Defending the East-side of the Mountaine, a stile on the left hand, we came to a desolate Chappell, about which duets ruines; the House heretofore of *Simon* the Leper. From thence we descended vnto the Caille of *Lazarus*, (whereof yet theris something extant) the Brother to *Maria* and *Martha*: cloie vnder which lyes *Bethania*, (two miles from *Ierusalem*) now a tottered Village, inhabited by *Arabians*. In it the Vault where Christ rayled *Lazarus* from death; square and deepe, descended into by certaine steps: Above are two little Chappells, which haue in either of them an Altar: where stood a stately Church erected by *Saint Helena*: and after that an Abbey, Queene *Milifend* the Foundresse. A little North of *Bethania* we came to the ruines of a Monastrie, now leuell with the floures, gated in the place vnto which the penitent *Mary* retired from the corrupting vanities of the Citie. South-ward of this, and not far off, stood the House of *Martha*, honoured likewise with a Temple, and ruinated alike. Equally distant from both, there is a stone, whereto, they say, that our Saviour late, when the two Sisters inreated him to restore life to their Brother now foure dayes buried: in the Pilgrime that breakes of a piece thereof, stands excommunicated. A little above, there is a Fontaine of excellent water, deepe fowke into the Rocks, (by which we were refreshed our thirsts with prouision brought with vs) called the Fontaine of the Apostles. Now we ascended the Citie *Omer* againe, by another way more inclining to the North Vpon the right hand, and not far from the top, stood *Bethsage*, whose very foundations are now confounded; from whence Christ pass vnto *Ierusalem* in triumph vpon an Asser Colt: eury *Palme* floured by the *Pater-guardian* superstitiously imitated.

Quarantena,
Dead Sea.

Jordan.

Ierico.

Palme.

Mount Olinet.

**Chappell of
the Ascension.**

Foer-print.

Cell of Pelagia.

Here looke we backe, and for a while survey the high mountaine *Quarantania*, the low Plains of *Iericho*, *Jordan*, and the *Dead Sea*; which we could not goe to, by reason of our tardy arrival, the Pilgrims returning on the selfe-same day that wee came vnto *Ierusalem*. Vnder taken but once a yeere in regard of the charges, then guarded by a *Sheck* of the *Arabians*, to redde the wild *Arabs*, who almost tamild on the thore barren Mountaines (which they dare not husband for feare of surprisall) rob all that passe, if inferior in strength : yet payed we towards that conduct two Dollars apiece to the *Somack*, *Jordan* running well-nigh thirrie miles from *Ierusalem*; the way thither by *Beheria* : made long and tedious, by reason of the many and labyrinthian windings; beinge to passe the eye, not the fourth of that distance. In the first place, the Pilgrims had to passe the *Arabs*, and bring from the River of the water, *Louatene* (as they say) for fifteen dayes diualls. A great way on this side the River, there stands a ruined Temple, upon the top of a crooked channell, forlaken by the streame, (or then not filled but by inundations) where Christ (as they say) was baptized by *Iohn*. On the right hand flowd *Ierico*, a Citie of fame (and in the time of the Christians an Episcopall See) a beautiful in her Palmes, but chiefly proud of her *Balsamum*, a Plant then onely thought particular vnto *Iurie*, which grew most plentifully in this valley, and on the sides of the Weferne Mountaines which confine it, being about two cubits high, growing vpright, and yearly pouned of her superfluous branches. In the Summer they lanced the rine with a fowth, (not to be touched with Steele) but not deeper then the inward flay; for otherwise it would thinne to the penitence; from whence thole fragrant and precious treas diuill, which were then newly brought from *Indie*; but the fowth was fierce, and generally fopid. The bole of this shrub is of least effence the rine of grease, the feed exceeding that, but the liquor of grease, knowne to be right in the curing of Milke, and the softening of garments. Here remayned two Orchards thereof in the dayes of *Vespasian*; in defence of which, a battell was fought with the *Jews*; that endeauored to destroy them. Of such repute with the *Romans*, that Pompey first, and afterwards *Titus* did preflent in their triumphs as an especiall glorie: now vtterly lost through the barbarous waste and neglect of the *Mahometians*. Where *Ierico* flowd, there standeth a few poore Cottages inhabited by the *Arabians*. The valley about ten miles ouer, now producing but a spiny grasse; bordered on the East with the high *Arabian* Mountaines, on the West with thole of *Iurie*; amongst which, *Quarantania* the most eminent, in that wilderness where Christ for fortie dayes was tempted by the *Deuill*, to high, to low, to fast, to attempt to be made King, and to be made a Temple (henceforth to be called *the Mount of Temptation*) now crowned with a Chappell, which yearly receiues a benefice in the fide an Hermitage, with a Confraternity to recuee raine-water, and another Grot, wherein the Hermites were buried. Here Saint *Terence* (as they say) fulfilled his foure yeeres penance.

But now return we to the fummie of Mount Olives, which our corpeth the neighboring Mountains, whose West side doth give you a full survey of each particular part of the Citie, befit with Olives, Almonds, and Fig-trees; heretofore with Palmes : pleasantly rich when husbanded, and now vbrpadding the barbarous with his neglected pregnancy. So famous infire of heretories, and so often blest with the presence of Christ, and apparition of Angels. It is not much less than a mile in height, stretching from North to South, and having three heads. On the middlemost (and that the highest) there standeth a little Chappell, of an eight figure round, at every corner a Pillar, mounted on three degrees, being all of White marble, and of elegant stature : within the same standeth a lofty tree like unto the Saurour, the which the ancient Poets have called the Tree of Life, the Tree of our Saviour; the laff that he fere upon there, from thence haefcended into Heaven : A place in honour infcribed vnto none, frequented by Christians, possit by *Mohamets*, yet fere to both their deuotions. Built it was by the mother of *Confantine*, and coered like the Sepulchre, with a sumptuous Temple (whose ruines yet lookest all) together with a Monasterie. On the South-side of which, they shew vs the Cell of *Palagius* ; a famous, rich, and beautifull Curtizan of *Antioch*, who converted by the Bishop of *Dimitia*, retired hiser unknowne, and here long lived in the habite and penurie of an Heremite, being not till dead, discoered for a woman. Descending, wee were shewed by the way, where our Saviour taught them the *Pater noster*, where he fere told of the *Trium of Ierusalem*, where the Apostles made a feast, where the Jews were crucified, (a place of such memory, and such like traditions, as were so much worthy the mentioning). So crofing the valley by the Sepulchre of the blessed Virgin, we entred the Citie at the gate of Saint *Steven* : returning the long way (as the day before) to the Monasterie.


Most of the day, and all the night following we wept in the *Church of the Sepulchre*; they then concluding the ceremonies and solemnities of that Festival. The next day we prepared for our departure. We agreed with certain *Anacoretes* (so call they their Muliters) of *Alipho* (who had brought a *Perisul* hither with his *lanizaria*, and interpreter then newly come from India) to carrie vs into *Tripoly*, and to defray all charges (our diet excepted) for fixe and twentys Dollars a man, and for halfe so much as we went but to *Acre*, greatly to the disfigure of *Atala* the *Droemare*; that would not vndertake our conuey vnder a greater lumme:

CHAP. 8. §. 6. *Pilgrims marked. Terebynth famous for the death of Golias.* 1327

[illegible]

ø. VI.

*His returne. Obseruations of memorable places by the way. Of Mount Carmel
Acon, Sidon, Tyrus of Facardin, Emer of Sidon
his Greatnesse.*

26  Hailing behind this friendly *Isidore* that accompanied vs from *Cairo* (being now also
vpon their returne) on the first of April we departed from *Ierusalem*, in the companie
of that Apothecarie (now Knight of the Sepulchre) and the *Portugall* before men-
tioned; together with an *Alman* and a *French-man*; all bound for *Tripoly*. We re-
turned by the way which we strayed from in our coming; lefse difficult to pale; the Moun-
tains more pleasant and fruitfull, neare the Citie there are many Sepulchres and places of runnes,
here and there disperfed. On the right hand, and in fight, is *Silo*, of a long time a flation for the
Arke of the Covenant, the highest Mountain in the land, being on the top of it the
Citie of *Nice*, and the manyazines of that *Ramus*, *Isidore* (with more likelihood of
the truth then the other) which was the habitation of *Samuel*: whole bones are faid to have
been translated vnto *Conflansville*, by the Emperour *Arcadius*. After foure miles riding we
30 descended into the valley of *Terebinth*, famous, though little, for the daughter of *Galias*: A
Bride here croffeth the Torrent, neare which the runnes of an ancient Monasterie, more wor-
thie the offering for the graetneffe of the ftones, then finneffe of the workmanfhip. Haui-
ng rode foure miles farther, they thiewed vs *Modes*, the ancient feate of the *Machabees*, toward
the North, and faw the fite of an afpiring hill, the fite of the *Temple*, the fite of the *Ci-
ty*; where, though there something hath bene fpooken already. Beyond, by the high-way fide there
is another Monasterie, not altogether faburbed: of late inhabited by fome of the *Francifcans*,
who befet one night by the *Arabs*, and then able to mafter their terror, quitted it the day fol-
lowing. About a ftones caft, there fandeth a Church, now defolate, yet retaining the name
40 of the Prophet *Ieremie*. But whether here stood that *Ananias* or no to call lengthen his birth,
I am ignorant. About three miles farther, we pafled by a place, called *Serech*, where by cer-
tain runnes there fandeth a pile like a broken Tower, engraued with *Turkifh* Characters, vpon
the fide whereof the *Arabs* are faid to haue been killed by an *Onian*. After riding halfe an
hour for a while defended thofe Mountains that neighbour the Champagne, we came to the
fite of an ancient building, our-looking the lucell: yet no leffe excelling in commodious fiation,
then delicate of profpect. They call it, *The houfe of the Good Turke*. Perhaps fome Abbey
erected in that place; or Caffe here built to defend this paffage. Vpon the right hand there
50 fandeth a handfome Mofque, euer way open, and fupported with Pillars, the roofe flat, and
raued on the Eaft end with a Cupola, heretofore a Chriftian Chappell. This is ten miles from
Rama, whither we came that night; and as we were at, we were, took vpon our lodgings on the ground
30 in the Houfe of that befalling, faw the wry way of the way by certain *Spanifh*,
who took our Wine from vs; and payments of head-money in fundry places, vnto which we
were neither chargeable nor troublefome.

Not vnill none next day departed we from *Rama*: travelling through a most fruitful Valley. The first place we passed by was *Lydda*, made famous by Saint *Peter*, called after *Diapholia*, *Lydda*, that is, the Citty of *Iupiter*, destroyed by *Celsus*: here yet standeth a Christian Temple, built, as they say, by a King of *England* to the honour of Saint *George*, a *Coppadocian* by birth, adorned with the virtues of the Martyrs, and the blood of Christ; and here, as they say, the same King was slain, who was afterwards canonized by the King of *England*, as is said to have suffered Martyrdom vnder *Dioclesian*. Others say, that the same King was slain by a man and that the florie is no other then an allegerie. The *Greeke* have the custodie of this Church, who shew a *Scull*, which they affirme to be Saint *George*. In the time of the Christians it was the feast of a *Supraann*, now hardly a Village. Eight miles from *Rama* stands the Cattle of *Aquila*, built like a Caiste, and kept by a small Garrison. A little beyond, the *Maccerean* were made fass (which were wont not to suffer, being then the best time of the day for travel), but they

they might by night have avoided the next Village, with the payments there due: where we were hardly intreated by the procurement of *Atala*, who holds correspondence with the *Moor*s of those quarters. They would not take less than four Dollars a man (when perhaps as many Medinees were but due) and that with much jangling. They sought occasion how to trouble vs, bearing vs off our Mules, because forsooth, we did not light to do homage to a sort of half-clad Rascals; pulling the white Shail from the head of the *Portugal* (whereby he wth hoped to have paid for a *Turke*) his lanzate looking on. Here detayned they vs vntill two of the clocke the next morning, without meat, without rest, without the wet earth, and washed with raine: yet expeding worse, and then suffered vs to depart. After a while we entered a goodly Forrest, full of tall and delighfull Trees, intermixed with fruitfull and flowery Laurens. Perhaps the earth affordeth not the like; it cannot a more pleasant. Having passed this part of the Wood (the rest inclining to the West, and then againe extending to the North) we might discouer a number of stragling Tents, some iust in our way, and neere to the skirts of the Forrest. These were *Spahies* belonging to the Host of *Morat Bassa*, then in the Confinnes of *Perfia*. They will take (especially from a Christian) whatsoever they like, and kindly they vie him if he passe without blowes: nor are their Commanders at all times free from their incivilities. To avoid them, we trucked out of the way, and crossed the pregnant champaigne to the foote of the Mountaynes, where for that day we repoyed our felues: when it grew darke, we asoynd to silence, and to ride without our Hats, lest discouered for Christians. The clouds fell downe in flames, and the pitchie night had bereft vs of the conduct of our eyes, had not the Lightning afforded a terrible light. And when the raine intermitted, the Aire appeared as if full of sparkles of fire, borne too and fro with the wind, by reason of the infinite inwames of Flies that doe thine like Glow-wormes, to a stranger a strange spectacle. In the next Wood we out-cript that Caravan, where the therewith *Arabs* had made sundrie fires; to which our footmen drew neere to listen, that we might passe more securely. An hour after mid-night the sky began to cleere, when on the left side of the Wood we sawing certain Tents of *Sabab*; by whom we past with as little noise as we could, secured by their founder sleepings. Not far beyond, through a large Glade betweene two Hills, we leisurely descended for the space of two houres (a Torrent rushing downe on the left hand of vs) when not able longer to keepe the backs of our Mules, we laid vs downe in the bottome vnder a plump of Trees on the farre side of a Torrent. With the Sunne we arose, and found our felues at the East end, and North side of Mount Carmel.

Mount Carmel stretcheth from East to West, and hath his vttermoost Basis waite with the Sea, stretcht towards the North, and of an indifferent altitude: rich in Olives and Vines when husbanded; and abounding with severall sorts of Fruits and Herbs, both medicabile and fragrant: now much over-grown with Woods and Shrubs of sweet favour: celebrated for the habitation of *Elias*, whose house was after his death converted into a Synagogue; where Oracles, it is said, were giuen by God; called by *Suetonius* the God *Carmelus*, whose words are these, intreating of *Ussipian*: In *Iudaea* consulting with the Oracle of the God *Carmelus*, the Oracle asked him, what *what* hee hee vnder-seeke should be successfull. Where then was nothing more to be scene than an Altar. From hence proceeded the Order of the Friar *Carmelites*, as succors to the children of the Prophets there left by *Elias*; who had their beginning in the Desarts of *Syria*, in the yeere 1180. instituted by *Americus* Bishop of *Antioch* and laid to haue reduced their white habit from our Ladie, whom *Albertus* the Patriarch of *Ierusalem* transported first into *Europe*. There is yet to be scene the remaines of their Monasterie, with a Temple dedicated to the blessed Virgin; vnder which a little Chappell or Caus, the ancient dwelling of *Elias*. This is inhabited by an *Emir* of the *Arabians*, who after the ancient custome of that Nation doth live in Tents, euen during the Winter, although possessor of sumdrie convenient houses; whose Signiorie stretcheth to the South, and along the Shore. Within his Precinct stands the Castle of the *Perigines*, vpon a cape, almost furrowed with the Sea, now called *Tortosa*, built by *Raymond* Earle of *Tolosa* for their better securitie, and after fortified by the *Templers*. Ten miles South of this, stood that famous *Cajafara* (more anciently called the Tower of *Sirato*, of a King of *Aradu*) the Builder for named, who lived in the dayes of *Alexander* in such sort respected by *Herod*, that it little declined in magnificence from the principall Cities of *Asia*; now leuell with the Floore, the Hauen lost, and situation abandoned.

We passed the Torrent *Chisim*, which floweth from the Mountaynes of *Tabor* and *Herman*; and gliding by the North skirts of *Carmel*, dischargeth it selfe into the Sea. *Carmel* is the South bound to the ampe valley of *Acre*; bounded on the North by thoe of *Saron*, on the West it hath the Sea, and it is inclosed on the East with the Mountaynes of *Galile*. In length about 40 fourteene miles, in breadth about halfe as much; the neerer the Sea the more barren. In it arise two riuollets of liuing, but pestilent waters, driling from furell marshes: the first is the Riuier of *Belus*, called by *Plinie* *Pagide* and *Palus*, and *Belus* by *Simodis*; whose sand affoordeth matter for Glasse, becoming fusible with the heate of the Forcace. *Strabo* reports the like

like of diuers places thereabout. And *Iosaphat* speaking of this, declareth, that adorning thereunto, there is a pit an hundred cubits in circuite, covered with Sand like Glasse; and when borne away (for there-with they accustomed to Ballace their ships) it is forth-with filled againe, borne thither by winds from places adiacent: And moreover, whatsoever Minrall was contained therein, converted into Glasse; and Glasse there laid, againe into Sand. Neere to this pit stood the Sepulcher of *Memnon*, the Sonne of *Typhonus*.

Having rid leuen or eight miles along the skirts of the hills, we crossed the Valley, and anon passed that other Rucke a little above, where it falleth into the Road of *Acre*; where to our comfort, we diuided the Ship that brought vs to *Alexandria*, with another of *London*, called the *Elban*, and *Confess*: when entering the Towne, we were kindly entertained by our Country-men. Here stayed we, the rest of our company proceeded vnto *Tripoly*, this being the mid-way betwene it and *Ierusalem*. But our *Muscerman* would not rest satisfied with halfe of his hire, according to our compact, whom we were glad to berid of fiftie twentie Dollers a man: our Oaths being bootlesse against a *True Belcezer*, for so do they terme themselves.

This Cite was called *Ace* at the first, a refuge for the *Perfians* in their Egyptian warres: Then *Ptolemus* of *Ptolemis* King of *Egypt*; *Calanthe* *Calanthe*, of *Calanthe* *Calanthe*, who here planted a Colony: Afterward *Ace*, and now *Acre*, Seated on a leuell, in forme of a Triangular Shield; on two sides waite with the Sea; the third regarding the Champaigne. The carlske thewes that the body hath bene strong, double immured, fortified with Bulwarks and Towers; to each wall a ditch, lined with stone, and vnder those diuers secret Poreknes. You would thinke by the ruins, that the Cite rather confisted wholly of diuers conioining Castles, then any way mixed with priuate dwellings; which witness a notable defence, and an vnequall assault; or that the rage of the Conquerors extended beyond Canopoll: the huge Walls and Arches turned topsie-turvy, and lying like Rocks vpon the foundation. On the South side lyes the Hauen, no better than a Bay; opening to the West, North-west, and South-west winds, the bottome fluy, and ill for their Gallies. There are the ruins of a Palace, which yee doth acknowledge King *Richard* for the founder, confirmed likewise by the Palfant Lion. An hundred yeares after, it remained with the Christians, and was the last receptacle in the Holy Land, for the Knights *Hospitallers* of *Saint Iohn* of *Ierusalem*, called thereupon *Saint Iohn de Acre*; to whom a goodly Temple neere the South side of the Cite was consecrated, which now out-toppeth the rest of the ruins. In a Vault thereof a great masse of Treasure was hid by the Knights of the Order, which made knowne from time to time vnto their Successors, was leecht from hence about forty yeares since by the Gallies of *Malta*, the Inhabitants abandoning the Towne vpon their landing. In the yeare 1291. besieged by an hundred and fiftie thousand *Mahometans*, *Ace* received an vtter subuersion, which the *Mamelucks* after in some sort repaired, and lost it at last with their name and Empire, vnto the *Turkish* *Sultans*. It is now vnder the *Sansack* of *Sapher*, and viurped with the rest of that Prouince, by the *Emir* of *Sidon*. In the Towne there are not about two or three hundred Inhabitants, who dwell heere and there in the patcht-vn ruins; onely a new Mosque they haue, and a strong square Caste (built, where once was the Arsenal for Gallies) in which the *Franks* Merchants lecherly dispose of themselves and their Commodities; who for the most part bring hither ready Moines, Dutch Dollers being, as generally throughout *Tury* and *Phoenicia*, equiuent with Royals of eight, else where leste by ten *Aipers* frantling their ships with Cottons that grow abundantly in the Countrey adioyning. Here haue they a *Caude*, the principall Officer. The *English* are much respected by the principall *Mohometans*; inasmuch as I haue scene the striker stricken by his fellow, a rare example amongst the *Mohometans*, which I rather attribute to their policie then humaneitie, left by their quitting of the place they should be deprived of their profit, they being the only men that doe maintaine that trading. Here waite they in breeches of tyed Leather, close to their thighs, their bodies naked and anointed according to the ancient vse, who rather fall by content, then by slight or violence. The Inhabitants doe nightly house their Goats and Sheepe for feare of *Lascals* (in my opinion no other then Foxes) whereof an infinite number doe lurke in the obscure Vaults, and ready Marishes adioyning to the Brooke; the Brooke it selfe abounding with Torrefes.

Fourte daies we stayed at *Ace*; in which time we vainely expected the leisure of the Merchants to haue accompanied vs to *Nazareth*, distant from hence about fiftie miles: who goe by one way and returne by another, for feare of the *Arabs*. Now a small Village of *Galile*, seated in a little Vale betweene two hills, where are the remaines of a goodly Temple (once the Crosse of an Arch-bishop) seated on the hooft of the blessed Virgin: whereof there is yet one roome to be scene, partly hewne out of the liuing Rocks; amongst thoe Christians of great veneration. But the *Romanists* relate, that the roome wherein she was borne, was borne by the Angels (at such time as the Countrey was vniuerially possessed by the Infidels) ouer Seas and thence to a Cite of *Ilyria*. But when thoe people grew nigardly in their Offerings, it was rapt from thence, and set in the Woods of *Picennum*: within the possessions of a Noble Lady, named *Lawrenia*, frequented by infinite numbers of Pilgrimes. When many misfaring by the am-bushment of Theues, who lurking in the Woods adioyning, the blessed Virgin commanded the

Glasse-land.

Memnon Se.
Pulcher.

Ship of London.

Turkish Musli.
man.Ace See of it
King Richard
and his Ne-
phew Earle Ri-
chard Duke of
Gu.Refused of
English.

We filling.

Lascals.

Blessed Vir-
gin house.Lady of Lau-
renia.

[illegible][illegible]

Phœnicia is a Province of *Syria*, interposing the Sea and *Gadly*, stretching North and South from the River of *Palanus*, to the Caffle of the *Persejans*; it is on the far side of Mount *Carmel*. The chief Sea-bordering Cities of *Phœnicia*, are *Tripoli*, *Beritus*, *Sidon*, *Tyrus*, and *Prolemaus*, now called *Acre*. *Tripoli* is so called, because it was jointly built by *Tyrus*, *Sidon* and *Araabus*. It is feated under *Lubnan*, and commanded by a well-furnished Cittadell, manned with two hundred *Janissaries*. Before it, is an ill-neighbouring bank of Sand, which grows up to the foot of the grates, and suffices to destroy the Town, should any specific time be decreed. The Towne and Territories are governed by a *Païa*. Two miles off, and West from it, is the heauen, made by a round piece of Land adjoining to the mainly an *Ilmhus*; the mouth thereof regarding the North. On each side a Bulwark kept by an hundred *Janissaries*, and planted with Ordnance to defend the entrance. Higher of late the *Grand*

The Inhabitants are of sundry Nations and Religions, governed by a succession of Princes, whom they call *Emers*; descended, as they say, from the *Drafses*, the remainder of those *French* men which were brought into these parts by *Godfrey of Bullen*, who driven into the Mountains above, and defending themselves by the advantage of the place, could never be utterly destroyed by the *Saracens*. At length they afforded them peace, and libertie of Religion; conditionally

nally that they wrote the white Turbans, and paid such duties as the natural subjects. But in track of time they fell from the knowledge of Chñit: no thoroughly embracing the other, are his friends of neither. As for this *Emer*, he was never known to pray, nor ever fence in a Mosque. His name is *Faccendine*, small of stature, but great in courage and achievements: about the age of thirty, subtle as Foxe, and not a little inclining to the Tyranny of his Mother. To his Town he hath no execution any notable designe, yet he hath a great desire to see his Mother. When he had added a new string to his bow, and was ready to use his word, and to try his strataegem. When *Moran* had said a few words, *Faccendine* came first to his government of *Danassaf*, he made him his, by his free entertainment and bounty: which hath conuerred to his no small advantage, of whom he made

10 vie in his contention with *Proke the Emperor of Balke*; by his authority granted. After that he
 picks a quarrel with *Iapha Emir of Tripoly*, and dispossessed him of *Damasc*, where the territories be-
 longed thereto, together with *Gaza* and *Beirout*, the people for his exorbitant tyranny, got to be made *Seid* of
Damasc (which is General of the Souletry) and by that power intended a revenge. But in
 the mean while *Eusebicus* luckt *Tripoly* it self, and forced the *Emir* to flee in a *Venetian* shippe
 vnto *Cypr*: where againe he imbarqued a *French* galley, and by the same way returned to *Beirout* and
Gaza: and there by his power he made *Tripoly* (as before mentioned) entertaine, he repayed to
 the *Emir* his charge, conuincing his whole strength vpon the *Sidonian* shore, in the field,
 and toyced with *Al Basse* his confederate. In a plaine fowle eight miles short of *Damasc*, the

20 armies met; the *Danafores* are foiled, and purified to the gates of the City: The Conquerors
 lodge in the fuburbs, who are removed by the force of an hundred and fifty thousand *Saluano*.
 This battle was fought about the middle of the year. But the former following, *Morot* the Great *Vesair*
 having overthrown *Abu Batta* of *Alor*, that valiant rebel (who in three maine battles destroyed
 his whole force; having fupped an order of *Seddemen* in position of the *Lanicarrie*) they
 fought by manifold complaints to incense him againft the *Emor* of *Sodapan* as confederate with the enemy;
 and they, who they venged with gifts, returned and looted the *Batta* no fmall booty. The
 friendly alliance of the *Emor* and *Saluano* was thus being made, with the *Batta* no fmall
 grief, and the *Saluano* no fmall profit. A hundred larches him a good fubfidy. Having fill of late held good

ney) had day not been for the City and Garrison of *Damascus*, they had made him *Sansark* or *Saphter*. Now, when according to the Government of *Turkey*, which once in 3 or 4 years doth visit to remove the Gouverneurs of Cities and Provinces; and that another was sent by the *Damasc* to succeed him, he refused to resign it; notwithstanding tending to the *Tiffider* or *Treasurer* the returne of that *Sansark*; this was the first occasion of the quarrell. He got from the *Emmer* the *Peasants* to be his friends, and to be ready to defend him, if he should be taken out of *Treasure*: And the *Calfe* of *Banier* from the *Shecke* that ought it, by a will (which standeth on a hill by its selfe, and is indecible by nature incommunicable). For the *Emmer* in peace-manner, pitching his tents not farre from the wall, was kindly visited and entertained by

the *Sheek*: When delirious to fee it, he conducted him vp, haunting not above twenty or thirty in his company, but chofe privately armed; leaving order that the rest fhould afford by twos and by threes, and fo furprized it without blood-ihed, planting the inhabitants in other places with in his Dominions, and ftrengthening this with a Garrifon. Out of the Rock whereon it is mounted arifeeth one of the two heads of *Jordan*. His Signiory ftretcheth from the River of *Cana* (which they call *Cefy*) to the foot of mount *Carmel*. In which the places of principal note are *Gazer*, *Barni*, *Sidon*, *Tyrus*, *Acre*, *Sayf* (which was formerly) *Dion*; *Ezra*, *Zemar*, the Sea-side adjoyning; *Nazareth*, *Cama*, and mount *Thabor*, *Saffir* is his principal City, in which there abideth a number of *Iwees*, who affeet the place, in that *Isach* had his being thereabout before his going downe into *Egypt*.

* She is supposed skilfull in blacke Arts.

*Olim Betman

His intelli-
gence with the
Florentine.

His Strength

Customs.

Injustice.

Injustice.

Antichristian
royal.Damasus.
See here Mo-
nasteries in the
next
Chapter.

Sarapiti.

Sarapiti.

Palmyra.

Rare Hospi-
tality.

Tyre.

the *Florentine*. And in such an exigent intendeth, as is thought, to make for Christendom; and there to purchase some Signorie; for the opinion is that he hath a masse of Treasure, gathered by wiles and extortions, as well from the Sobiect, as from the Forreiner. Hee hath conyed of late a number of counterfeit *Dutch* Dollers, which he thrusteth away in payments, and offers in exchange to the Merchant: so that no new *Dutch* Dollers, though neuer so good, will now goe current in *Sidon*. He hath the fifth part of the increase of all things. The *Christians* and *Jews* doe pay for their heads two Dollers apiece yearly, and head money he hath for all the Cattel within his Dominions. A Jewe Justice, re-edified ruinous, and replants depopulated places; too strong for his Neighbour, and able to maintayne a defensive warre with the *Turke*: but that it is to be suspected that his people would fall from him in regard of his tyrannie. Now as for the Merchants, (who are for the most part *English*) they are entertaigned with all courtesie and freedome; they may traueil without danger with their Purfes in their hands, paying for custome by three in the hundred. Yet there are but Traines to tollare them, and disguise his voracity, for if a Factor dye, as if the Owner, and hee his Heire, hee will seize on the goods belonging to his Principals, and seeme to doe them a fauour in admitting of a Redemption vnder the value; so that they doe but labour for his Hamell, and respect for his Garps. For such, and such-like eatings they generally intend to forsake his Countrey. The Merchandizes appropriate to this place are Cottons, and Silkes, which here are made in the Mulberry Groves, in indifferent quantity. Other Commodities (which are many, and not couer) they fetch from *Damasus*: two dayes journey from hence; interposed with the Snow-capt Mountaynes of *Antilibanus*, so exceeding cold, that a *Moore* at our being here, returning from thence in the company of an *English* Merchant, perished by the way: the heate then exceiue great in the Valleys on both sides.

Damasus is seated in a Plaine enuioured with Hills, and watered with the Riuer *Chrysus*: descending with a great murmur from the Mountaynes; but after awhile hauing entered the plaine becometh more gentle; fringing the Citie so abundantly, that few houses are without their Fontaines, and by little Riuellets let into their Orchards: then which the habitable earth affordeth not more delicate for excellencie of fruits, and their varieties; yet subiect to both the extremes of weathers: rich in Trades, and celebrated for excellent Artizans. We were desirous to haue seen it, but were aduised noe aduenture, because of the lawlesse *Spahis*; there then residing in great numbers. The people about *Sidon* are greatly giuen to the nourishing of Cattel, (hauing notwithstanding not many) infinitum as Beefe and Veale are seldome here to be had, but when by chance they doe breake their legges, or otherwise miscarrie. They foster them in the Winter (for they cut no graffe) with straw, and the leaues of Trees, whereof many doe flourish continually.

Our ship returning to *Alexandria*, and carrying with her two of our fellow Pilgrimes, on the five and twentieth of Aprill we returned all towards *Acre* by Land in the company of diuers *English* Merchants: the Champaine betwixt the Sea and the Mountaynes fruitful though narrow; and crosted with many little Riuellets. After five miles riding we came to a small solitary Mosque not far from the Sea; erected, as they say, ouer the Widdowes house that enterrayned *Eliaz*; close by it are the foundations of *Sarapiti*. It was the Seate of a Bishop, and subiect vnto *Tyris*. Right against it, and high mounted on the Mountaine, there is a handiome new Towne now called *Sarapanta*. Beyond on the left hand of the way are a number of Caves cut out of the Rocks, the Habitations, as I suppose, of men in the Golden Age, and before the foundation of Cities. These are mentioned in the Booke of *Isaiah*, and called *Mearab*, (which is the Caves of the *Sidoniens*), and afterward called the Caves of *Tyris*, a place then inexpressible, and maintained by the Christians, vntill in the year 1167; it was by the corrupted Souldiers deliuered to the *Saracens*.

Wee crossed a little Valley deuied by the Riuer *Elmehus* (now called *Casneir*) which deriues his original from *Lybanus*, and glideth along with a speedie course through a strangely intricate Channell: gullie of the death of the Emperour *Fredericke Barbarossa*, who falling from his Horse as hee pursued the Infidels, and oppressed with the weight of his Armour was drowned therein, and buried at *Tyris*. On the other-side of the Valley liands an ancient Cane, whose Bords doe beare the pourtraiture of a Chaldee. Five miles beyond we came to a Village seated on a little Hill in the midst of a Plaine, the name by all likelihood that was formerly called *Palmyra*, or old *Tyris*. Forgee I must not the custome observed by the Inhabitants hereabout, who retayne the old Worlds Hospitality. Be the Passenger Christian or whatsoever, they will house him, prepare him extraordinary fare, and looke to his Mule, without taking of one Asper. But the precise *Mahometans* will neither eate nor drinke with a Christian: onely munifier to his wants; and when he hath done, breake the earthen Dishes wherein he hath fed, as desied. Now through this Towne there passes a ruinous Aqueduct, extending a great way towards the South, and through the Chan paine, seeming often to climbe aboue his beginning, and from hence proceedeth directly West vnto *Tyris*, which standeth about two miles and a halfe below it.

Tyris was said to be built by *Tyris*, the fourth Sonne of *Lebanus*; re-edified by *Phasius*, made a Colony of the *Sidoniens*, and after the Metropolis of *Phoenicia*. The Citie was consecrated to *Her-*

Hercules, whole Priest was *Sicheus*. The Citizens famous for sundry excellencies, and fertile Plantations.

But in the year 1289, it was subdued by the *Egyptian Mahometans*, and from them by the *Ottoman Selymus*. But this once famous *Tyris*, is now no other then an heape of Ruines; yet haue they reuerent respect, and doe instruct the peniue beholder with their exemplare fruits. It hath two Harbours, that on the North-side the fairest, and best throughout all the *Leuant*. (which the Curfours enter at their pleasure) the other choaked with the decayes of the Citie. The *Emer* of *Sidon* hath giuen it with the adiacent Territories, to his Brother for a possidion, comprehending fixe miles of the Continent in length; two in breadth, and in some places three. A leuell naturally fertile, but now neglected: watered with pleasant Springs; heretofore abounding with Sugar-canes, and all varietie of fruit Trees.

We passed by certain Cisternes, some mile and better distant from the Citie: which are called *Salomons* by the Christians of this Countrey. I know not why, vntill these were they which he mentions in the *Canticke*. Square they are and large; replenished with liuing waters, in times past conueyed by the Aqueduct into theafore said Orchards; but now viciuall and ruined, they shed their waters into the Valley below; making it plathic in sundry places: where the Aire doth suffer with the continuall croking of Frogs. Within night, wee came vnto certayne Tents that were pitched in those Marishes, belonging to the *Emers* Brothers Seruants, who there pastured their Horses. Where by a *Moletta* the Master of his Horse (whose sister he had married) we were courteously enterrayned. The next morning after two or three hours riding, we ascended the Mountaynes of *Sera*; high and woody; which stretch with intermitted Vallies, vnto the Sea of *Gallie*, and here haue their white Cliffe waite with the furred; called *Capp Bianco* by the Mariner; frequent (though forsaken by men) with Leopards, Botes, Jackals, and such like lauage Inhabitants. This passage is both dangerous and difficult, neighboured by the precipitating Cliffe, and made by the labour of man: yet recompenseth the trouble with fragrant Sauours, Bayes, Rosemary, Marioram, Hylope, and the like there growing in abundance. They say, that of late a Thiefe pursued on all sides, and desperate of his lifetie, (for rarely are offences here pardoned) leapt from the top into the Sea, and swum vnto *Tyris*, (which is seven miles distant; who for the strangeness of the fact was forgiven by the *Emer*. A little beyond we passed by a ruinous Fort, called *Scandaron*, of *Alexander* the builder; heere built to defend this passage: much of the foundation out-growne with Oziers and Weeds, being nourished by a Spring that falleth from thence into the Sea. A *Moore* not long since was here assailed by a Leopard, that fult in theafore said Thicket; and iumping vpon him, ouerthrew him from his Asse: but the beast hauing wet his feet, and mist of his hold, retired as ashamed without further violence: within a day or two after he drew company together to haue hunted him, but found him dead of a wound received of a Bote. The higher Mountaynes now coming forth of the Sea, doe leaue a narrow leuell betwixt them. Upon the left hand on a high round Hill, wee saw two solitarie Pillars, to which some of vaid, in hope to haue seen something of Antiquities where we found diuers others laid along with the halfe buried foundation of an ample building.

A mile beyond we came to a Fort mainstayned by a small Garrison of *Moors*, to prohibit this passage if need should require, and to secure the Traueller from Theeues; a place heretofore vnsafable by reason of their out-rages. The Souldiers acquainted with our Merchants, freely enterrayned vs, and made vs good cheere according to their manner of Diet: requited with a Present of a little Tobacco, by them greedily affected. They also remitted our *Caphar*, vnto take Tobacco.

four Dollers apiece of the stranger Christians. From hence ascending the more eminent part of the Rocks and naked Mountaynes, which here againe thrust into the Sea, (called in times past the *Tyris Ladies*) by a long and steep descent we descended into the Valley of *Acre*. Diuers little hills being here and there dispersed, crowned with Ruines (the Courts for Theeues) and many Villages on the skirts of the bordering Mountaynes. Ere yet night, we returned *Acre*.

Now is our Author shaping his course for *England*; and we haue a further *Asian* Discouerie to make. Thankfull to him for his paines (which haue eased vs of further search in the many many Holy Land Pilgrimes, which I haue in diuers Languages) wee will keeke a new Pilgrime to be our Guide, both in *Syria*, and in the parts adiacent. And loe, *Ierusalem* lo please vs, that once againe we will traueil the way with Master *Baldolph*, following him from *Constantinople* to *Aleppo*, and thence by Land to *Ierusalem*, the Nauill and Centre of many our Pilgrimes and Pilgrimages.

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Ttttt

CHAP.

CHAP. IX.

Part of a Letter of Master WILLIAM BIDDVLPH
from Aleppo.

* The former
part of this
Letter is omitted
the later
also pruned in
some things
to prevent
repetitions,
of whole
sentences which
you have had
in others.
Fame of Q.
Elizabeths



How * dolefull and lamentable beginning of your last Letter made mee exceeding sorrowfull; for therein you acquainted me with the death of blessed Queene Elizabeth, of late and famous memory; at the hearing whereof, not only I to our English Nation mourned, but many other Christians who were neuer in Christendome, but borne and brought vp in Heathen Countries, wept to heare of her death, and said, she was the most famous Queene that euer they heard of. And the ending of your Letter comforted vs againe, and mitigated our mourning. And (as my dutie was) I appointed one day to be kept holy, which wee spent in Prayer, and Preaching, and Thanksgiving unto God for the happie advancement of so Noble, Wise, Learned, and Religious a King our vs. And in signe of ioy, we feasted and triumphed in such sort, that the very Heathen people were partakers with vs of our ioy. After my departure from Constantinople, the first place wee touched at, was the two Calles at the Hellespont, about two hundred and twentie miles distant from Constantinople, where the order is for all ships to lay three dayes, to the end that if any flaues be run away from theire Masters, they haue tyme away any thing, they may dither be purified in three dayes, before the ship saile. And then at three dayes end, the ship must be searched for goods, *contra bando*, and the *Grand Signior* shall shewed for all the Passengers in the ship; and then (their vsall duties payed) they may set saile and away. Yet if the Maister of the ship pay extraordinarily, they may more speedily be dispatched; and many giue very liberally (when they haue a good winde) rather than they will be stayed many houres. From thence we came to *Chios*, where we stayed a few dayes. From *Chios* wee set saile with a very good winde, which brought vs amongst the fiftie three Iles in the *Archipelago*, called *Cyclades*, or *Sporades*: And then, by a contrary winde, wee were driuen to *Samos*, which is an Ile before *Ionia*, ouer against *Ephesus*, where we anchored vntill wee had a good winde, and then sayled by *Andros*, an Ile, one of the *Cyclades*, and had a very good winde vntill we came to *Rhodes*, commonly called *Rhodes*, which is an Ile in the *Carpasian* Sea, neere *Caria*, wher we were becalmed. It is called the *Carpasian* Sea of *Carpaphu*, an Ile in the middle betwixt *Rhodes* and *Creta*. From *Rhodes* we came to *Cyprus*, a famous and fruitful Ile in the Sea *Carpasian*, betwixt *Cilicia* and *Syria*, which was once conquered by *Richard* the First, King of England. In this Ile *Paphos* was greatly honoured. There is still a Citie therein called *Paphos*, built by *Paphos*, who dedicated it to *Venus*. But the chiefe Citie in *Cyprus* are *Larnaca* and *Nicosia*. There is great store of Cotton-wool growing in this Ile, and exceeding good Wine made here, and the best Dimetey, with other good Commodities. From hence a French Gentleman (who came in our ship from *Constantinople*) imbarked himselfe for *Ioppa*, with a purpose to goe to *Ierusalem*. *Ioppa* is not two dayes sayling from *Cyprus* with a good wind, and *Ioppa* is but thirtie miles from *Ierusalem* by Land. *Cyprus* was vnder the government of the Signior of *Venice*, but now it is inhabited by *Greekes*, and gouerned by *Turkey*. But our ship from *Cyprus* went to *Tripoly* in *Syria*, a Citie on the mayne Land of *Syria*, neere vnto Mount *Libanus*, which is a Mountaine of three dayes iourney in length, reaching from *Tripoly* neere to *Damascus*. Whilste our ship layed in the Roade at *Tripoly*, I and some others rood vp to Mount *Libanus*, to see the Cedar Trees there, and lodged the first night at the Bishopps house of *Eden*, who viued vs very kindly. It is but a little Village, and called by the *Turkes*, *Aschura*, but most vially by the *Christians* there dwelling, it is called *Eden*, not the Garden of *Eden*, (which place is vnknewen vnto this day) but because it is a pleasant place, resembling in some sort the Garden of *Eden* (as the simple Inhabitants thereof suppose) therefore it is called *Eden*. This Bishop was borne in the same Parish, but brought vp at *Rome*: his name was *Franciscus Amyra*, by whom I vnderstood, that the Pope of *Rome* many yeeres since, sent vnto the Christians inhabiting Mount *Libanus*, to perswade them to embrace the *Romish* Religion, and yeld themselves to the Church of *Rome*, making large promises vnto them if they would do so: whereof they deliberated long, but in the end yielded, vpon condition they might haue libertie to vie their owne Liturgie, and Ceremonies, and Lents (for they strictly observe foure Lents in the yeere) and other Customs. Euen since which tyme, the Pope hath and doth maintayne some of their Children at *Rome*. These Christians which dwell vpon Mount *Libanus*, are called *Maronites*, they are very simple and ignorant people, yet ciuill, kinde, and courteous to Strangers. There are also many *Turkes* dwelling on the same Mountayne, and an *Emeer* or great Lord, called *Emir Vajeh*, who gouerneth all the rest, both *Christians* and *Turkes*, beeing himselfe a *Mohometan*, yet one who holdeth the government of Mount *Libanus*, in delight of the Great *Turkey*, and hath done a long tyme.

From

From *Eden* we rode ten miles further vp the Mountayne, to see certayne Cedar Trees, where we saw foure and twentie tall Cedar Trees growing together, as bigge as the greatest Oakes, with diuers rowes of branches one ouer another, stretching straight out, as though they were kept by Art. Although we read of great flocks of Cedars which haue growne on Mount *Libanus*, yet now there are very few, for we saw none but these foure and twentie, neither heard of any other but in one place more. As these Cedars many *Nystrans* met vs, and led vs to their Villages. From these Cedars we returned toward *Tripoly*, another way, descending by the side of the Mount towards a Village of the *Maronical Christians*, called *Hatcheth*, where (as we were descending downe the side of the Mountaine) all the men, women, and children, came out of their Houses to behold vs: And when we were yet farr off riding towards them, they gaue a ioyfull shout altogether ioyntly, to expresse their ioy for our coming. And when we came neere, their women with Chaffing-dishes or coles burnt incense in our way, and their *Cafesjes*, that is, their Church-men (with blue Shutes about their heads) made croises with their fingers towards vs (as their manner is in signe of welcome) and blid vs, giuing God thanks that he had brought *Christian Frankes*, * of such far Countries as they vnderstood we were of, to come to v-see them.

So loone as we were dismounted from our Horses, the chiefe *Sleeh*, with all the rest of their ancient men, came and brought vs to the chiefe house of the Parish, called the Towne-house or Church-house, and there spread Carpets and Table-clothes on the ground (as their manner is) and made vs all sit downe; and euery one that was able, brought Flaskets of such good cheere as they had, to welcome vs, which was many Bottles or Ingellers of exceeding good Wine, with Oliues, Sillets, Egges, and such like things, as on the sudden they had readie, and let them beere vs, and both by the cheerefullnes of their countenances, gestures of their bodies, and presents of such pretious things as they had, exprest their gladnesse for our coming; and would also haue prepared Hens, Kids, and other good cheere, but we would not suffer them. This was about eleuen or twelue of the clocke. They would haue had vs continue with them all night, and with great importunitie craued it; but we vnderstanding that the Patriarch was but three miles off, at a Village called *Sherry*, we went to salute him, who hearing of our coming (albeit he were at a Feast amongst all his Neighbours) came to meete vs, and saluted vs, and brought vs all amongst his Neighbours into a Roome foure square, and round about belit with Carpets and Table-clothes on the ground, and such cheere as the feast of the yeere did afford, fed thereon, and made vs all sit downe, and conferred with vs of our Country, and many other matters, touching matters of Religion, for the poore man had no *Latine*, and little Learning in any other Language, only he had the *Syracke*, (which was his naturall Language) with the *Turkish* and *Arabian* Tongue. After wee had spent one houre with him, we left him with his Neighbours at *Sherry*, where we found him, for he could not conveniently come from them: for their manner is, when they feast, to sit from mid-day vntill mid-night, and sometimes all night, neuer altogether rising from their good cheere, but now and then one by Inter-courses, as occasion requieth, returning againe speedily. Yet hee sent with vs three men to bring vs to his owne house, neere vnto a Village (four miles distant from *Sherry*) called *Bablos*, but vulgarly *Blasas*, from whence we descended downe the side of another part of the Mountayne, and in the middle of the descending this Mountayne was the Patriarkes house, called *Kanoben Kadicha Mir-sian*, of the *Syracke* Tongue, but in *Latine*, *Cenobium Sancta Mariae*; that is, *The Monastery of Saint Marie*. Ouergainst the Patriarkes house is an high steepe Mountayne, from whence the water runneth downe into a deepe Valley betwixt the Patriarkes House and the Hill, and in the fill, the water maketh exceeding great noyse, like vnto that *Cascada* in *Aethiopia*, where the fall of *Nilus* maketh such a noyse, that the people are made deafe therewith that dwell neere it. This place is some what like vnto it in fall, but not in effect: for this water beeing not so great as *Nilus*, maketh not the like noyse, neither worketh the like effect. There is also an extraordinary Echo thereabout.

One side of the Patriarkes house is a naturall Rocke, the other of heauen fennes and squared Timber: a very strong Houle, but not very large, nor specious to behold. So are also many of their Houses, in most of their Villages, built against a Rocke, as a Wall vnto one side of it, elpe the passage or descending vnto it so narrow and dangerous, that it is counted inuincible, which maketh him to hold out against the *Turks*, and to domineere in this Mountayne, will be, mil lie. It is a most important Mountayne with Hills and Vallies, Woods and Rieters, and fruitful Pastures, Oliues, Vines, and Fig-trees, Goates, Sheepe, and other Cattle. It is also exceeding haung Snow on the top all the yeere long.

At this Monastery of *Saint Marie* (which is the Patriarkes House) we lodged all night, and both on Saturday at Euening Prayer, and on Sunday at Morning Prayer, we both heard and saw the manner of their Seruice in the *Syracke* Tongue, both read and sung very reuerently, with Confessions, Prayers, Thankesgiving, the Psalmes of *Dauid* sung, and Chapters both of the Old Testament, and the new distinctly read. It enioyned me greatly to see their Order: and I obser-

Cedars were
plentiful in
Eden tyme,
but now very
rare.

* The Western Christians are called thowor all the East, ever since the Hierophysites Expedition by Gouley Balan. Sleeh, signifies an ancient man.

Thas, Lord
Isleph.

Set formes of
Prayers.But foure Par-
ishes in all the
World which
speake *Sprake*Mount Lyb-
na.

Druffie.

Tewmanny.

Tewmanny, are
Souldiers.A Mountayne
of Sand.

Tyru & Sidon.

Sur, on Syria.

Scanderone.

Bosome and
border of all
the Scythians.

These ancient *Christians* called *Nazarites*, the Antiquitie of wing feathers of
Prayers in Churches, and also the necessitie thereof, that the people might have something to say
Amen vnto, being read in their Mother Tongue, that they may learne to pray privately, by
those Prayers which they daily here read publicly. This is too much neglected in England,
God grant reformation thereof.

There is no place in the World, but foure Parishes or Villages on this Mountaine, where
they speake the *Sprake* Tongue naturally at this day. And there are these foure Villages,
which I named before; at which places were had kind entertainment, *viz.* Fifth, *Eden*, called
by the *Turks*, *An-bora*. Secondly, *Hatchebeth*. Thirdly, *Sharry*. Fourthly, *Belova*, called vul-
garly *Blaua*. And these people are called *Nazarites*, *quasi Nazarians*, as it were *Nazarites*,
and none but they. But more generally they are called *Marmarites*, but this name is common to
them with others.

There are dwelling on one side of Mount *Lihannu*, towards the foot of the Mountayne (and
in some other places in that Countrey) a kind of *Christians*, called *Druffes*, who came into the
Countrey with King *Baldassar*, and *Cozefus* of *Bulien*, when they conquered that Countrey
(whose Predecessors or Ancestors are thought to have bene *Frenchmen*) and afterwards when
the *Saracens* recoured it againe, these men (whom they now call *Druffes*) fled into the Moun-
taines to save themselves; and there dwelling long, in the end their Posteritie forgot all *Christi-
anitie*, yet vnto this day retained still the names of *Christians*, whom the *Turkes* call
Kassies, that is, Infidels, because they eat Swines flesh, which is forbidden by the *Turks* Law.

These *Tewmanny* are kind, and simple people, dwelling alwayes in the fields, following their
flockes, some and brought vp, lying and dying in Tents, and when their flockes and herds re-
moue, then all their men, women and children remoue with their household-stuffe, and houses
too, which are but Tents made of their men following their flockes of horses and they find good pasture
there they pitch their Tents, and spend their time in spinning, or carding, or knitting,
or some household husbandrie, not spending their time in gossiping and gadding abroad
from place to place, and from house to house, from Ale-house to Wine-tauerne, as many idle Hu-
manities in England doe. Yet sometimes these simple fowles abused by *Latinaries*, who in trauel-
ling by them, take from them perforce victuals for themselves and for their horses and give them
nothing but forestripes, if they but murmur against them. But when *Christians* Merchants
paste by them, they will (of their owne accord) kindly present them.

We returned from Mount *Lihannu* to *Tripoly*, by such an intricate way, that if we had not had
a Guide with vs, we should haue lost our felues. Neere vnto *Tripoly* there is a Plaine at least one
mile in length, full of Olive-trees and Fig-trees. At the foot of this Mountayne, neere vnto
Tripoly, there is a fandie Mount which hath arisen (in the memorie of some olde men there yet
living) where there was none before; and it groweth still bigger and bigger, and there is Pro-
phetic of it, that in time it shall ouerwhelme the Towne. *Tripoly* hath the Etimologie (as some
say) of two *Greeke* words, *viz.* *tyro* and *uauis*, because the Citie hath bin thrice built. First, on
a Rockie land, where it was ouerwhelmed with water. Secondly, on the *Marine* neere vnto the
Sea, where it was often sacked by *Turkes*. And now thirdly, a mile from the Sea, where it is
annoyed with flocks. Our thinge not ready to let faine about returne from the Mount, but
flying partly to dispatch their businesse, and partly for a good wind; we trauelled by Land two
dayes journey, to see *Tyru* and *Sidon*, hard by the Sea. And at *Sidon* we saw the Tombes of *Za-
bulon*, the Sonne of *Isach*, held in great estimation and reuerent account at this present day.

Tyru is now called (by the *Turks*) *Sur*, because there beganeth the Land of *Syria*, which
they call *Sur*; *Tyru* is destroyed, and no such Citie now standing, only the name of the place
remaineth, and the place is still knowne where it stood. Eight miles from *Tyru* towards the
East, is the Citie *Serapia*, of the *Sidonians*, where the Prophet *Elias* raised the Widowes Sonne
from death to life. We saw also *Barnia*, where sometimes was a great Trade for Merchants, but
from thence they removed it to *Damascus*, and from *Damascus* to *Tripoly*, and of late, from *Tri-
poly* to *Sidon*. *Sidon* is not far from these parts, oftentimes Barks come from the one to the o-
ther. At our returne we went abroad, and presently let aile for *Scanderone*, (as it is now called
by *Turks*) otherwise called *Alexandretta* by the *Christians*, which is the very bottom and
vnto border of all the Streights. The Aire is very corrupt, and infecteth the bodies, and con-
tinueth the blood of such as continue there many dayes, partly by reason of the dregs of the Sea,
which are driven thither: and partly by reason of two high Mountaynes which keepe away the
Sunne from it a great part of the day. And its very dangerous for strangers to come on shore,
before the Sunne be two houres high, and haue dried vp the vapours of the ground, or to lay on
shore after Sun-setting. The water also neere vnto the Towne are very vnholowfull, coming
from a Moorish ground; but at the Mountayne, a mile off, there is exceeding good water to drink.

It is far more healthfull to sleepe aboard then on the shore. *Scanderone* is in *Cilicia*, and *Cilicia* is
the Countrey *Caramania*, (as it is now called) in the lesser *Asia*, and is diuided into two parts,
viz. *Torch* and *Campellus*. It hath on the East, the Hill *Amanus*; on the North, *Taurus*; on the
West, *Pamphilia*; on the South, the *Cilician* Sea.

Scanderone is the Port for *Aleppo*, where all our Merchants land their goods, and fend them
vp to *Aleppo* vpon Camels. The Carauans usually make three dayes iourney betwixt *Scanderone*
and *Aleppo*. Whiles our Camels were preparing, weooke boat and went to an ancient
Towne by the Sea side, called at this day *Bylan*, but of old, *Tarfus*, a Citie in *Cilicia*, where Saint
Paul was borne, mentioned *Act.* 21. 3. which Towne is arched about (as many of their Ci-
ties are) to keepe away the heat of the Sunne, which Arches they call *Basars*. At the Gardens
neere *Tarfus* (and likewise at other Gardens within three miles of *Scanderone*) we saw great
store of Silke-wormes, which at the first bee but little grins like vnto Mustard seed: but by
the bearing of them in womens bosomes, they doe gather an heat, whereby they come vnto
life, and so prone wormes; they keepe them in Tents made of reeds with one loft ouer another
full of them, and feed them with leaves of Mulberrie trees; these wormes (by natural instinct)
doe fast often, (as some report) every third day.

Here we stayed certaine dayes to auoid the infection of *Scanderone*. The Mountaynes which
obscure *Scanderone*, and make it more vnholowfull, I take to be a part of *Taurus*, which is a great
and famous Mountaine, beginning at the *Indian* Sea, and rising into the North, past by *Asia*
vnto *Mauria*, bordering vpon many Countreys, and is called by many Names. Some times it
is called *Caucasus*, which is the highest Hill in all *Asia*, which parteth *India* from *Syberia*, and
is part of the Hill *Taurus*. Sometimes it is called *Amanus*, which Hill parteth *Syria* from *Cilicia*.
And sometimes it is called by other names, according vnto the Sea coasts along which it ex-
tendeth. About *Scanderone* there are many rauenous beasts, about the bignesse of a Foxe, com-
monly called there *lackalles*, engendered (as they say) of a Foxe and a Wolfe, which in the night
make a great crying, and doe the greatest harme that is done in that Countrey, and in the night
before, (if the ground be not well filled, with many great stones vpon it) many of them toge-
ther, with their feet, doe crape vp the earth, and pull vp the corpa and eate it.

At our returne from *Tarfus*, *Edward Rose* our Factor marie, prouided vs horses to ride to
Aleppo, and a *Latinarie*, called *Paruan Bassan* with two *Immungans* to guard vs, with neces-
sary victuals for our felues to spend by the way, for there are no Innes nor Victualing-houses in
that Countrey, but trauellers take victuals for themselves, and prouender for their Horses with
them. Our Merchants and Passengers making haste to be gone from this contagious and pesti-
ferous place *Scanderone* (which one very well called, *The house of Frankes*) left their goods with
the Factor marie to be sent after them, because the *Mulims* and *Moslemans* (as they call the
Carriers) were not yet come downe with their Camels to carrie them vp: but we met them at the
Fountain of fishes neere vnto *Scanderone*. About eight miles from *Scanderone*, we came to a
Towne called *Bylan*, where there lieth buried an English Gentleman, named *Hennie Morison*, who
died there coming downe from *Aleppo*, in companie with his brother *Maithe Phines Morison*,
who left his Armes in that Countrey with these Verles vnder written:

To this deere Henry Morison
Thy Brother Phines here left alone:

Thy Brother Phines here left alone:
For Monuments, and all this die.

From *Bylan* we came to the Plaine of *Antioch*, and went ouer the Riuer *Orontes* by Boate,
which Riuer parteth *Antiochia* and *Syria*. *Antioch* Plaine is very long and large, at least ten
miles in length. We lodged the first night at *Antiochia* in *Typhid*, an ancient Towne about four
and twentie miles from *Scanderone*, mentioned *Act.* 11. 26. where the Disciples were first cal-
led *Christians*. Here we lodged in an house, but on the bare ground, hauing nothing to sleepe on,
or to couer vs, but what we brought with vs, *viz.* a Pillow, and a Quilt at the moit, and that
was lodging for a Lord.

This *Antioch* hath bene, as a famous, so an exceeding strong Towne, situated by the Sea,
and almost compassed (at the least on both sides) with exceeding high and strong Rocks. The
Inhabitants at this day are *Greekes*, but vnder the government of the *Turke*, but for matters of
religion, ordered and ruled by their Patriarchs, for the *Greekes* haue foure Patriarchs to this
present day, *viz.* The Patriarch of *Antioch*, the Patriarch of *Ierusalem*, the Patriarch of *Alexan-
dria*, the Patriarch of *Constantinople*, who ruleth all the rest. Yet as the *Iewes*, so also the *Greekes*
to this day are without a King, and both they, and their Patriarchs are but slaves to the great *Turke*.

And although their Patriarch of *Constantinople* be counted their chiefe Patriarch: yet I haue
knowne one *Milefius* (as I learned many times) who was first Patriarch of *Constantinople*, prefer-
red to the place by *Maister Edward Barton*, an English Gentleman, and Lord Ambassador for
Queene *Elizabeth* of famous memorie, who for his wit, doome, good government, policie, and
Christian charitie, hath left an immortal fame behind him in those Countreys, to this present
day, and lieth buried at an Island of the *Greekes*, within twelue miles of *Constantinople*, called

Bartons Island to this day. After whose death, this good man *Milefius* was by the *Greekes* dis-
placed from being Patriarch of *Constantinople*: (which they durst not doe whiles *Maister Barton*
was living) because, being a man of knowledge, he laboured to reforme the *Greekes* from many
of their superstitious customes. Whereupon (presently after the death of *Maister Barton*) they
said, their Patriarch was an English-man, and no *Greeke*, and therefore manulized him, that is,

Tarfus in Cilicia

Silkwormes.

Edward Rose

Mulims are
chiefe Car-
riers.Moslemans see
Horses to hire.

Bylan.

Maister Mri-
son trauels are
since printed
in a large vo-
lume by them-
selves, where the
Reader may find him-
selfe with the
curious and
varieties of many King-
domes.

Orontes.

Antiochia in
Typhid.Maister Barton.
Before him
Maister Hare-
dis was Amba-
ssador.

Bartons Island.

Henry Lello.

The English Ambassadors with the Great Turke have become, 1. Master Herbert. 2. Master B. 3. Sir Henry Lello. 4. Sir T. Glouster. 5. Sir Paul Trauer. 6. Sir John. 7. Sir Thomas Key, now Lieutenant thereof for his Majesty.

Archde.

Sanballat. Nebuchad.

Cakes.

Hemdan.

Jeremie his Sepulchre.

Sanboules are little Patties.

Muskebites, a dish made of Eggs and Herbs.

Alippo.

In the title of Pylat.

displaced him. Yet bearing love reverence towards him for his learning, they made him Patriarch of Alexandria. And being there Patriarch, he excommunicated the Patriarch of Antiochia, because he accepted of reliefe at the Popes hand, and made him come to Alexandria, to humble himselfe unto him, and acknowledge his fault before he would suffer him to execute his Patriarch office.

Maister Henry Lello (a learned, wife, and religious English Gentleman, sometime Student in Oxford, and afterwards at the Innes of the Court) succeeded Maister Barton in his place, and many things exceeded him, especially in his religious carriage and vnspotted life: and had not the times become more troublesome in his Regiment, then in the time of his Predecessor Maister Barton; he would euer way have gone beyond him. His first of all reformed his familie, and afterwards fo ordered himselfe in his whole carriage, that he credited our Countrey: and after ten yeeres gouernement of the English Nation there, hee returned into his Countrey with the ceases of many, and with general good reports of all Nations there dwelling or flourishing, and is worthily by his excellent Maiestie rewarded with Knighthood for his good seruice. If *Malchus* had liued, this good Gentleman would have reformed him to *Constitution*, as he placed many other Arch-bishops both at *Salonica*, (of old called *Thessalonica*) and elsewhere.

In the Mountaines betwixt *Scanderone* and *Alippo*, there are dwelling a certaine kind of people, called at this day *Coeds*, comming of the race of the ancient *Parthians*, who worship the Deuill, and alledge for their reason in so doing, that God is a good man, and will doe no man harme, but that the Deuill is bad, and must be pleased, lest hee hurt them. There was one of 20 our Carriers a *Miscerem* and *Malim*, named *Abdel Phat*, who was slain by that Race and Religion. There is also, although not in the direct way, (yet for safety and pleasantness of the way, is sometimes taken in the way to *Alippo*) an ancient Cite called *Archites*, where one *Asio* *Balgash* ruleth like a King (paying duties to the *Turkes*) successively from his Predecessor, comming of the house of *Sanballat*, who hindred the building of the Temple of *Jerusalem*, who is called to this day, *Eben Sumbolac*, that is, The stone of *Sanballat*: and all his kindred call one another, *Amniogit*, that is, Brother *Ammonite*: for they account themselves of the race of the *Ammonites*. This *Alippo* *Balgash* is now old, and (for the most part) referreth all matters of gouernement to his Kinman *Vijeb Begs*, that is, Lord *Ioseph*.

The second night, in our trauell from *Scanderone*, we lodged at a place called, *The Gardens*, in 30 the open fields, hauing the ground to our Bed, a stone to our Pillow (as *Isaac* in his burial had) and the Skie to our courting. And many good Trauellers in these parts (who come wpproinded) have nothing but the aire for their supper, except they can meet with the fruits of Trees, or Herbs of the fields. We met in some places with Villages of Tents, where the *Ismaelians* *Parauan Balghas* (being partly feared and partly loued amongst them) brought vnto vs from them, Bread and Water often times. Their Bread is made all in Cakes, after the ancient manner, as *Abraham* entreated Angels with heath Cakes. At one place we had also presented to vs very good sweet Goats milke, and also good fowre milke, turned by Art, which is the most common dish in those hot Countries.

The day following, we came about noone to a Village, called *Hemdan*, eight miles on this 40 side *Alippo*, our against which Village, on the right hand, on the top of the hill, there (as the *Ismael* report) the Sepulchre of the Prophet *Ismael*. At this Village *Hemdan* there are many Pigeon houses, whereof the poore people make much profit, bringing them to *Alippo* to sell. At this Village we dined with *Mufelmans*, *Samboules*, and a *Muskebite*. And after dinner, we slept an hour or two (as the custome of the Countrey is) and then rode forwards towards *Alippo*, whither we came by fume of the Clocke, and were kindly entertained at *Cane Bargel* by the worthifull *Richard Coliberril* Elquire, Confull for the English Nation there.

Aram Sebah, some thinke to be come that Cite which is now called *Alippo*. And of this 40 *Aram Sebah*, I find mention many times in *Sam. B. 4. 5.* And also in the title of the sixtie Psalm, where mention is made of the Gile Valley which is but halfe a dayes journey from *Alippo*, which is a very great Plain, without grass growing on it, the very fand whereof is good Salt naturally: after raine, being dried againe by the Sunne, they gather it. There is also a little Land or Mountaine in the middle thereof, plaine on the top, which yeeldeth the best Salt. Some *Ismael* there dwelling doe also say, that *Alippo* was the Cite *Sophernaim*: but I thinke it to be a better Cite, which some say, was called *Apollonia*: but I know no reason for it, except it were built by one of that name. Howeouer, it should seeme this Cite *Alippo* hath often changed her name, and that, if it were not *Aram Sebah*, yet to be built not farre from the place where *Aram Sebah* stood. But the *Turkes* changing the names of all places where they come) call *Alippo* at this day, *Halep*, which signifieth *Milke*, because it yeeldeth great store of Milke.

Alippo is inhabited by *Turkes*, *Moorres*, *Arabians*, *Leues*, *Greekes*, *Armenians*, *Chelafines*, *Go-franes*, and people of sundry other Nations. The *Turkes* come of *Mage*, the sonne of *Iapheth*. The *Moorres* are more ancient dwellers in *Alippo* than *Turkes*, and more forward and zealous in *Mahometisme* than *Turkes*: yea all the Church-men amongst the *Turkes* are *Moorres* (whom the *Turkes* count a blemie person in regard of themselves, and call them *Tier*.) Yet their Church-men

men they haue in great reuerence; and not only them, but they reuerence Church-men of all Nations, and call them holy Men, Saints, and men of God. I my selfe haue had great experience hereof, both in the place of my abode at *Alippo*, and in my journey towards *Jerusalem*, and in other places. In *Alippo*, as I haue walked in the streets, both *Turkes* and *Moorres*, and other Nations, would very reuerently salute me after the manner of their Countrey: yet their vray Soules, as I haue walked in the Fields, with many other of our Nation, without a *laus* to guard vs, though they haue bene many hundreds together, yet haue they not offered either me or any of my companie wrong, for my sake, but haue laid one to another, *Haddi Calfish*; that is, *This is a Church-man, and therefore take heed what you doe vnto him, for he is a good man*. 10 *Chr*. At *Jerusalem* many strangers of sundry Nations vnderstanding that I was an English Preacher, came and killed my hand, and called me the English Patriarch. Yea, in all my ten yeeres Trauels, I neuer received, neither was offered wrong by any Nation but mine owne Countrey-men, and by them chiefly whom it chiefly concerned to protect me from wrong: yet haue I found them most forward to offer me wrong, only for doing my dutie, and following the order of our Church of England: knowing that I had none of the Reuerend Fathers of our Church to defend me. So would it be in England, if we had not the Reuerend Fathers in God the Lord Bishops of our Church to protect vs. All other Nations, both Heathen and Christian, go before vs herein, in reuerencing and prouiding for their Church-men. The *Turkes* honour their *Masjid* (which is their chiefe Ruler in Ecclesiasticall matters, next vnder the *Grand Signior*) as an Angell: The *Nofranes*, *Greekes*, *Armenians*, *Chelafines*, and Christians of all other Nations, performe double honour vnto them: only in England, where there is a more learned Minister (I speake by experience) then in any Nation in the world, they are least of all respectu- 40 of: Which maketh our *Aluxfaries*, the *Papists*, say, (as I haue heard some of them say) in my hearing, many thousand miles from England that it wee our selues were perswaded of the truth of our Religion, wee would reuerence our Church-men as they doe, and not (come them and contemne them as we doe.

They also account foolles, dumbe men, and mad men, *Santones*, that is, Saints. And whatsoever such mad men say or doe, though they take any thing out of their house, or strike them, and wound them, yet they take it in good part, and say, that they shall haue good lucke after it. And when such mad men die, they Canonize them for Saints, and erect stately monuments ouer their graues, as wee haue here many examples, especially of one (who being mad) was always naked, whose name was *Sheb Bahue*, at whose death they bestowed great cost on his funeral, and erected an house ouer his graue, where (to this day) there are Lampes burning night and day, and many idle fellows (whom they call *Darusjes*) there maintained to looke vnto his Sepulchre, and to recite the offerings of such as come to offer to *Sheb Bahue*, which they take to themselves, and there is no weeke but many come out of the Cite of *Alippo* and other places, to offer. For this Sepulchre is built on an Hill, three miles from *Alippo*, betwene the Kings Garden and the Fountaine of *Fifiter*. If any be sicke, or in danger, they vow that if they recover or escape, they will offer 10 much money, or this or that good thing to *Sheb Bahue*. 40 *bar*. There is also like another *Ballam* Saint in *Alippo* yet liuing, whom they call *Sheb Mahomet* a *Santone*, who goeth alwaies naked, with a Spit on his shoulders; and as hee goeth throw the fire, the Shop-keepers will offer him their Rings; and if hee thrust his Spit thorow their Rings, they take it for a fauour and signe of good lucke: The like account they make, if hee take any thing from their Shop-borders, or box them or any of their house; yea, they are yet more mad vpon this mad man then so, for both men and women will come vnto him, and kisse his hand, or any other part, sometimes his thighs, and aske him counsell, for they hold that mad men talking with God, and that hee revealeth secrets vnto them, for vnto them. In regard whereof, the *Balgash* themselves oftentimes, and chiefe Captaines will come vnto him with some present, and kille some part of his naked body, and I aske him why, so that they shall go to battell or not, and what lucke they shall haue in warre: And looke 50 whether hee saith, they hold it for an Oracle. Not long since, the *Turkes* had a victorie against the Christians; and at their returne, they reported that this naked *Santone*, *Sheb Mahomet* of *Alippo*, was seene naked in the field, fighting against his enemies, and that by his helpe they came out of them, although hee were not nere them by many thousand miles. Whereby you may see how the Deuill doth delude them still, as hee did their Fore-fathers at the first by *Ma-* *homet* *Machomet* his deuces.

The *Darusjes* also they haue in such reputation; that oftentimes great *Balgash*, when they are in disfauour with the King, and feare either losse of life, or goods, or both, to auoid danger, will turne *Darusjes*, and then they account themselves prouided persons from the rigour of 60 their Law. The witness of a *Darusjes* of a Church-man, will pacifie better then any mans witness besides, yea, better then *Sheriffes* whom they account of *Mahomet* kindred; and they are knowne from others by their Greene Shalies, which no man else may wear: for Greene they account *Mahomet* colour, and if they see any Christian wearing a garment of that colour, they will cut it from his backe, and beat him, and aske him how he dare presume to wear *Mahomet*

Turkes reuerence Church-men of all sorts.

Mad and foolish fanaticke. *Sheb Bahue*. *Sheb Mahomet* a naked *Santone*.

Criticus in pag. 10. *Abdus* in 6. *Syr* mentioned this naked foolle, and faith, that each other day hee wash his naked body at the Fountaine of the great *Cas*, and presently the water is repured holy; disputed to felle folles by the *Moorres*, his Cell like *Ismael* (they bestrich on the ground, is attended with *Darusjes*, which beg smiles, and gather Bealls bones to make fire, sometimes hee sometimes they sing. Some women dressing their hair, kisse his gen-cle member (which is alway naked) and depart joyfull. He is five, Dogs yea, and with his Spit vied to purke any *Darusjes* law, but payse, &c. A figle Hee looke vpon *Darusjes*.

meis

Synonyma Piffa.

Diet of the
Turks.
Pifone.

Coffa.

Coffa-houses.

Water lighter
than
here.Salutations
of the Turks.

mers colour, and whether hee bee Kin to God or not? This I have knowne put in practise upon Christians (not acquainted with the customes of the Country) since my coming: one for haubing but greene Shooes (strings), had his Shooes taken away. Another wearing greene Breaches vnder his Gowne (being clipped) had his Breaches cut off, and hee ruiled and beaten.

The Turks have no Printing amongst them, but all their Law and their Religion is written in the *Morisco* tongue, that is, the *Arabicke* tongue. And he is accounted a learned man amongst them, that can write and read. And as for the *Latine* tongue, hee is a rare man amongst them that can speake it. Some few amongst them haue the *Italian* tongue; and many (especially in and about *Constantinople*) speake the vulgar *Greeke*, that is, the *Romeike* tongue. For in *Constantinople* there are as many *Grecians* and *Hebræes* as *Turks*. The poore, amongst the *Mores* and *Turks* at *Alleppe*, beg offences in the streets, in the name and for the sake of *Synona Piffa*, who was (as they say) a Whore of Chance, and would prostitute her selfe to any man *See* *Joef* (as they say in the *Arabicke* tongue) that is *grate freely*.

The Diet of the *Turks* is not sumptuous, for the most common dish is *Pifone*, which is good fatty meate made of Rice, and small morfels of Mutton boyled therein, and sometimes rosted Bucktones, (that is, small bits or morfels of flesh.) Their more costly fare is *Samboufes* and *Maclebites*. *Samboufes* are made of Paffe, like a great round Puffe, with varietie of Herbes and meates therein, not minced, but in Bucktones. A *Maclebite* is a dish made of Eggs and Herbes. Their smaller *Samboufes* are more common, not so big as a mans hand, like a square Paffe, with minced meate therein. They haue also varietie of *Holmes*, that is, sweet meates compounded in such sort, as are not to be found elsewhere. The poorer sort feede on Herbes and Fruits of the Trees. Their most common drink is *Coffa*, which is a blacke kinde of drinke, made of a kinde of Pulse like Pease, called *Comas*, which being ground in the Mill, and boiled in water, they drinke it as hot as they can suffer it; which they finde to agree very well with them against their crudities, and feeding on Herbes and raw meates. Other compounded drincks they haue, called *Sherbet*, made of Water and Sugar, or Honey, with Snow therein to make it coole; for although the Countrey bee hot, yet they keepe Snow all the yeere long to coole their drinke. It is accounted a great curtesie amongst them to giue vnto their friends when they come to visit them, a Fin-ion or Scullella of *Coffa*, which is more holden then toothsome, for it causeth them a Fin-ion or Scullella of *Coffa*, which is more holden then toothsome, for it causeth them a good concoction, and drieth away drowsinesse. Some of them will also drinke *Beys* or *Opium*, which maketh them forget themselves, and talke idly of Caffees in the Ayre, as though they saw Visions, and heare Revelations. Their *Coffa* houses are more common then Ale-houses in *England*; but they vse not so much to sit in the houses, as on Benches on both sides the streets, nere vnto a *Coffa* house, every man with his Fin-ion full; which being fmoaking hot, they vse to put it to their Noles and Eares, and then lye off by leasure, being full of idle Ale-houle talke, whiles they are amongst themselves drinking of it; if there be any newes, it is talked off there. They haue also excellent good fountaine waters in most places of that Countrey, which is a common drinke amongst them, especially in Summer time, and in their travels at all times of the yeere.

Some of our Merchants haue weighed their water and ours in *England*, when they came 40 home, and haue found their water lighter then ours by foure ounces in the pound; and the lighter the water is, the more pleasant it is to drinke, and goe: h downe more delectably, as if it were Milk rather then water. In great Cities where the Fountains are either faine off, or not so plentifull, there are certaine poore men, which goe about the streets from morning to night, with a Beares skinn full of water, a lewed pup and fawned about his shoulders like a Tinkers Budget, with a Bole of Brasse in his hand, and offereth water freely to them that pass by; except they giue them any thing in curtesie, (some giue some thing.) The greater part of them are very courteous people amongst themselves, saluting one another at their meetings; with their hand on their breast, (but they neuer vncouer their head) with the words: *Salam*. *Like Salam*: that is, Peace be vnto you Sir. Whereunto the other replyeth, *Alekem Salam*: that is, 50 Peace be to you also. And sometimes thus: *Elph Marhabba salam*. Or in *Turkish*, thus: *Hefi Gaidanos*, *Sopfi Gaidanos*: that is, Welcome my deare friend. And in the Morning, *Sabakker Salam*: that is, Good morning Sir: and in the Evening, thus, *Misfakker Salam*, that is, Good euen Sir. And when friends and acquaintance meete, who haue not seene one another many dayes before, they salute one another in *Turkish* thus: *Neder helen*: that is, how doe you? In *Arabicke*, thus, *Yib halleh Sedi*: that is, How doe you Sir? And *Yib halleh*: that is, how doth thy Cate? (meaning all within his Gate) and so proceed by particulars, to aske how doth thy Child, slave, Horse, Cat, Dog, Ass, &c. and euery thing in the house, except the Wife; for that is held a very vnkinde question, and not frull amongst them, And if a man come to their houses, and at the doore enquire of the Children for their Father, they will answer him: but if 60 he enquire for the Mother, they will throw stones at him and reuile him.

Their women (as hath bene shewed before) haue little libertie to come abroade, except it be on the Eue before their Sabbath (which is Thursday) to weepe at the graues of the dead, or to their *Bannies* or hot Baths to wash themselves (as the vile of the Countrey is.) And when they

they come abroad, they are alwayes masked; for it is accounted a shame for a Woman to bee seene bare-faced: yea, they are so ielous and suspicious one them, that Fathers will not suffer their owne Sonnes, after they are come to foureteen yeeres of age, to see their Mothers.

These be their common salutations one to another. Their more speciall salutations to great Personages are these. When a man cometh to salute the great *Turke* at *Grand Signior* himselfe (into whose presence few are admitted except Ambassadors and great Personages) they are led betweene two by the armes, for feare of a flay, by which meane one of their *Grand Signiors* was once killed, and when they retorne, they goe backward; for it is accounted a disgrace to turne their backe parts to a great Man. In like manner they salute their *Bashawes*, and other great Men (but not led by the armes) but with their hands on the breast, bowing downe their heads to kisse the skirt of his Garment, pronouncing these words, *Oluk tural emre Sedi*, that is, God prolong your dayes Sir. And so long as they talke with a *Bashaw*, they stand with their hands on their breast. Maiden-like, and bow low at their departure, and goe backward. They neuer vncouer their heads vnto any man, no not to the King himselfe: yea, it is a word of reproach amongst them, to say, when they milke a maver, *I had as liue thus forward, as thy bare head*.

They call one another diuerly, and not alwayes by their names, but sometimes by their fathers Calling, Trade, or Degree: as *Eben Sultan*, that is, The Sonne of a King: *Eben Teras*, The Sonne of a Taylor. And sometimes by their fathers quality, as *Eben Sipahi*, that is, The Sonne of a Drunkard. And sometimes by their Marks, as *Chelars*, that is, A man without eares: *Comfi* of a Seer. And sometimes by their beards, and sometimes by their Stature, as *Towid*, that is, A tall man: *Syph rugul*, that is, A little man. And sometimes by their Offices, as *Laffer*, that is, A Secretary: *Nike*, that is, A Clerke, &c. And sometimes by their humours, as *Chelac*, that is, A naked man: or, One who was of a humour to weare no clothes but breeches. But their common word of curtesie either to strangers, or such whole names they know not, or whom they purpose to reuerence, is *Chillabes*, that is, Gentlemen. And there is no man amongst them of any degree, will refuse to answer to any of these names. But if Nature haue marked them either with goggle eyes, bunched backs, lame legs, or any other infirmities or deformities, as they are knowne by it, so they are content to be called by it. But they haue gone on pilgrimage to their holy Cite *Meca*, where their Prophet *Mahomet* was buried; at their returre are called 30 *Hogies*, that is, Pilgrims as *Hogie Taber*, *Hogie Mahomet* &c. which is counted a word of great grace and credit amongst them. And the wifes of an *Hogie*, will be taken before any other.

There are also many *Arabians* in *Alleppe*, called vulgarly, *Arabs* or *Bedouens*. They haue two Kings at this day, *one*, *Dandan* and *Aberrif*; the one their lawfull King, the other an Vlturper; and some follow the one, and some the other, and are bitter enemies one to another; yet haue I seldom heard of any great warre betwixt them, for they fellowsome meet. They neuer come into any walled Towne or Cities, for feare of treason: but lye in Tents, and are here to day; and many hundred miles off within few dayes after. They are a bafe, beggarly, and rough people, wandering vp and downe, and liuing by spoile, which they account no crime, because they are *Mahomet* countreimen, and hee allowed them libertie to lye by theft. Yet their Kings doe no great harme, but take Toll or Tribute of the Carauans as they passe by, which if they pay willingly, they passe quietly, and are not robbed, but a little exacted vpon. One of their Kings hath often times pitched his Tents nere vnto the Cite of *Alleppe*, and many Merchants being desirous to see them and their order, tooke occasion to present him with some small Present or offering, which hee tooke very kindly, and admitted them to his Table, and gaue them a Tent to lodge in all night; so the morrow for break-fall one of them made him a minced Pie, and (for it before him hot as it came out of the Oven: And when hee cut it vp and opened, and perceived smoke to come out of it, hee shrunk backe, fearing it had bene some finge to destroy him, and that the fire would follow after the fmoake. But when hee perceived no fire followed the fmoake, he was content to take of it, and highly commended it, as the daintiest dish that euer he 50 tasted of in his life.

These *Arabian* Kings neuer keepe any money in their purses, but spend it as fast as they finde it, and when they want, with their Sword they take a new purchase. Some are Soldiers, fighting faithfully on any side that will giue them pay. Some of this rough *Arabian* Race follow neither of their Kings, but wander from place to place in Caves and Rocks, and lye by their Sword, not onely robbing, but killing kill as they can out-come. Others of them (of a better minde) sojourn in Cities of Trade and Traffique, and make themselves seruants to any Nation that will let them on worke, and well reward them. Some of them are Horie-keepers, some Baitages, that is, Porters, and some vnder-Cookes in Kitchens, and are very seruicable. But for the most part their Lodgings are on some Dunghill or other, or odd corner of the Cite, which 60 some filly Tent ouer their heads. Their wives weare Rings in their Noles, either of filer or brass, filleted to the bridle like the gables of their Noles, and colour their Lips blue with *Indigo*, and goe alwayes bare-legged and bare-footed, with Plates or Rings of brass about their ancles, and bracelets of brass about their hands. They are people which can and doe endure great hardnesse and miserie, both for Diet and Lodging. Their Women are skillful in mourning and crying by
atc,

they hold, that whosoever once in his life time shall net goe on Pilgrimage to *Mecha*, to see the Sepulchre of their Prophet, shall neuer enter into Paradice. And therefore some of them goe thither often in their life time, partly for deuotion, and partly to buy Merchandise. For there are brought thither at that time of the yeere, great store of Commodities from *India*, *Perfia*, and other places; and none may buy or sell there but *Mahometans*. And it is forbidden to all Christians vnder paine of death, to come neerer *Mecha* within five miles: partly, lest they should marre their Markets; but chiefly, lest they should see their folly or rather madnesse in worshipping an Iron Sepulchre; after the sight whereof, many of their old men (which thinke neuer to come thither againe) vie to pull out both their eyes, after they haue seene so holy a sight. And whosoever (say they) lyeth in his Pilgrimage thither, or returning from thence, is sure to goe to Heauen presently. And they that haue bene there but once, are alwaies after called *Hogies*, that is, Pilgrims; and are called by that name in this manner. If his name before were *Mahomet*, he is at his returne called *Hogie Mahomet*. If before *Musapha*, hee is alwaies after called *Hogie Musapha*, &c. And they that haue bene often at *Mecha* and returned againe, are called *Great Hogies*. And euery yeere when the Carauan of Pilgrims returne from *Mecha*, hee that hath bene there often, is called, *The great Hogie*; and is greatly honored of them all, for hee rideth before them all in more stately apparrell then they, with Flowers and Garlands about his Horse, and when they come neerer any great Citie, the chieftest men in the Citie ride forth to meet him, and bring him into the Citie with great solemnitie. They falliely ascribe, that this Temple at *Mecha* in *Arabia*, was built by *Abraham*, and they prepare themselves with their greater care to goe to worship there, then many Christians doe when they come to the Lords Supper, for they disburden their hearts of all hatred and malice, and reconcile themselves one to another, &c. Otherwise they hold that all their labour is lost, and that they shall bee neuer awaite the better for their Pilgrimage. But if they forgive one another, and repent them for their former finnes, they thinke there to obtaine full remission of all their finnes, and that at their returne they are pure and without spot.

March twentie one we departed from the Citie of *Damascus*, and about foue or six miles from the Citie, called by a Village called *Daria*; nere vnto which, we law a great multitude of men, women, and children on their knees, in the high way; and by that time they had ended their deuotion, we drew so neere as to salute them, and asking what they were, it was told vs, that they were all Christians of sundry Nations, viz, *Armenians*, *Greekes*, *Cheffians*, *Nyfranes*, and sundry others, who went to *Ierusalem*, to visit and worship the holy places there. We asked further, what they meant to fall on their knees in that place; they answered vs, that it was the place where * *Paul* was converted, and that it was their custome when they travelled that way, to fall on their knees, and pray vnto God to conuene them. They were in number at the least foure or five hundred people, there was a *Greeke* Patriarke, and an *Armenian* Bishop in their company. Many of them knew vs, (having seene vs in *Syppo*) and saluted vs by our names. We rode a while in company together, and lodged all together that night at a Cane, called *Saffi*, distant from *Damascus* six and twentie miles.

March twentie two we rode before the rest of the companie. Our way that we travelled all this day, was exceeding bad, rocky, waterish, and barren, called *Arabia Petrea*, where our Horses oftentimes lucked fast in the puddles and myrie places, and sometimes tried to breake their owne legs, and their Riders necks, among Rocks and Stones; it was neither pleasant going on foot, nor riding this way, for there was no path nor euen ground, but huge stones and Rocks so nere together, that our Horses could goe but a foot pace, and oftentimes met with such Manberes and Quesignes, that we were constrained to goe farre about before we could find better waies to passe over. It is also exceeding cold in this place alwaies (in respect of other places in that Countrey) for there are neither Trees nor Houles, nor high Hills to keep away the violence and force of the Windes. The Carauans that trauell vially that way betwixt *Damascus* and *Egypt*, say, that this dayes journey troubleth them more then all the rest, and that they neuer passe by so that way, but they leaue two or three of their Camels behind them, some misfortune or other befalling vnto them. We saw also in sundry places this way, the carcases of many dead Camels, which haue miscarried amongst the Rocks. It is also a very cheerefull way, full of wilde *Arabs*; yet (by the prouidence of God) we came safely that day to *Cama*, where we lodged in a good Cane, distant from *Saffi* eight and twentie miles.

In a Bazar (like vnto a Cloister) adjoining to the Cane, we tooke pleasure to walke vp and downe some few turnes, which the *Turkes* beholding, wondered at vs: (for it is not their custome in those hot Countries, to walke vp and downe as we doe in cold Countries, but to sit still on the ground like brute Beasts) and one of them came vnto vs, and asked vs what we meant to walke vp and downe in such sort, and whether wee were out of our way, or out of our wits. If your way (said hee) lyeth toward the vpper end of the Cloister, why come you downewards? And if at the nether end, why goe you backe againe? It seeme no lesse strange vnto them, to see a Christian with a cut Doublet; and they called him foole, and asked him what he meant to make holes in his Coate: for they neither cut nor pinke any of their Garments, but

but wearing them all plaine, sparing for no cost, to guard them with lace of filar and gold, if they be able. And such as weare long haire on their heads, the *Turkes* call *Shouans*, and account them fange Beasts; for they themselves weare no haire on their heads at all, but shoue their surry weare once, and keepe them warme with a Turbant of white Silke, made of cotton Woolle, which they neuer vncouer in their salutations to any man, but bow their heads, with their hands on their breasts. But if a man haue a faire long beard, they reuerence him, and say hee is a wise man, and an honorable personage. But if they haue no beards at all, they call them (if they be yong) *Bardaffers*, that is, *Sodomical Boyes*. But if they be men yong, and haue no beards, they call them fooles, and men of no credit; and some of them refuse to buy or sell with such, and say, they haue no wit, and that they will not beleue them, &c.

The three and twentieth of March, we had a more pleasant way; for the first ten miles we rode thorough the field, and a very pleasant Parke. But when we came out of this Parke or Forest, we were (somewhat troubled, partly by reason of the bad way, and partly by bad people in the way. The people did more trouble vs then the way; for there fate amongst the Rocks, in our way, many *Turkes* and *Arabs*, with Maces of Iron, and other weapons, who layed vs, and demanded *Caphar* or toll money; we were glad to giue them content, that we might passe safely by them. But the Carauan of Christians, who came after vs, though they were many hundreds, yet some of them being not able, some not willing to pay so much money as they demanded, were furiously beaten with their Iron Maces. There was a Iustice in their company, in that he suffered such misery in so holy a voyage. And in my hearing at *Ierusalem*, one of his companions told him, that he merited much to lufaine such trouble and labour, and be at so great cost and charges, and suffer so many stripes for Christs sake: but I know, had it not bene more for loue of his purse then for loue of Christ, he might haue escaped without stripes, yea, with these kind speeches, *Marhabah laum*, that is, *Welcome my friends or sweet-beats*. At another place in my Trauels, I heard a Friar bragging of his good workes, and saying, that hee had done so many good workes, that if he should kill three men, his good workes would make satisfaction, and merite remission for them all. Here I may fly take occasion to reache those that purpose to trauell into *Turkey*, how to behaue themselves. If they be set upon by Theues, they may defend themselves in their trauels, if they be strong enough; but if they be polling officers (as these were) they must not be contradicted. But neither in their Cities, nor in their trauels may they strike againe, though they be abused and beaten by any man (except they be Theues and Robbers) for if they doe, they shall either bee put to death, or haue their hand cut off. Neither if a man receiue a box on the eare at any of their hands, must hee giue one bad word, or looke frowny vpon him that smote him: for then he will strike him againe, and say, What *Gause*? Dost thou curse me, and wilt that the Deuill haue me? but hee must kisse his beard, or the skirt of his Garment, and smite vpon him, and then he will let him passe.

At the foot of this Mountayne there is an old Cane, where vially Trauellers lodge: but it being not yet noone, were fole to traell eighteen miles further, to the Sea of *Galile*. At the foot of this stony Hill, hard by this Cane, there runneth a pleasant River, which diuidenth *Syria* from *Galile*. And ouer this River there is a faire Bridge, the one end whereof is out of the Holy Land, the other in it. This River is called *Jordan*, the head whereof cometh from Mount *Lybanus*, and maketh three Seas. The first, is the waten of *Marom*, which we left on our right hand, about ten miles off. The other, on the left hand, which lay in our way as we should traell. The second, is the Sea of *Galile* or *Tiberias*, or Lake of *Genezareth*. The third, is the Sea of *Sodome*, called *Mare mortuum*, where the River *Jordan* endeth. The Bridge that crosseth this River *Jordan* at the entrance into the Holy Land, is called *Jacobs Bridge*; for two causes. First, it is said, that there *Jacob* met his brother *Euan*. Secondly, that there *Jacob* wrestled with an Angell.

The first part of *Canaan* called *Galile*, beginneth at this Bridge, and do to this day it is a very pleasant and fruitful Countrey. After we were entred into *Galile*, about two miles from the Bridge, our *Leisfara* asked vs whether we would goe vp to a Mountayne, and so to *Saphetta* nere vnto Mount *Carmel*, which is a place of learning for *Law*; or keepe the lower way, and goe by the Sea of *Galile*, which is the plainest way; and thereof we made choice, and tooke *Saphetta* in our way afterwards.

About seven miles from *Jacobs Bridge*, our Guide brought vs to a Well, adorned with marble Pillars, and covered with stone, which hee said to haue bene the Pit wherinto *Ieseph* was put, when his Brethren sold him to the *Ismaelites*. But it seemed to vs incredible: first, because that was a drie Pit, and this is full of sweet water. Again, *Jacob* dwelt at *Hebron* twelue miles before *Ierusalem*, and his Sonnes kept Sheepe in *Shechem*. And that drie Pit wherinto they put *Ieseph* was at *Dathan* (whence we were afterwards) and this Pit which they threwed vs with marble Pillars, was in *Galile*; not nere *Dathan* nor *Shechem* where *Ieseph* Brethren kept their Flockes Sheepe. But by others of better iudgement, we vnderstood that this also was called *Ieseph* Pit, or Well, because it was built by one *Ieseph*, not *Ieseph* the sonne of *Jacob*, but some other. But the

Sylphar.

Jacobs Well,
Pleasant water

and Horie from the Caravan which followed after; and a woman also riding on an Asse with their carriage; and (as our Guide told vs) he neuer trauctled that way but he law some men killd: and therefore bade vs all charge our Peeces, and shoot off when he bade vs, though we law no bodie, lest the wilde *Arabs* should let vpon vs on the sodaine, lying in ambush, which we also did in a place most dangerous, to daunt the enemies before we law each other. But before we came vnto the most dangerous place, there ouertooke vs many *Turkes* well armed, who dwelt in *Ierusalem*, and were glad of our companie thither. And shortly after we had discharged our way, they were a great companie of *Arabs* on an high Mountaine neere vnto our eury, yet out of the reach of our shot, who perceiving vs to bee too strong for them, durst not let vpon vs. And so (by the prouidence of God) we came that night to an ancient and famous Citie, (situated in a fruitful valley betwixt two Mountaines) called *Sylphar*, a Citie in *Samaria*, mentioned, *Iohn 4*. Neere whereunto wee law *Jacobs Well*, where our Sauour Christ asked water of the woman of *Samaria*. Wee came thither in good time, for wee were exceedingly thirly, and dranke thereof liberally and freely. The water thereof goeth downe very pleasantly, like vnto Milke. From *Jacobs Well* we went into the Citie, and lodged in a very ancient and lately Cane, but very badly kept. It had bene better for vs to haue slept by *Jacobs Well*, as others did; for here we slept on the hard stones neere vnto a Chappell in the middle of the Cane, vnder two or three great Fig-trees and Mulberry-trees, where we were safe from theues, for we had some things stolen from vs in the night, whilst wee slept vnder the Trees on faire broad fennes, whereunto we ascended by a faire stone paire of staires, sixe or 20 futen fletes from the ground. *Sylphar* is distant from *En-gannim*, futen and twentie miles.

The nine and twentieth of March, wee departed from *Samaria* to *Ierusalem*, and met many Souldiers in fieurall companies by the way, who knowing our *Janissaries*, and other *Turkes* in our companie, let vs passe by them quietly, and gaue vs the *salam aleik*, that is, *peace be vnto you*. The first part of this dayes journey was somewhat pleasant; but the neerer we came to *Ierusalem*, the more barren and tedious our way was. About ten of the Clocke we came to a great Forrest, or Wilderness full of Trees and Mountaines. When we were on the top of this Mountaine, we law the maine Sea on our right hand, and small Shippes sailing towards *Ioppa*. About three or foure of the clocke, we came to a ruinous Village called *Berre*, but of old (as it is reported) *Beerseba*, which in former times was a great Citie: And it is said to be the place where *Isaac* and *Mary* coming from *Ierusalem* (the feast being ended) missed the Child *Iesus*, and sought him following; and returning to *Ierusalem*, found him in the Temple amidst the Doctors, hearing them and posing them. Our purpose was to lodge here all night, being all of vs wearie and hungrie; and all our provision spent. But finding nothing here to be had for money, either for Man or Horie; and vnderstanding that *Ierusalem* was but ten miles off, we went on in our way somewhat faintly, sixe or sixe miles, and then beholding the prospect of the Citie, wee were somewhat cheered and renewed, and solaced our flues with singing of Psalmes, till wee came neere vnto the Citie. Many *Grækes* dwelling in *Ierusalem*, seeing vs afaire off, came to meet vs, supposing their Patriarch had bene in our companie, who came two or three dayes after vs.

We dismounted from our Horses at the West gate of the Citie, called *Ioppa gate*, or the Caffe gate; which is a very strong gate of Iron, with thirteene Peeces of Brass-ordnance planted on the wall about the gate. Wee layed in the porch of the gate, and might not be aduerted into the Citie, vntill wee were searched by an Officer (as the manner is.) In the meane time there came to vs two *Italian* Priests, *viz.* *Padre Angelo*, and *Padre Anselmo*, and kissed our hands, and bade vs welcome, and told vs, that two other *Englishmen* were at their house, *viz.* *Master Timberley*, and *Master Borel*.

When we were searched without the gate by a *Turkish* Officer, and deliuered vpon our weapons to the Porter to keepe for vs in the gate-house vntill our returne (because no Christian may enter into *Ierusalem* with weapons) these two *Padres* led vs to their Monastrie; at the gate whereof wee were searched againe by another *Turkish* Officer before wee might enter into the house. For the offices of the former Searcher at the gate of the Citie was onely to receive the weapons of all Christians, and deliuer them safe to them againe at their departure. But this Searcher went further and searched all our baggage, which he caused to be opened, to see whether we had any Gun-powder, or any other engines there. For they are very suspicious of all Christians, fearing, lest for deuotion to the place, they should worke treason; therefore they suffer not Christians to enter into the Citie weaponed, lest they make insurrection against them when they are many together, and conquer the Citie, as heretofore they haue done. To this end also is the Citie walled about with strong walls, and fortified with foure strong gates, and a Caffe, (but by *Sultan Solymann*) and euery gate well planted with Ordnance for feare of Christians. And partly for hope haue they enuironed this Citie with such strong walls, that Christians for deuotion to the place, might come and build within the walls, and bee sibiels to the *Turks*. For though their walls be strong and strong, yet there is great recourse within the walls to build more houses than are there, for there are fields of Come within the walls of the Citie; and

and the houses stand very thin, scattered, and dispersed, here one, and there two or three together; there is not one faire street in all *Ierusalem* as it now is.

After they had thus narrowly searched all our baggage, euen to our cafes of Bottles, we were admitted into the Monastrie; at the entrance whereinto, met vs *Master Timberley*, and *Master Borel*, and then *Sigismund Masparin*, the *Padre Guardian* of the Monastrie, and all the rest in order, and bade vs welcome, and led vs into a faire Parlour, and let good cheere be brought and serued vs themselves. After Supper we deliuered them our Letters which wee had brought from the *Venice* Consull of *Alippe*, and other *Italian* Merchants there, in our behalfe. When they had read, the Guardian said, our custome is, when strangers come to vs, to call them the first night to Masse, and to Confession, and to giue euery man a Candle to hold in his hand at Masse time; and at night to wash their feet and to bring them to bed, and to many other ceremonies, during the whole time of their continuance there. But as for vs, they vnderstood by Letters what we were; and told vs that we were so highly commended by their Patrons and Benefactors, the *Venice* Consull, and Merchants of *Alippe*, that if they should refuse vs, but the fauour which was required at their hands, they should themselves liue without doores, and suffer vs to rule and dominate at our pleasures. And that therefore they would not vige vs to any thing against our confidences, but giue free libertie both of persons and consciences, as if wee were in *England*, or in our owne houses elsewhere; and so much the rather, because they vnderstood our Merchants were rich, and hoped to gaine by vs. In regard whereof, although it were 20 Lent, wherein they ate no flesh, yet offered vs Hens, Eggs, Milke: any thing that was there to be had for money, they requested vs to command it. And during the time of our continuance there, he commanded one *Padre Angelo* to attend vpon vs, and fee that wee wanted nothing; and another of his brethren, one *Padre Angelo*, to be our guide abroad, and to shew vs all ancient Monuments and places worth seeing, either in the Citie, or out of the Citie.

These kind speeches being vied, they brought vs to our chambers where wee should lodge all night, and prouided for euery man severally a good neat Bed with faire sheets, and all things very wholesome and handy, where wee slept sweetly, and refreshed our wearied bodies all that night very comfortably.

But although they dealt thus kindly with vs (as the instance of their Benefactors) in giuing vs 30 libertie of conscience, yet they deale not so with others. For some I doe know who haue bene there, and made no conscience to doe as they haue done. Wherefore, I admonish those who haue a desire to trauell to *Ierusalem* heretofore, to take heed to themselves, that they make not shipwrecke of conscience: for if they come not well commended, or well moneyed, of both, there is no being for them, except they partake with them in their idolatrous seruices. True it is, that the *Turkes* giue libertie of conscience vnto all that come thither; but they giue not entertainment vnto any Christians in their houses. And the *Greeke* Patriarchs are poore, and not able to protect such as come vnto them for refuge. These *Padres*, though they bee Papists, yet haue they rich Benefactors; and want nothing, and (for the most part) very kind and courteous to strangers in all things, libertie of conscience onely excepted, wherein they seeke to make others like vnto themselves, and to seduce them from their Faith, and to winne them to the Church of *Rome*; and offer vnto them who haue money in their purses, to make them Knights of the Sepulcher; but no good *English* Subject will accept of that order of Knights-hood; for at the receiving thereof, they iweare to be true to the Pope, and to the King of *Spain*, and to other things, which no man can doe with a good conscience. And this kindnes and libertie of conscience, which we found amongst them, we imputed not so much to the men, as to our owne money: for it cost vs chare, *viz.* one hundred Duckets for our entertainment.

After wee had rested one night in *Ierusalem*, the first day wee walked about the Citie our felues without our guide, onely to view the Citie, wee found it exceeding hot, and hotter then it is usually at Midsummer in *England*: It seemed strange vnto mee, how it should once bee so cold, that *Peter* should creep to the fire, and now (at the same season) so hot that wee could not endure the heate of the Sunne. But after I had bene there a few dayes, the very place recalled that doubt: for there fall great dewes, and before the Sunne haue dried it vp, it is cold, and in the night: season (about that time of the yeere) somewhat cold, as I felt by experience when I slept in the fields all night. And *Peter* haue watched with Christ in the night, might well be cold in the morning, before the heate of the Sunne had expelled cold.

But here wee will breake off, bawing with *Master Sandys* his eyes curiously viewed *Ierusalem* Houses in the former Chapter.

CHAP. X.

The Journey of EDWARD BARTON Esquire, her Majesties Ambassador with the Grand Signior, otherwise called the Great Turke, in Constantinople, SULTAN

* MAHMET CHAN. Written by Sir THOMAS GLOVER then Secretary to the Ambassador, and since employed in that Honorable Function by his Majesty, to SULTAN ACHMET. Two Letters are also inserted, written from Agria, by the said Ambassador BARTON.

* If any think it that a Christian Ambassador should accompany the Turke in this war against Christendom: they may please to understand, that his intent was to do service to the Christians, if occasions were offered for peace: as also he did in delicate of the Emperors Seruants here mentioned, &c.



First, the Ambassador well mounted, and his two spare Horses, with a Coach with four Horses; next before him his Chamberlain, and an Interpreter, with three Levizaries; and before the Chamberlain, and Levizaries, his men, (setting twelve in number) in Liourens rode before him, and four Gentlemen next after him; and four Coaches with the Christian Captives (being three and twenty in number) the Family of Signior Cretsky, the Emperor his late Ambassador in Constantinople, which he redeemed from the Great Turke, and had licence to carry them along with him, and to find them into their own Country, allowing and giving him the four Coaches, with two Horses in each Coach, and a man to tend on every Coach. Lastly, thirty six Camels for carriage of provision, and to every six Camels, two men to attend on them, to lead and unlade as occasion fell (which in Turkey are called *Donduliers*): of them there were twelve in all waying on the Camels: More the Chamberlain and another Turke called *Madomet*, who was recommended to the Ambassador to be his Lackey, to runne by his Horse vntill wee came to Agria.

Now on Friday being the second day of July, 1596, the said Ambassador parted his house (which is in the Vines of Pera,) and tooke his journey, having to accompany him that first day, Master Iohn Sanderfon Merchant (who was by him left an Agent or *Legation* vntill his returne) Iohn Albrich Merchant, and Iohn Field a Physician: who brought him that day vnto a place called *Aquadulce*, and there pitched their Tents, remaying there that night, and the next day ensuing. On Sunday morning at Sunne rising, we departed from *Aquadulce*, and came to *Ponte Piccolo*, about mid-day, which is some fifteen miles distant from *Aquadulce*, and there we pitched our Tents. On Monday, being the break of the day, parted thence about ten of the clocke in the morning, and arrived at *Ponte Grande*, which is about twelve miles distant; where having pitched our Pavillions the Ambassador sent his Chamberlain, and the *Drogue-men*, with the Grand Signior, his Commission to the *Cady* of the said Towne, for his allowance of provision, who sent him five Sheepe, two hundred Loaves of Bread, five Matres of Wine, one load of Hay, with twenty Kylowes of Barley.

On Tuesday, before day, we parted *Ponte Grande*, and by Sun-rising wee came to a small Village, called *Combergery*, where the Ambassador his people broke their fast, and after an hollay stay parted thence, and came to a Towne, called *Selebia*, about eleven a clocke, which is some ten miles distant from our last Lodging. There also the Ambassador sent his Commission to the *Cady* of the said Towne, who sent him three Sheepe, two hundred Loaves of Bread, ten Matres of Wine, one load of Hay, and twenty Kylowes of Barley, we pitched our Tents a quarter of a mile distant from the Towne; and an houre within the night, the Moone being vp parted thence.

The twentieth, wee were to passe through a great Wood, betwixt two Mountaynes that day, and in the night to keepe watch. These men are *Bulgarians*, being appointed by the Grand Signior, to guard all Trauellers (I meane of the Campe) that come that way, for which seruice the said *Bulgarians* pay no Tribute to the Turke. Then wee came to a Village, called *Sernia*, which is at the entrance betweene those two Mountaynes, and no other passage but one that goeth to *Wallachia*, all the Countrey lie within these Mountaynes, being as it were enuironed with mightie fiers, woodie hills, as though they were walls of strong Cities; this was the passage that *Julius Caesar* passing out of *Sernia*, lost to many thousand men before he could gaine it; for this passage is as though it were hewen or cut out betwixt these two Mountaynes. At the mouth or rather the entrance on the North-side, it is fortified with a mightie great wall from Mountaine to Mountaine, and a strong Castle in the midst, with a great Gate to passe thorow, there is yet to be seene part of the walls, or rather fragments: the walls adjoining to the Gate are marvellous looke and shake, ready to fall some two houres before night, wee came to the foor of the Mountaine, and there pitched our Tents a mile from a Towne, called *Erdupia*, being from *Turkish-fordes* eight and twenty miles, this day and nights trauell was all betwixt these two Mountaynes.

The five and twentieth, wee came to the mouth or entrance of a strong passage being tenne miles long betwixt two Mountaynes, the way winding in and out, as it were, hewen, or cut

out of the Mountaynes, on both sides verie loffie: this place is of a wonderfull strength for resisting the Enemies: Now little after mid-day, wee came to pitch our Tents towards the end of the said passage, by a faire Riuer side.

The iose and twentieth, passing along the Riuer side, on the high way, we found two men most miserably put to death, having each of them a stake thrust in at his Fundament, through his bodie, and so out by his necke; the stake being set vp right on end: the cause was for killing of a *Leuzarie*, they being Christians. The Grand Signior passing by, caused them to be suffered.

The eight and twentieth, wee came to a Towne, called *Nesfa*, and a little before our coming to the same, wee saw two men flaked as afore-said, who were *Transiluanians*, came purposefully to spie and view the Campe: also at this Towne end, there were of Christians heads head, and stopt full of Hay hanged on posts by strings, so the number of three hundred which foure moneths before were slaine by *Turkes*, vnder *Madomet Bassa*, at *Befas*: From the entrance of the straight passage to this place are ten miles, and from *Sespa* to this place all high Mountaynes, rocks and trouble some to trauell: these Mountaynes part *Sernia* and *Sclauonia*, this Citie is situated in a verie delectable Valley, having towards the West-side a faire Plaine, that stretcheth it selfe towards *Albania* and *Macedonia*, here we rested all that day and night.

The third of August, wee came to spread our Tents close by the mayne Campe, halfe a mile distant from *Belgrade*, which is a marvellous great Plaine adjoining to the Citie, and about the midst of the Campe, the Grand Signior his Pavillion is alwayes placed; and now hard by his Pavillion by force of hands was raised a small Hill, vpon which was gotten a Hawke-borne, cut artificially spreading, which made a marvellous good shadow: every Evening the Great Turke would ascend into it to view his Campe, and to be seene of his people, being a custome amongst the Turke, his Souldiers in the Wars to see their King, once in foure and twentieth houres.

HONDIVE his Map of Hungarie.



Abraham Bassa,
Chiefe Vizier.Christians de-
livered.Bridge of
Boates.
Armie eight
dayes in
pulling.

Slacemie.

Huge Armie.

Round in their
Viziers face
men-long, a-
bout three or
four in the
recesses,
at which
time they
to Prepara-
from their
Repleve

The seventh, the Ambassador went to the chiefe Vizier, *Abraham Bassa*, about the Captives he had in his charge, and inconference with him presently, the said slaves were sent for, and being brought before the *Bassa*, in the presence of the Ambassador and other Viziers, and great presence, their delivrance being pronounced, to be sent by the Ambassador into their Countrey, it was granted by them all; whereupon the said slaves kissing the *Bassa* his feet, as the manner of the *Turkes* is for such a grace, and the Ambassador also giving them thanks, took his leave and departed, carrying his Captives along with him to his Pavillion.

The thirteenth, about *Quendi*, the Ambassador with his company departed from *Belgrade*, riding by the South-west side of the Causse, came to the River *Lana*, neere where it entrench into the *Danubius*, to passe the bridge purposely made for the *Grand Signior*, his Armie to passe the 10 faine, which bridge is artificially builded upon fourtie great Boats made for that purpose like Lighters, but much broader, deeper and flat bottomed, the length of the same bridge is some one hundred paces, the breadth betwixt the Rayles fortie foot: for space of eight dayes the Armie was going over, in such fort, as a man could not passe for the continuall press of the people.

Next morning, the *Grand Signior* parted thence, and some two houres after, the Ambassador followed: now the ordinarie riding of the Great *Turke*, was in this manner (not speaking of the whole Armie, which went before and followed him, but only of those that attended on his owne person) before him rides one thousand of the bravest and best armed Horsemen, every one with his Lance. Next them some three hundred *Chamfersten* one hundred Foot-men next before him, with Bowes & Arrowes then follows his Youths, all for the most part at mans rate (called *Ichobans*): about some three hundred clothed in Gownes of *Brocade*, of Gold and Silver, all of one fashion, and a Cap on their heads, made in manner of a French hood, of couered cloath in the midst amongst them, are fortie or fiftie men riding on Camels, Horses and Mules, who play on Drumm, Pipes, and many other sorts of Instrumens, continually all the way along after their follow some fortie Coaches: then his ordinarie Servants, as Stable-men, Kitcheners and such like this day travelling till about cleven of the clocke, we came and spread our Tents, as neere the *Grand Signiors* Pavillion as we could, and close by the *Danubius*: whence we came, to this place, is about some nine miles.

The next morning, the *Grand Signior* departed from *Slacemie*, and about ten of the clocke came to spread his Pavillion under the side of an hill, close on the other side of the *Danubius*, 10 some seven miles from the Towne aforesaid; all along this Hill full of Vineyards, where the Souldiers gathering and pulling Grapes, were complained of whereupon, five of them being taken, were hanged on Trees in the Vineyards, and after a strict commandement given not to take any thing perforce from any man, upon paine of death: here the Ambassador was sent for to the *Bassa*, and ready to depart, the *Bassa* willed the Ambassador, that the next morning, as the *Grand Signior* should passe along on his way, hee should be ready to salute him, for hee said, that he asked for him, and manured hee could not see him, Upon this, taking his leave, departed; and so went to the Great *Hodig* his Tent, and after awhile to his owne Tents. The next morning, perceiving the Great *Turke* departed, the Ambassador with his men about him all on Horse-backe salute his Highnesse according to their manner, bowing, as is former times, and the *Grand Signior* beholding the Ambassador with his retinue also bowed himselfe unto them very kindly, and so pass on his way, for that the *Grand Signior*, upon the newes aforesaid, was desirous to see the Ambassador, which was cause that the *Bassa* willed the Ambassador to do as aforesaid.

The five and twentieth, the *Grand Signior* parted this place (in the morning early) the rather to hasten towards *Hama*, not that hee himselfe in person would go; but being neere the way to *Agria*, whereto he went to lay his siege, might upon any occasion send more succour: the Ambassador also followed him with his retinue, finding (as before) all plaine Champion grounds, full of *Grasse*, and *Hay*: The *Grand Signior* willing to see his whole Armie, gave order that they should all rise together that day, that hee might have full view of them, which was 10 done accordingly, and a sight almost incredible, overspreading a Plaine, further then any could discern. The Ambassador, to have a full view of them, mounted a small Hill, about the midst of that Plaine, somewhat higher then the rest, from whence beholding them with great wonder, round about so far as could not be discerned, the Plaine was over-spread (as aforesaid) with people and carriages. And about *Quendi*, we came to spread our Pavillions neere a ruined Towne; for that there was no body dwelling in the same, we did not demand the name, being from the place we came, some twelve miles: All along this way we saw few many reliques of Castles and Townes, which by these yeares, a forse time, and now, have beene, and are destroyed and pulled downe.

The twelfth of September, the *Grand Signior* removed neere *Agria*, within full sight thereof, and there hee laid his Siege, commanding a Turret of wood to be made very high, to the end hee might view the whole Camp, so far as all what past at his pleasure. All the way from *Belgrade*, hitherto newes were bruited, that *Maximilian* was under *Vatie*, where hee kept long Councell, yet hitherto (though he had full power of the Emperor) makes no shew nor signe to meete

meete the great *Turke*, or succour *Agria*. The same night the *Janisaries* built and entred their Trenches, placing good store of Artillarie therein; having *Abraham Bassa* the *Vizier*, and *Af-fo Bassa* the *Beyslerie of Grecia*, to their guard, and began to beate the East part of the Castle; also *Gi. far Bassa* and *Mahomet Bassa*, the North part, the *Bassa of Natolia* and *Caramania*, the West part. The thirteenth, the *Hungarians* set their Suburbs on fire, which were very well fenced with a high Wall, yet distructing their forces, fearing that the *Turkes* once entering the same, should make a Fortresse of offence, fired the same, and fled unto the Castle: Now the same, the *Turkes* perceiving them to be gone up into the Castle, scaled the out wals of this Towne, and took such pillage as the fire had left there: The chiefe of the Inhabitants of this Cite, fled to the Countreys thereabouts, before the *Grand Signior* his approaching to the said siege, and the rest reserved themselves into the Castle, as aforesaid, with as much goods as they could. The fourteenth, the *Turkes* entred, and burned and spoyled the rest of the Suburbs; with a great Church, but were soon repelled, and the Church, with the rest, for that time was well defended. The same day *Cigalla* was appointed out *Ske*, with a troupe of light Horse-men, to see that no succour should come to the Castle.

The twentieth, *Turkes* giving fire to a Mine, it proved contrarie to their mindes, the force comming forth, and not into the Castle: After which, the defendants perceiving it took courage, and assaulted the Trenches of the venturers, whom they found unprovided of defence; slew many, and taking some of them and their Banners, retired into the Castle with their prey, and there set the Banners upon the wals, to terrifie the *Turkes*. The two and twentieth at night, the *Turkes* filled the Castle Ditches with Wood and *Hay*, but because they were not ready, or devided to cover the same with earth, as it ought to be: the defendants being in presently with Wild-fire consumed it: so for that time frustrated their desire, yet continuing their batterie, made four severall places of the Castle, and other matter to fill the Ditch: in the meane time, the *Beyslerie of Iank* being sent hisler to the siege, without order from the *Grand Signior* or the chiefe *Bassa*, and word being brought, the Emperor was strong in those parts; if pardon had not beene gotten for him, he had lost his head; yet presently was sent backe againe from whence he came, upon his owne proper cost and charges, and that was his penaltie for the offence.

The foure and twentieth, the *Turke* giving fire to a Mine, had made a great breach, and thereupon gave a general assault, which induced most fearefully on both sides, for the space of an houere yet at last the *Turkes* were beaten backe. After a little rest made, began a new assault, which continued two houres, in the which, the *Turkes* got the better, gaining the wals and the Artillery on the same, which presently they turned upon the Castle. The twenty five, the *Turke* gave an assault: upon the inner part of the Castle, but repelled with a great slaughter. The twenty six, the *Turke* attempting to undermine the Castle, and presently thereupon, to give a general assault: but the Christians having by some means knowledge thereof, to hinder the *Turkes* they should not give fire thereunto, and to have more time themselves to countermine theirs, went and cast great quantitie of vnbreton come on that side the wall, so that the *Turke* could not well stand to come nigh to dig or bring powder, so for that day the assault was deferred. The eight & twentieth, in the morning, fired a Mine which call up the Castle wall, the breach of two Carres, and presently upon the same, gave a new assault; but because the *Janisaries* were not backed, the assault took no effect, but about two houres after, refreshing themselves, and gathering more strength, about mid-day began the assault afresh, which induced till night; but because of the great raine that at the instant fell, they prevailed not, though on both sides many slain, and the Castle put in great jeopardy. On Wednesday the nine and twentieth, and Thursday the thirtieth, still skirmishing for all it rained.

The first of October, as before said, continually skirmishing, it chanced that an *English* man a Trumpeter, fled out of the Castle, and being taken by the *Turkes*, was brought to the *Grand Signior*, and being examined, advised him of the weaknesse of the Castle: according to whose report, in the morning being Sunday the second of October, it was resolved upon condition they might depart with Bag and Baggage: which was granted. The third, being licensed to depart, according to the *Grand Signior* his promise, under the charge of the *Beyslerie of Natolia*. At their departure forth of the Castle, they were spoyled of their goods carried with them, and most of them blame by the *Spahies*, *Janisaries* of *Hama*, and other *Turkes*, not without suspicion of the *Grand Signior* his knowledge, because hee had no severe punishment for the breaking of his commandement, and his owne promise. There were in number about one thousand Souldiers, and as many more men, women, and children Inhabitants, which were saved and kept to remaine Subjects there: the chiefe Capitaines were kept and promised their libertie. The chiefe was *Hanger*, 60 *Signior Paulo*: The Count *Gulistan*, *Tracca*, *Iohannes Iacobus*, *Comes Alaricus Balsamo*, *Iohannes Kinyke de Tetan*, and Count *Rugero Italiano*.

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A Letter

A Letter written by Master Edward Barton Ambassador, to Master Sanderfon,
inscribed *Al Melis Mag. Sig. Gio. Sanderfon, &c.*

These two letters written by the Ambassador to his own hands, I have for his sake and there interested, given me by Master Sanderfon.

Loving friend, I have written twice unto you, as well from Belograd as also Solnok, of what in my voyage hitherto had passed, but my Letters were overtopped, and some I brought over my hands again, and being of no great importance, I will now more briefly tell, but advise you of the Grand Signior, and our arrival at Agria, which happened the twelfth of September, and the selfe same night he made his trenches and batteries in six severall places; the Vice-Roy in one place, the Beglerlie of Grecia in another, the Beglerlie of Natolia in the third, the Janissaries in the fourth, I left Buda in much in the fifth, Mahemed Bassa Gera in the sixth; Cigal Oglu was Captaine over the light Horsemen, to secure the casts on all sides, thus no success should come, and to learn the aduice of the Emperours proceedings and designs.

The thirteenth, the Inhabitants set all their Suburbs on fire, which might be little lesse then Gallat, which though they were well defended with a strong wall, yet the defendants being few in number, and distrusting in their own strength, left the defense of them, and retired themselves within the Castle. The sixteenth, the Janissaries offered a general assault, once under the Gate of the Castle, where on both sides many were slain, but the Hungars keeping themselves close within the walls, and the Janissaries tired, soon retired. The seventeenth, eighteenth, and nineteenth, they intended to undermine the Castle, and the twentieth, put fire thereto, but not succeeding to their mindes (though they valiantly attempted to enter the breach) they gave courage to the defendants to make issue to mutual damage. The fourth and twentieth, the assailants having made another breach, valiantly entered the same, but not being seconded with fresh forces, were repulsed, yet two houres after, in the same day, taking on them better courage, and more valiantly seconded, gave a new assault, when by chance, a woman in the Castle first, by chance, for a Barrel of Powder, and the Soldiers of the Castle thinking it was a Mine first, and then the Castle, for fear thereof retreating themselves, gave the Turks courage to enter, a Cavalier first, followed by the defense of a weak party of the Castle, which they valiantly over the last defended, and once after, with mysing and counter-myning, continued assaults and skirmishes on both parts fighting, to the extreme loss of the defendants. The first of October, an English Trumpeter escaped one and fled to the Vice-Roy, requiring life and liberty, and declaring the weakness of the Castle, so was brought before the Grand Signior, to whom likewise he made like relation; according to whose reports, the next day being Saturday the second of October, the Castle was rendered, with compaill that all the Soldiers should safely retire whether they best they liked, and the Inhabitants to remaine continual Inhabitants; and owners of their former possessions; the latter of which promises was observed, but the first was broken, because the Inhabitants of Hattum, a Castle belonging to the Grand Signior, two days after, they, together with the Tatars, assaulted the said Soldiers a mile from Agria, in their departure, and cut them all in pieces, because Maximilian with the Emperours forces, having a month before, taken Hattum, did most cruelly without compaill put all the Inhabitants to the sword. Hence the Grand Signior death within five daies determine to go towards Buda, to secure upon what designs. From Solnok I sent my Dogerman to Buda with the Emperours Ambassador his family, and in Buda I found five other, with all which companies, consisting of seven and twenty, I received Letters from my Dogerman, and the Gentlemen in Buda released; that they departed from Pest the thirteenth of December towards the Emperours Court. God send mee a good answer speedily. And I pray you send this aduice for England; Commanding me to Jo. Field, and Doctor Sette Coxe, and Master Peter Gallant, with Sign. Ant. Petron, and the French Secretary: this fifth of October, 1596.

Your assured, E. BARTON.

Part of another Letter written likewise by the said Ambassador from
Agria, to Master Sander the English Consull at Aleppo.

I think that as your remembrance with me you remember how that the Grand Signior had made me great of the service of all the Emperours Ambassadors his family, which now he hath performed, and I have sent them by my Dogerman upon the Emperours, even twenty eight persons of which number daies were Gentlemen of accounts, so that I hope my service therein shall be grateful to his highness, and acceptable to his Majesty, and of delight to you and the rest my good friends, whom I could not leave unadvised thereof, the duty of the Mantling of the Bells, and success of Abraham Bassa, late high Treasurer, now Bassa of that place, to whom, as to my very good friends, I will earnestly commend you, and the rest of my Countrymen and friends, &c.

The Polish Ambassador departed from Agria, having with him three Janissaries, and two Girls, which the Janissaries took at Agria the same day, the Ambassadors having occasion to go to the Bassa, at his returne his Chamber carried him through the Citie of Agria, which was burned.

burned and spoiled to the ground, and lying a mile beyond the Towne, upon a great Plaine, the poore Christians that were licensed to depart out of the Citie, lay all thine there scattered. Returning back, we saw under the Castle walls of Christians that were slain at the siege a great number heaped up together close to the wall, about two fathome high, all naked frying in the Sunne, besides in divers other places many more. Coming along to our Paulion, we saw with certain Janissaries five women and children, the one of five yeeres, and the other sucking the mothers breast; those women and children the Janissaries made purchase of, at retreating up of the Citie, and the Cattle of Agria. The Girl of five yeeres of age, the Ambassador bought for ten Chickens; Here the Grand Signior stayed till the Cattle was againe repaired.

The tenth, came newes that Christians were within three daies journey of the Campe, whereupon Gioser Bassa, and the Beglerlie of Grecia, were sent to view the Christians Campe; who more venturesome then wife, entering the claws of the Christians, were wholly discomfited, & most of their retinue slain, and pursued to the Turke campe; for which cause they were both deposed. Yet Assan Bassa was preferred to the Beglerlie of Grecia, which five daies before was taken from him. Now Cigalla was made General together with Assan Bassa, and appointed to go on to the Christians; but Agria was being already repaired, the Grand Signior reposed himselfe to go in person, and departed from Agria on the fourteenth, travelling all that day, till about Quinde, then came to spread his Tents or Paulions. Next morning proceeding on his journey, about ten of the clocke he came in sight of the Christians, and within halfe an houre after, began to skirmish with them, they being intrenched neere to their Campe, by two old Churches or Chappels upon a great Plaine, neere to a long puddle or Mare ground, of some four miles long, all along a small banke or hill, in breadth some fene or eight Rods, and beyond this, upon this hill or banke aforesaid, had the Christians incamped themselves. About mid-day, at the approaching of the Grand Signior, they skirmished freely, and some Turkes intrenched themselves neere unto one of these Churches aforesaid, the Christians continuing all day skirmish, as aforesaid, where both sides showed great valour, but small blood shed, in respect of such infinite forces as were there, especially of the Turkes. The Janissaries in particular, bravely entered the Christians Trenches, but not being seconded, were most of them put to the sword; and the Christians perceiving no second, valiantly marched forwards, and gained the Turkes Trenches, put them to flight with some slaughter. Now the night approaching, and raine withall, the Grand Signior retired with his Paulions, some mile off; the Ambassador also with his companie, seeking to plant themselves for that night, not finding his carriages, was constrained to rest in the open field without any Tent or ought else over his head, and neither meat nor drinke. The Ambassador was faine to send two of his Janissaries to seek for somewhat for him and his Companie, as also for their Horses; at length they brought home two Oxen of Basket, whereof some part were eate, and the rest gave our Horses; also Benjamin Bulghy having formerly under Agria bought a Dutchman, Slave to the Turke, who riding all day with vs, and being ill at ease, the same night he dyed with his Horse in his hand.

The sixteenth, when after a troublesome night, approached the day, that bloody day, that dreadful day to the Turkes, but most unfortunate to the Christians: In the morning newes being brought, that the Christians had forsaken the Turkes Trenches, and retired to their owne; the Turke Horse-men then being, assaulted them valiantly, and though they found good encounter, yet repulsed the Christians. Now againe, when the Christians had set their forces in good order, they brought their maine camp forth, and some repulsed the Turke, where the poore Janissaries, being Foot-men, were all put to the sword, some two thousand persons, the Christians seeing the Turkes flee, followed in brave Martiall manner: The Foot-men Harquebuses, before them the light Artillerie, and after them the Horse-men in warlike manner, whose approaching so terrified the Turkes, that without respect of their Emperour, and their livings depending on him, they fled in most shameful wife, so that the Christians without resistance, approached even nigh the maine camp of the Grand Signior. At which time I leaue to the world, to consider what might the Grand Signior was in, seeing all his Armie flee; yet encouraged by some about him of his chiefe Officers, caused his Banners Imperiall, to march forwards upon the Christians; and he with his Bow and Arrows shot thrice, and as some say, five three Christians. Now the Tartars, for feare of the Harquebuses, gathered themselves about the Grand Signior his Paulion, and hooring a little off, and Hassan Bassa who had the charge of the reward (left the Christian Horse) I assault the Grand Signior on the backe side) approaching with all the Grecian light Horsemen, who taking the right side of the Christians, were already on the face encountered with those who intrenched the Grand Signior, and on the other side, by the Tartars, were on the faden to fight; that the Horse-men forsaking the Artillerie and guard of the Foot-men, fled without order, and being pursued, many of them were slain; but the poore footmen some intempered by the troops of Turke Horse-men, were all most cruelly without blow offered or shew of resistance, put to the sword; many of the Horse-men by benefit of the night, escaped to the Mountaynes of Agria.

The fourteenth in the morning, there came to the Ambassadors Paulion, two great Chafes

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from

Sette Cente had beene few, Christians, Turkes, of all, and therefore no Religion; now a rich Turke, a Gentleman, a rich Merchant, a rich Greek.

Turke Bee.

from the *Bassa*, who willed him to goe with them to view the place where the Christians had encamped themselves: which he did, taking foure *Lanciers*, his owne two *Chawes*, two *Spahies*, and his owne men. Now miling one of his *Lanciers*, his fellow not having ferne him all that day, riding along at the entrance of the Christians Campe, found the field *Lanciere* laine, whom the Ambassador shewed the *Chawes*, & so past along; the foresaid *Chawes* shewed the Ambassador what place they had chosen for their Arme; which, if they had kept themselves within that compass, and let the *Turkes* assault them still as they began, and they but to defend themselves, in small time would have wearied the *Turkes*, and done them great damage; and little hurt to themselves: for onely but at two muddy watery places (by the foresaid old *Glappels*) could the *Turkes* come neerer them to doe any great harme: for hardly could a Horse passe, for being llyed in, so that no possibilitie was for the Christians to have any great repulse. But passing those places, assaulting and skirmishing with the *Turkes* was their ouertowne. Thus these *Chawes* led the Ambassador from the one end to the other, which is about two miles long, and a very great Plaine, and Woods at the end thereof. There was all their Ordnance laid behind them, and much Armour which the Christians that fled cast away to goe with more speed when the *Turkes* pursued them so neere. When they came to the end thereof, some which fled, being overtaken, lay flayne, both Horse-men and Foot-men. There was left great store of Wheat, Meale, Bread, Butter, Cheese, Bacon, Sauages, Beefe, and other prouision. Now, the Ambassador returned to his Paullion, bringing these two *Chawes* with him to dinner; which done, theyooke their leave and departed. After this conquest, the *Grand Signior* rested in his Paullions three three dayes.

The nineteenth, the *Grand Signior* rayled his whole Arme, sending his course homewards, arriving at *Constantinople* on Sunday, being the twelfth of Decemb. 1596, at which time he was received with great pompe, and before his entrance, the Ambassador, being placed by the chiefe *Viziers*, that when the *Grand Signior* came, hee went and saluted him, as the manner amongst them is, and kissed his hand; which done, he returned to his Horse. The Agent foresaid, with a fresh Horse, and a troope of more then twelue metz, having met him foure miles off from *Constantinople*, and about midday came to his owne house in the Vines of *Pera*, God be thanked, and his holy and blessed Name, for this, and our prefection in so dangerous a Voyage, and for all other his infinite goodnesse towards vs, be praised for evermore. Amen.

The Ambassador reported to his Master John Sanderling, that the Hodice or Schoole-master of the Great Turke, encouraged him in this extreme to get upon his Horse, sweeping him selfe in Mahometes Flag, and to take these three Armes, and shoue them toward the Christians Campe, saying these words following, *Bismilla Rohmze Rohem; which hee did. Cigallogli encouraged the Turkes to turne upon the Christians but in pillaging, and put them to flight. After which service Cigallogli (before Mansur'd or put out of his place of High Admirall) came to the Turke, who embraced and kissed him, saying, be asseured not onely his place againe, but the Kingdomes.*

The Reader may informe him selfe more fully of this Battell, and the Christians spoile through greedinesse of spoile, in *Kneeler*, or other Writers of the *Turkish* storie. This our Author hath to write him his Voyage, from thence sent by the Ambassador into *Poland*, also from *Constantinople* to *Tripoli* in *Syrie*, 1601. from *Constantinople* to *Alippo*, 1602. into *England*, 1603. and againe from *Constantinople* to *England*, 1604. But I feare my Reader will be wearie of *Turkes*; from whence yett yee may not, shall not depart, till yee have bene made spectators of a Tragical Comedie, and a Comical Tragedie (Comically, I hope to vs, if the finnes of Chriftendome present not, to the *Turkes* a Tragedie) the most dismall that euer yet befell the *Ottomans*. In the first, the same man is both Author and Actor: in the next, you have a *Charysios*, to whom we owe much for this, for former his learned and honourable seruices, both full of Raritie and Varietie, the parents of Wonder and Delight.

CHAP.

CHAP. II.

French Cheaters, and Noble French-men,

1361

CHAP. XI.

The Travels and Adventures of Captaine JOHN SMITH in
diuers parts of the world, begun about the
yeere 1596.

P. I.

His Travels thorow France, Italie, and on the Sea coasts of Europe, Africa, and Asia:
His entertainment and exploits in the Emperours warres against the Turke:
his subtile Stratagems, valorous Combats, and plans,
Advancement, Honour.



N his youth, when France and *Netherlands* had taught him to ride a Horse, and vie his Armes, with such rudiments of Warre as the best of yeeres in this Martiall Schoole could attayne unto; he was desirous to see the World, and trie his fortune against the *Turkes*. Opportunitie casting him into the company of foure French Gallants well attended, sayning to him they were devoted that way; oerperfwaded him in the Low Countrey, to goe with them into France: with such ill weather as winter affordeth, in the darke night they arrived in the Wood halow inlet of *S. Valeris in Picardie*. A worse winter, and darker night accompanied him, namely his French Gallants, which, liking well his apparel, and thinking him better furnished with money then themselves, plotted with the Master of the ship, who conveyed them and his Trunks ashore; and left him aboard till the Boat could returne, which was not till next day towards evening. The reason he alleged was, the Sea was so high he could come no sooner: And that his pretended French Lord was gone to *Amiens*, where they would stay his coming. Which treacherous villanie, when diuers other Souldiers Passengers had vnderstood, they had like to have laine the Master: and had they knowne how, would have runne away with the Ship.

One of the Souldiers, called *Corrionner*, compassionating his miserie, advised him this great Lord *Depraux*, was onely the foune of a poore Lawyer of *Mortons in Bas Britaigne*, and his attendants *Curfill*, *La Nele*, and *Adonfer*, three younger Brothers, as arrant cheaters as himselfe; and if he would accompanie him, he would bring him to their friends, and in the interim supply his wants. Thus travelling by *Diep*, *Cadebeck*, *Honfles*, *Pont Redouen* in *Normandie*, they came to *Caen* in *Bas Normandie*. Where both the Noble *Corrionner*, and many of his friends kindly welcommed him, and brought them to *Marsaine*, where hee found these friends, as hee had promised him, but to small purpose. Yett the brut occasioned the *Ladie Colomber*, the Baron *Layburn*, the Lord *Shafte*, and diuers other honourable perions to supply his wants, and to giue him kind entertainment with them, to recreate him selfe as long as he would. But such pleasures little lasted, which his poore estate: and his restless spirit could neuer content to recreate such noble fauours as he could neither defense, nor requite. Whereupon, wandering from Port to Port, to find some Man of Warre, he spent that he had, and in a Forrest, neere dead with griefe, a rich Farmer found him by a faire fontaine vnder a tree. This kind *Pesant* relieved him againe to his content, to follow his intent. Not long after, as he passed through a great Grove of trees betwixt *Pontefson* and *Dinan* in *Britaigne*, it was his chance to meet *Curfill*, more miserable then himselfe. Without any word they both drew, and in a short time *Curfill* fell to the ground: where, from an old ruinated Towne the Inhabitants seeing them, were satisfied, when they from him, they fell by the eares among themselves: but for his part hee excused himselfe to be innocent, as well of the one as of the other. In regard of his hurt, *Smith* was glad to see so rid, directing his course to an honourable Lord, the Earle of *Plover*: who (during the Warres in France) with his two brethren had bene brought vp in *England*, by whom he was better replenished then euer. When they had dined with him Saint *Malo*, Mount Saint *Michael*, *Lambel*, Saint *Briens*, *Lanion*, and their owne faire Castele of *Tunkadeck*, *Guzgan*, and diuers other places in *Britaigne*, and their *Cornwall*; taking his leave heooke his way to *Rennes*, the *Brettons* chiefe Citie; and so to *Wantes*, *Poytiers*, *Roched*, and *Bordeaux*. The rumour of the strength of *Bayen* in *Buckey* caused him to see it: And from thence tocke his way from *Leage* in *Breue*, and *Pars* in the Kingdomes of *Nimereve* to *Talou*, *Viziers*, and *Carcaillon* in *Gascogne*; *Narbonne*, *Montpellier*, *Nijmes*, and *Pompeigale*, in *Languedek*, and through the Countrey of *Aunnon* by *Arles*, to *Marselais* in *Provence*.

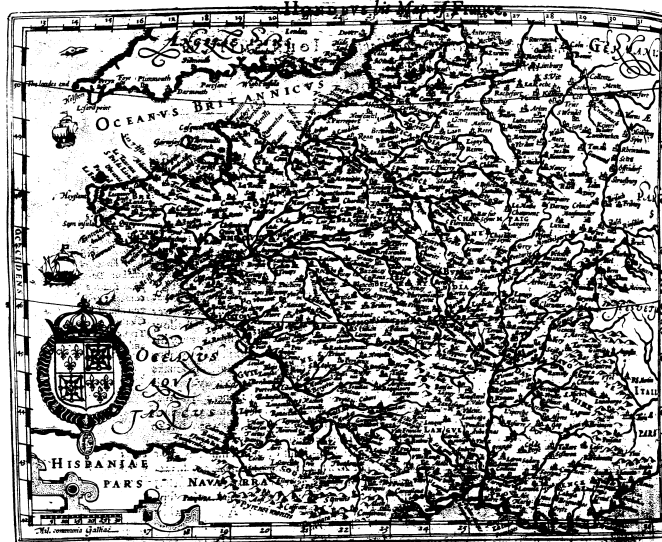
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Hon-

* This holy
Flag and these
Armes seeme
to be requies,
and of holy
efforts as
those three
words also.

Currier,
a kind French
man.
Diep,
Cadebeck,
Honfles,
Caen.

Hee meets Cur-
fill, & wounds
him in fight.
Theeues fall
out without
intention to
the true man.
Earle of Plover,
Saint Malo,
Saint Michael,
Lambel, Saint
Briens, Lanion,
places of note
in Britaigne.
Rennes,
Viziers,
Roched,
Bordeaux,
Wantes,
Poytiers in Breue,
Carcasson,
Narbonne,
Montpellier,
Nijmes, and
Pompeigale in
Provence.



There embarking himself for *Italy*, the ship was informed to *Toulon*; and putting aboard
 10
 an inhuman
 AD
 captivities
 charlie,
 Entered by
 a Britton
 Captain.
 Lampada
 Ariadne.
 Scanderone.
 Opa.
 Rhinoc.
 Archipelago.
 Cephalonia.
 A difference
 Sea-fight.

So, all weather it grew upon them, they anchored close aboard the shore, under the little
 of Saint Mary's against *Nice* in *Savoy*. Here the inhuman Provincials with a rabble of
 pilgrims of divers Nations going to *Rome*, hourly cursed him not only for a *Heretic*, but still
 his Nation were all *Pirates*; rayling on his dead Sovereign *Queen Elizabeth*, and that they
 never should have fair weather so long as he was aboard them. There disputations grew to that
 passion, that they threw him overboard; yet *GOD* brought him into that little *Ile*, where
 by were no Inhabitants. The next morning hee espied two ships more ride by them, put in by
 the storme; which fetched him aboard, well refreshed him, and so kindly vied him, that hee
 was well contented to try the rest of his fortunes with them. After he had related unto them
 this former discourse: what for pity and for love of the Honourable *Earle of Foy*, this Noble
 Britton his neighbour, *Captaine La Roche* of *Saint Malo*, regarded and entertained him. With
 20
 the next faire wind they layd along by the coast of *Cyprus*, and *Sardinia*, and crossing the
 Gulle of *Tunis*, paied by *Cape Bona*, to the Ile of *Lampadusa*; leaving the coast of *Barbarie* till
 they came at *Cape Rafato*, and so along by the *African* shoare for *Alexandria* in *Egypt*. These
 having delivred their freight, they went to *Scanderone*; and after keeping their course by *Cy-
 prus*, and the coast of *Asia*; lay by *Rhodes*, the *Archipelagus*, *Condo*, and the coast of *Greece*,
 and the Ile *Cephalonia*; they lay to and againe a few dayes, between the Ile of *Cypris*, and the
 Cape of *Otranto* in the Kingdom of *Naples*, in the entrance of the *Adriaticke* Sea, till they
 mette with an *Argosie* of *Venice*, which it seems, the *Captaine* desired to speake with: whole
 toward and w^{ch} was such as sue them a man. Whereupon presently the *Britton* gave them his
 broad side, then his starne, and his other broad side also; and continued his chafe Peeces till hee
 gave so many broad sides one after another, that the *Argosie* sayles and tackling were so torne
 that shee stood to her defence, and made shot for shot. Twice in one hour and halfe the *Brit-
 ton* boarded her, yet they cleared them selves. But clapping her aboard againe, the *Argosie*
 fired him, with much danger to them both, but was preclintly quenched. This rather augmen-
 40

ced the *Britton* rage, then abated his courage; and having re-accommodated himselfe againe,
 hee shot her to betweene wind and water, that shee was ready to sinke: then they yielded. The
Brittons lost fiftene men, three twentie, besides diuers hurt: the rest went to worke on all
 hands; some to stop the leaks, others to guard the prisoners, which were chayned; the rest to
 riddle her. The Silkes, Velvets, Cloth of gold, and Tiffue; Peaters, Chickens, and Sultanes,
 and they vnloded in foure and twentie tonnes in wonderfull store: whereof having sufficient; and
 tyred with toyle, they cast her off with all her companie, with as much good Merchandize as
 would have fringed such another *Britton*.

To repaire his defects hee flood for the coast of *Calabria*; but hearing there were fixe or seven
 10
 Gallies at *Mefina*, he departed thence for *Malta*: but the winde coming faire, hee kept his
 course along the coast of the Kingdom of *Sicilia*, by *Sardinia* and *Corsica*, till hee came to the
 Road of *Antibo* in *Piemont*, where hee let Smith on shoare, with five hundred Chickens, and a
 little Box which he had, worth neere as much more. Here he embarked himselfe for *Laguna*,
 being glad to have such an opportunity and means to better his experience, by the view of *V-
 talie*: and having passed *Tafelante*, *Ugento* and many other Cities, as *Rome*, and *Saint Peters Pa-
 trimonie*, he went downe the faire Citie of *Naples*, and her Kingdomes Nobilitie, returning by *Capua*,
Rome, and *Siena*, hee passed by that admired Citie of *Florence*, the Cities and Countres of *Bolo-
 nia*, *Ferrara*, *Manstoa*, *Padua*, and *Venice*: whose Gulfe hee passed from *Malamano*, and the *A-
 driaticke* Sea for *Ragouza*, (pending sometime to see the barren barren Coast of *Albania* and the
 20
Dalmatia, to *Capo de Istria*, travelling the Mayne of poore *Sclavonia*, by *Tadibano*, till hee came
 to *Gratz* in *Stiria*, the Seat of *Ferdinando* an Arch-duke of *Austria*, (now Emperour of *Al-
 maine*) where hee met an *Englishe* and an *Irish* Jesuite: who acquainted him with many brave
 Gentlemen of good qualitie: especially with the Lord *Eberhaughe*, to whom hee gave experi-
 ments of such conclusions, as hee projected to undertake: they preferred him to Baron *Kissel*, Ge-
 nerrall of the Artillery: and he to a worthy Colonnell, the Earle of *Meldritch*, with whom go-
 ing to *Vienne* in *Austria*, hee made him Captaine of two hundred and fiftie Souldiers, vnder
 whose Regiments how he spent his time, this ensuing Discourse will declare, as it is written in a
 Booke intituled, The Warres of *Transilvania*, *Walschi*, and *Moldavia*, written by *Francoise Fer-
 nax* a Learned Italian, Secretary to *Sigismundus* Barber the Prince.

HONDIVS his Map of Transilvania.



Extracts of Captain Smith Transilvanian A&ts, out
of Fr. Fer. his Storice.

Olympick relief-
ed.

After the losse of Caniza, the Turkes with twenty thousand besieged the strong Towne of Olim-
pach, so bravely, as they were cut off from all intelligence and hope of succour, till Iohn Smith an
English Gentleman, was acquainted Baron Kizell, General of the Archdukes Artillery, that he had
taught the General his worthy Friend, such a Rule, that he would undertake to make him know any
thing he intended, and have his Answer; would they bring him but to some place, where he might make
the flame of a Torch serve to the Towne. Kizell inflamed with this strange invention; Smith made 10
it fasten, that forth with he gave him Guides, who in the dark night brought him to a Mountain, where he
saw three Turkish Captains distant from each other, which plainly appearing to the Towne, the
Governour presently apprehended: and answered again with three other fires in like manner, each thus
knowing the others being and intent. Smith, though distant seven miles, signified to him these words.
On Thursday at night I will charge on the East, at the Alarme I ally you: Eberhaught answered
he would. And thus it was done, First, he writ his Message, at briefe you see, as could be: then
divided the Alphabet in two parts thus: A B C D E F G H I K L M N O P Q R S T U V W X Y Z. The first part from A to L he
Letters following with two, M N O P Q R S T U V W X Y Z. The first part from A to L he
signified by blowing and bidding the other part from M to Z, mentioned by two Lights in like manner; the end of a word signi-
fied by blowing of three Lights, or by laying your Light at that Letter, you mean, & all the other may
write it in a Paper, and answer by his signall, which is one Light. It is done, beginning to account the
Letters, by the Lights every time from A to M: by this means, also the other returned his An-
swer, thereby each understanding the other. The Guides all this time, having well viewed the Campe, re-
turned to Kizell, who doubting of his power, being but twenty thousand, was animated by the Guides
which related that the Turkes were so divided by the River in two parts, that they could not assist freely
which related that the Turkes were so divided by the River in two parts, that they could not assist freely
each other. To which Smith Kizell, being armed with Powder, might have fired
to divers small Lines of two hundred fathoms in length, being armed with Powder, might have fired
two fathoms, at each Lines end: in that manner, would seeme as if they were so many Musketeers: which 30
was so put in practice, as being discovered by the Turkes, they prepared to encounter the false fire
thinking there had been some great Army with Kizell with his Forces entered the Turkes Quarter. They
now ranne up and downe as men amazed, & it was not long ere Eberhaught was full well with
them in their Trenches: in which distracted confusion, a third part of the Turkes that he
besieged that side towards Konbrucke were slaine, many of the rest drowned, and fled the
other part of the Army was so divided to resist the false fire, that Kizell before the morning
had put in two thousand good Soldiers into the Towne, and with small loss was retired: the Garrison
was also well relieved with that which they found in the Turkes Quarter: Which caused the Turkes to
raise their Siege, and returne to Caniza, and Kizell with much honour was received at Kement: &
occasionally the Author a good reward and preferment, to bee Captaine of two hundred and fiftie Sold-
40 diers, under the command of Colonel Melndrich.

Speech by
Turbans.

A good stra-
tagem.

Another stra-
tagem.

Smith made
Captaine of
350. Soldiery.

Three Armies.

The siege of
Ald Regalis.

Pierie Dia-
gons.

A general Rumour of a general Peace, now spread it selfe all over the face of those terrified
Counties: but the Turke intended no such matter, but to send Soldiers to all parts he could, and the
Emperours ally by the assistance of the Christian Princes, to give them three Armies: the one led by
Archduke Matthias, the Emperours Brother, and his Lieutenant Duke Mercurio to defend low Hunga-
rye from Ferdinand the Arch-duke of Stiria, and the Duke of Mantua his Lieutenant to re-
gaine Caniza: the third by Don Gonsio Governour of high Hungarie to layne with Balta, to make an
absolute Conquest of Transilvania.

Duke Mercurio with an Army of thirte thousand (whereof neere ten thousand were French) be-
sieged Stolewilenburg, otherwise called Alda Regalis, a place so strong by art and nature that it was
thought impregnable. There happened many a bloody fally, strange stratagems and valiant Exploits on
both sides by several Nations; but in briefe, Earle Melndrich by the information of three or foure Chris-
tians escaped out of the Towne. Captain Smith took occasion upon the great Assembly, bringing
together at every Alarme to put in practice the fierie Dragon, which he had demonstrated him
and the Earle Von Salts at Comora, which he had prepared for and fiftie
Earthen round belled Pots prepared, with mixture, Powder and Bullets, as experiences had taught him,
(though with exceeding danger) he so fitly placed them in lines, gradually so experiences as they could to the
Assembly, and other places of advantage, that at mid-night vpon the Alarme, it was a fearful
sight to see the fierie flames come out of their flues in the Ayre: but presently after the fall, the lament-
table way of the miserable slaughtered Turkes was most terrible: besides, they fired that strong Subur-
be, at the Port of Buda, in two or three places, which so troubled the Turkes to quench, that they
there were any manner to have assisted them could hardly have sufficed the fire and their Enemies.
This Crisis being taken by the incredible Advantages of the Duke, the Earle Rolowme with the
other Commanded Captaine, which had been in possession of the Turkes, more then fifty years: the
Turke

Turke sent presently Alan Balta with thre thousand, if it were possible to re-gaine it: the Duke
understanding this, with thre thousand met him: where five or six thousand were slaine, with the
Balta of Buda, and some of fine Lanzackets.

Duke Mercurio dividing his Army, sent the Earle Melndrich (of whose Company was Captain
Smith in this encounter) to assist the Lord Balta, General for the Emperour Rodolph, against Sigis-
mundus Bathur, the Prince of Transilvania: who was beyond all mens beliefs, newly returned from Po-
lonia: and established in his Estate, the Earle neither finding pay, nor favour as he expected, per-
suaded his Troopes rather to follow the Prince against the Turkes, then Balta against the Prince. The
Soldiers worst out with these paylesse Truels, upon hope to make some of what they could get from the
Turkes, were easily persuaded to follow him where he pleased: especially to help to re-gaine or ransacke his
Fathers Country then possessed by the Turkes, which (they heard) notwithstanding those Warres, were
rich and unforgotten. The Prince glad of so a brave Commander, and somary expert and ancient
Soldiers, made him Campe-master of his Army, gave him all necessarye elpe he could, and what
freedome they desired to ransacke the Turkes.

The Earle having made many incursions into the Land of Zarkain, amongst the rocky Mountains,
where the people were some Turkes, some Tartars, some Iewes, but most Banditos, Renegades, and
such like (which sometimes were forced into the Plains of Regall where is a Citie, not only of men and
Fortifications, strong of it selfe: but so environed with Mountains, and the passages so difficult, that
in all those warres, no attempt had beene made upon it to any purpose. Having satisfied himselfe with the
situation and those passages, amongst which he had many a sharp encounter: at last with eight thousand
he pitched his Campe before it. The Inhabitants forming so small a number, abased in such abundance,
that about one hundred and fiftie were slaine on both sides, and the Turkes called so neere the Ports, that
the Towers small fort and Ordnance caused the Earle to retire.

The next day Zachell Moyzes, Lieutenant General to the Prince, came with four thousand Foot
and Horse, and four and twenty pieces of Ordnance, but in regard of the situation of the place, they
did not so force them: till they had spent neere a month in raising their Mounts and Batteries,
which slow proceeding the Turkes did not suffer, and at last finding that they could not be they assisted
the Citie from this distance to any Captaine in their Army: That to delight the Ladies, who did long
to see some Courtship; at last the Lord Turbathaw did desire any Captaine that had the command of a
Company, which durst combat with him for his head. The matter being discussed, was accepted. But
my questions grew for the undertaking, that it was decided by lot, and the lot fell vpon Captain
Smith, before spoken of. True being taken for that time, the Rampiers all best with faire Dames,
and men in Armes, the Christians in Battail: Turbathaw with a voice of Hobeoy entered the field, well
manned and armed: on his shoulders were fixed two paire of great wings, richly garnished with gold,
silver, and precious stones, a laminate before him, bearing his Lances on each side, another leading his
Horsewre long he stayed not before Smith with a host of Troopes (only a Page bearing his Lance) &
passing by him, with a curious salute, took his ground with such good success, that at the found of the
charge he passed the Turke thorn the sight of his beaver, face, head, and all, that he fell dead to the
ground, where alighting, embracing his Helmet, he took off his head, leaving the Turkes his body and
40 returned without any hurt at all. The head he presented to the Lord Moyzes the General, who kindly
accepted it, and with joy to the whole Army, he was generally welcome.

The death of this Captaine, so sweeted in the heart of one Grualgo his vowed friend, as rather irra-
ged with madnesse then choller he desired a particular Challenge to the Comparer to regaine his friend,
dead, or lose his owne, with his Horse and Armes for advantage: to which, according to his desire, was
the next day undertaken, as before. Upon the sound of the Trumpets three Armies, flew in pieces, upon
a cleare pilsage, but that the Turke was neere unbrist: for his Pistol: the next, which marked
Smith upon the Placket, but the next shot, the Turke was so wounded in the left arme, that not able
to rule his Horse, and defend himselfe, he was thrown to the ground, and so brained with the fall, that he lost
his head, as his friend before him, with his Horse and Armes; but his bodie and his rich apparel was
50 sent backe to the Towne.

Every day the Turkes made some sallies, but few skilfuller would they indure to any purpose, nor
workes and approaches being not yet advanced to that height, and effect as necessary required. To delude
time, Smith with many unsundered able performing exercises, observed issue, that the Ladies might know
he was not so much enamored with their servants heads, but if any Turke of their rank would come to
the place of Combat to redreeme them, he should have his life vpon the like conditions, if they could
winne it. The Challenge presently was accepted by Buny Malgro. The next day both the Champions en-
tering the field, as before, each discharging their Pistols, having no Lances, but such martiall weapons
as the Defendant had appointed, no hurt was done. Their Rattle-axes were the next, whose piercing his
made sometimes the one, sometimes the other, to have scarce force to keepe their Saddles: especially the
60 Christian received such a wound, that he lost his Battle-axe, and failed not much to have fallen after.

When the fighting was over, the Turke had a great from the Rampiers. The Turke professed
his advantage, and the other, what by the loss of his money, and the ransacking of his Horse, and
his judgement and dexterity in such a business beyond all mens expectation, of God himselfe, not well
avoided the Turkes violent blows, but having drawn his Faulchion, pierced the Turke so under the
Cintles

A Battell, and
the Balta of
Buda slaine.

Regal besieged.

Three single
combats.

The first only
with Lances.
Manner of
Turkish en-
trance.

Smith enters.

Turbathaw slaine.

The second
combat with
Smith and Gra-
ualgo with Pi-
stols.

Grualgo slaine.

Third combat
with Battell
and Axes.

C. Smith en-
countered
Drews his
Faulchion, and
killed Buny
Malgro.

[illegible]

δ. II.

Diuers valiant English-men in this battell. Captaine SMITH taken, sold, sent into Turkie, and ouer the Black Sea to Tartaria. His admirable escape and other trauels in diuers parts of Christendome.

IN this dismall battell, *Nederſpol, Veltus, Zarnana, Manazo, Banell*, and many other Earles, Barons, Colonels, Captaines, braue Gentlemen and Souldiers were ſlaine. Giue me leave to remember the names, and honor the memories of our owne Country-men in thoſe exploits, which as reſolutely as the beſt, in the defence of Chriſt and

[illegible]

This Noble Gentleman took sometimes occasion to them to his friends, or rather to speak with him, and because the cook speaks *Indian*, would faine hear his life like when shee should come to *Bogall*, or weeperow the graues, to know how *Bogall*ooke him Piloner, and if he were as *Bogall* writ to her, a *Bohemian* Lord conquered by his hand, with many more which he had with him, whom hee would preferre her ere long, whose randomness should adorne her with the glory of his Conquests. But when they heard him protest he knew no such matter, nor had ever seen *Bogall* till hee booght him at *Asopolis*, and that hee was an *Englishman*, onely by his adventures made a *Captaine* in those Countries, to say the truth, they found means to find out many of which could speake *English*, *Dutch*, and *Italian*; to whom hee relating the most part of which could speake *English* (which they honestly reported to her) sheeooke as shee dreamed, such consolation on him. But having no vic for him, least her mother should tell him, she sent him to her Brother the *Tymer Behown of Nalvris*, in the Country of *Cambrya* in *Turkey*.

in *Tartaria*. But he may remember his puffing notes in the *Reputatious courtes* from *Constantinople*, by *Sander*, *Peter*, *Panofemus*, *Leitfide* to *Verna*, an ancient City upon the blacke Sea, where hauing little more libertie then his eare iudgement, he might fee the Townes with their thore Towers, in a most excellent plain, pleasant, and fertile Countrey, full of Villages, and dispersed fiery build-
ings, as well in *Sagunia* as *Romania*. But from *Verna*, nothing but the blacke Sea, till he came to the two Capes of *Taur* and *Pergile*, which were two muddi Promontories, at the entrance of the Straight *Niger*, which hath a very deepe Channell, and as he conceived, ten leagues long, and three broad. At the entrance of the *Diaphachi* Sea, are a great many of high blacke Rocks on each side the Channell, none of them exceeding 1000 fathoms high, and the Rocks and Mountains, throught the land in these Countries, are the invasions, and by the violence of the Current call there by the *Eldy*: of which as they sayd, they saw many without fight of Land, seeing like high Rocks on low lands, which are only great flats of *Oie* Quagmires, where infinite heapes of Trees doe sticke; and by their weight, time, and multitudes, though the boughes roe, the bodies they sayle, haue made many of those *Oie* Elats firme Land in many places: Thus saying this *Diaphachi* Sea, till hee came betwixt *Susack* and *Cusack*, only two visible Townes appeared at the entrance of the Riuer *Bruga*. In lixe or fene daies sayle, he saw foure or fve, seeming long Cables of stone, with flat tops and Battlements about them; but arriving at *Cambria*, he was accosting to their customs, well vifed. The Cattle was of a large circumference, ten times thicker then the Cattle of the *Angles*, and the skinnes were of a Towell all the way round, and then a ditch round about, fortie foot broad, full of water: on the one side of a Towell all of low flat houses, but no great matter as it seemed; yet it keeps all that Country in admirable ease and subjection. Three daies he refsted there, then it was two daies journey to *Nalbrin*, the
Tymor habitation, a place not of much leile strength then *Cambria*, where sometimes resided this Tymor *Nalbrin*, Brother to the Ladie *Tragayazendo*. To ther vnkind Brother this kind Ladie wold him for his good iudge, that hee halfe supped as much as he intended. For three cold him, he thought there but fcurme to learne the language: and what it was to be a *Tyrk*, till time made her Master of her selfe. But the Tymor her Brother diuorced, and peruerred all this to the world, then came home after a while, and arrived at this Drigman to ship him naked, and thence haue heard and beard as bare as his hand, a great Ring of a Tymor flake bound like a Sickle about his neck, and a coate made of Vignrey haire, much like *Haire* cloth, gawarded about with a piece of an vndressed skinne. There were many other Christian Slaues, but more then two hundred Forfades, and he being the last, was Slaue of Slaues to them
all. Among those slaught forsaith, there was no great choice, for the best was to find a Dog could hardly haue led to induce: and yet for all their paines and labour, no more regarded then a Beale. The Tymor and his friends yett pour Pshaw, which is boyled Rine and Ganancis, with little bits of Mutton or Buckones, which was a piece of Horse, Vynge, or any Beatt. *Samboly* and *Moschitis* are great dainties, and yet but round full of all sorts of flesh choiced, with little

All Lords, or
Slaves.Sigismund T.
Rumonall.His returne
to England.

them, and the Ditches Earth is all their Rampier, and the toppe on it round, well enironed with Palizadoes; Some haue some few small Peeces of small Ordnance and Slings, Carriours and Muskets; but their generall Weapons are the *Ruffe* Bow and Arrows. In their wayes you shall find pumets our Bogges, only of young Firre-trees laid croffe one another for two or three houres Iourney, or as the passage requires, and yet in two dayes trauell, you shall scarce fee such Habitacions. Notwithstanding, to see how their Lords, Gouernours, and Capitaines are ouelized, well attyred and accoutred with Jewels, Sables, Horles, and after their manner with curious Furniture, it is wonderfull; but they are all Lords or Slaves, which makes them so subiect to euery Inuasion.

In *Transilvania* he found many good friends, that but to see and reioyce himselfe after all those Encounters to see his Native Countrey, he would euer hardly haue left them, though the Miracle of Verue, their Prince was absent. Being thus glated with content, and nere drowned with ioy; he passed high *Hungaria*, by *Szeckle*, *Tocke*, *Cassovia*, and *Voderama*, by *Vinitich* in *Moravia*, to *Prague* in *Bohemia* at last he found the most generous Prince *Sigismund* with his Colonel at *Lipswick* in *Meslinia*, who gaue him his passe, intimating the fence hee had done, and the honour hee had recieued with fifteene hundred Duckets of Gold to repaire his losses. With this he spent sometime, to visit the faire Cities and Countreies of *Dresden* in *Saxony*, *Mandowrg*, and *Braunspick* Cattle in *Hessen*, *Wittenberge*, *Vime* and *Munkin* in *Banaria*, *Ausburg* and her Viuerstie, *Hanna*, *Frankford*, *Mets*, the *Palatinate*, *Wormes*, *Spire*, and *Strasbourg*. Passing the Cardinalship to *Nancy* in *Lorraine*, and the Kingdome of *France*, by *Paris* to *Orléans*, he went downe the River of *Leyr*, to *Angers*, and imbarcked himselfe at *Nantes* in *Britania* for *Bilbon* in *Biscaye*, to see *Burgos*, *Valadolid*, *Squalia*, *Madrid*, *Toledo*, *Cordus*, *Cuede Ryall*, *Simk*, *Cherger*, *Culer*, and Saint *Loucas* in *Spain*.

Then vnderstanding that the Warres of *Mally Shelo* and *Mally Sides*, the two Brothers in *Barbarie* of *Foe* and *Morres* (to which hee was animated by some friends) were concluded in peace, hee in lashed himselfe for England with one thousand Duckets in his Puse, which after with a great deale more hee employed, in searching more dangers in the *West Indies*, and the vnknowne parts of vnciuilized *America*, where hee did couer and inhabited *Virginia*, how hee was taken Prisoner by *Powhatan*, their Emperor 1607. and deliuered, how hee tooke the King of *Paspabeg*, Prisoner in single Combate, and the King of *Pamawbee* Prisoner in the midst of his Armie, and brought thirtie of their pettie Kings, and all their people in subjection to the *English*: How since hee hath searched, and caused a new *England*, and was taken Prisoner by *French* Pirates, and escaped: You shall after heare in fitter place.

CHAP. XII.

The death of SVETAN OSMAN, and the setting up of M^r STABA his Viceroy, according to the Relation presented to His Majesty.

Present of the
King of the

The Grand Signior Sultan Osman discontented since his disgrace in *Poland*, as foone as he came to *Constantinople*, pretended a Iourney vpon the *Emir de Saida*, who was reported to be in Rebellion, hauing taken Armes to other ends. But being diuerted from this purpose by the great influence of the *Visiers*, and that he would not so well receiue his secret Designs, because hee must then keepe an Armie on foote; hee gaue out that hee would visite *Mecha*, the Tombe of

his false Prophet.
To make this Voyage the more secure, in appearance, hee seemed content to accept of any Treatie with the *Polacks*, euen to conditions both of disadvantage and dishonour for his estates in *Hungary*, he re-raised the Frontiers with diuers troupes, and though hee were much troubled at the league betwene the Emperor of *Germanie* and *Behlem Gabor*, yet hee dissembled it so, as that hee would not displease the *Transiluanians*, but rather offered new succours; and by burance of his Tribute. From the Incurfions of the *Cossacks*, hee hoped to assure himselfe (it being both their trades to lue vpon spoile and robbery) and for more security hee appointed euenty Gallies to keepe the *Blacke Sea*. The common people and *Visiers* that loosed rest, and knew not the Designe, were much troubled and discontent at this Iourney, who made many Remonstrances to him of the inconuenience and danger to leaue the fear of his Empire to the trust of a Deputie, in a time when *Behlem Gabor* was newly reconciled to the *German* Emperor, and therefore not to be trusted, and the *Polacks* newly reconciled to him, and therefore to be mistrusted. Diuers other orations were made to him, many Petitions deliuered from the Church-

1622.

Ianizaries mu-
tinies.

men, Lawyers, and from all Estates. But melancholike Reuenge had wholly possessed him, so that by no means hee could be perswaded to desist. The *Souldiers* pulled to farr, as to threaten publicly, and to protest, they would not follow, but rather set vp their King in his absence that should stay among them. In conclusion, carried by his owne fate to destruction: the fourth of May, hauing first commanded away all his Gallies to the *Leuant*, and thereby disposed away many of his *Souldiers*, he began to passe ouer his Tents and Pavilions to *Asia* side, with great quantities of Treasure: The *Ianizaries* and *Spahies*, who had also secret Intelligence vpon the King, his owne words and actions betraying some further Designe than a Pilgrimage (for he made preparations to carrie away all his Jewels and Treasure, euen desacing his Palace, and taking from Churches, and his Wardrobes, whatsoever could be converted to Bullion) suddenly met at the *Hippodrome* in the Citie vpon a word giuen, and from thence ranne to the *Seraglio* in tumult, but without Armes, and there according to their barbarous mutinies cryed out for the King (hauing first taken order to stop the passage of any thing vpon the water) who appearing to them, asked what this insolence meant, and what they pretended. They then by the mouth of a multitude (for they had no head but that of the Monster) demanded first that hee should not proceed in his purpose to goe to *Mecha*, nor into *Asia*, but that hee must abide in the Citie. Secondly, they would haue deliuered to their fure the Great *Vizier De-lanir Bassa*, the *Hois*, or Councillor of the King, the *Cathariaga* Gouernour of the women, the *Tesferdar*, or Treasurer, the *Cadde Lesker*, or Chiefe Iustice, and some others, as Enemies to the State, and consenting to the *Voyage*, which they protested would be to the ruin of the Empire. The first, after a little dispute, the King granted vnto them; promising to quere out his Iourney, but they not content, exacted it in writing. To the second, hee replied, that it was dishonour to him to haue his Seruants so viled without order of Iustice: but perswaded them to haue patience to stay vntill Saturday, the next *Dinan*, or public Councill, where they should all appeare, and if they were found culpable, they should recieue punishment: not meaning to performe any of this, but to get time and allay their present fure. These fellows not content with this moderate answer, vnderooke to know that they were guiltie, and therefore that they needed no other witnesses, trials, nor Iudge, but themselves, and with extreme clamour, called to haue them deliuered. But the King refusing to giue them any other satisfaction, and they vnprepared for

force, returned into the Citie, which was all their fate, every house and shop shut vp, excepting a general sickie. But they followed the way of their owne hatred, and first went vnto the house of the *Hois*, which they brake and pillaged: but not finding him, they proceeded to the Great *Viziers*, who made some defence, and (they being vnarmed) beate him off: so they separated being now Evening, but yet kept a Guard in some parts of the Towne.

This night the King made an attempt to lend ouer to *Asia* side, but was prevented; and to fortifie and defend his *Seraglio*, which is walled strongly about, and hath alway in it of household Seruants about three thousand, but it seemed no man would arme in his cause. For the next morning, the Mutinies assembled againe, and taking their Armes, went first to the *Moske*, or Arch-priest among them, and forced him and diuers others to accompany them to the Court, where they anew demanded these men, but with more instance and fure. In the meane time the *Hois*, *Cadde Lesker*, and *Tesferdar* fled, and were yet neuer heard off. The *Vizier* retired to the King, and perswaded him earnestly to goe ouer in person in his owne Boates (which from his Garden he might easily doe) to *Asia*, and there to take Horie, and he would secure him from all perills, but the King would not moue, bidding him stay confident and assured that hee would punish these Rebels.

The wife old man seeing this constancie or obstinacie, desired leaue to fliue for himselfe, which he either tooke or obtayned, and so got away to the Hermitage of a Saint renowned amongst them, who (like himselfe) betrayed him to a Captain of the *Ianizaries*, yet did him the fauour as not to deliuer him to the multitude, but carried him backe to the Kings Houle. At this time so it was disputed in the *Seraglio*, about the deliuerie of these Officers, the Emperour refusing, the Rebels clamouring and threatening; insomuch, as he began to feare they would breake in, and in their rage doe worke then was yet pretended. Whereupon, whether by the Kings order, or by his owne consent (willing to be the Peace-offering) the *Vizier* went out to them, and with a good assurance demanded what they sought of him, and wherein hee had offended: But they answered him with their Swords, and suddenly cut him in pieces.

The Emperour seeing their fure so out-ragious, had now more cause to doubt, and retired himselfe then too late, when hee had loit his braue Councillor; would haue fled into *Asia*, and could not, but conueyed himselfe into a priuate place, prepared by his *Buffenger Bassa*, or chiefe Gardiner. The Rebels continue without in their madnesse, asking for the King, and for more

Grand Signior
sight.

their Saddles, leaped backwards out of them, and turning over their heads, felced themselves againe in their Saddles and shot, as the former, three times. Others laid themselves backwards on their running Horses, and taking their tayles, put them into their moutnes, and yet forgot not their ayne in shooting. Some after every shot drew out their Swords, and flourished them about their heads, and againe sheathed them. Others sitting betwixt three Swords on the right side, and as many on the left, thinly clothed, that without great care every motion would make way for death, yet before and behind them touched the Marke. One stood upon two Horses running very swiftly, his feet loose, and shot also at once three Arrows before, and againe three behind him. Another sitting on a Horse neither bridled nor saddled, as hee came at every Marke arose and stood upon his feete, and on both hands hitting the Marke, fate downe againe three times. A third sitting on the bare Horse, when hee came to the Marke lay upon his backe and lifted vp his legges, and yet missed not his shoot. After all this they ranne with like swiftnesse (for all these things, which, where is the Vaulter that can doe on his Imaginarie Horse standing still? these did running) and with their staves carried away those Markes, as triumphing over their innocent Enemie. One of them was killed with a fall, and two fore wounded in these their Feats of Agilitie. They had an old graue man which was their Teacher. If I haue long detaineyd thee in this Spectacle, remember that the Race of Mamalukes should not bee forgotten, the rather, because their name is now razed out of the World; and this may seeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like, nor in all *Franciscus Medicus* his Triumphant Pandects to be paralleled.

The end of the eighth Booke.



10 **P E R E G R I N A T I O N S.**
AND DISCOVERIES BY LAND OF
ASSYRIA, ARMENIA, PERSIA, INDIA,
ARABIA, AND OTHER INLAND
COUNTRIES OF ASIA, BY

Englishmen and Others; Moderne and Ancient.

THE NINTH BOOKE.

CHAP. I.

30 *A briefe Compendium of the Historie of Sir ANTHONY SHERLEY'S Travels into Persia: And employed thence Ambassadour to the Christian Princes; * penned by himselfe, and recommended to his Brother Sir ROBERT SHERLEY, since that sent on like Ambassage by the King of Persia.*

§. I.

40 *The Causes of his going to Persia, and strange Accidents in the way.*



50 **I**N my first yeares, my friends bestowed on me those Learnings which were fit for a Gentlemans ornament, without directing them to an Occupation, and when they were fit for agillible things, they bestowed them and me on my Princes Service, in which I ran many courses, of diuers Fortunes, according to the condition of the Warres, in which, as I was most exercised, so was I most subiect to accidents: With what opinion I carried my selfe (since the causes of good or ill must be in my selfe, and that a thing without my selfe) I leave it to them to speake; my places yet in authoritie, in those occasions were euer of the best; in which, if I committed error it was contrary to my will, and a weaknesse in my iudgement; which notwithstanding, I euer induttriated my selfe to make perfect, correcting my owne ouersights by the most vertuous Examples I could make choice of: Amongst which, as there was not a Subiect of more worthinesse and vertue, for such Examples to grow from, then the euer-living in honour and condigne estimation, the Earle of Essex: as my reuerence and regard to his rare Qualities was exceeding; so I desired (as much as my humilitie might answere, with such an eminencie) to make him the patterne of my ciuill life, and from him to draw a worthy modell of all my actions. And as my true loue to him, did transforme mee from my many imperfections, to be, as it were, an imitator of his vertues; so his affection was such to mee, that hee was not only contented, I should doe so; but in the true Noblenesse of his minde gave mee liberally

* This Sherley is also in his own words, but many things which pertaine rather to his minde than a bodie's travels; in discourses of caules, &c. are left out not for want of words, but of room: this works looke king another way: he tedious may read the Author himselfe, the Historie we haue extracted

Each of Essex.